

Kopan Course 11
November – December 1978
Lama Zopa Rinpoche Discourses

Session One

...research in that way. So this a great cause of problems. Because we blame the outside all the time, the problems of life and disharmony exist—with yourself, other people. All this arises from that. All this confusion arises, fighting each other, harming each other, with the complete belief of the absolute existence of the “I,” and then you fight each other, harm each other, destroy each other, kill each other. Even the big countries are always fighting each other—these are the mistakes of the unsubdued mind, ignorance, anger, attachment, in the minds of the people in the country,

For instance, Vietnam. America and Vietnam. For years, during one person’s life, there is fighting all the time, killing each other at times, destroying each other. They spend lifetimes like that, fighting each other, destroying the cities.

At the very beginning, the place is very primitive, nothing. They put so much effort, worries, incredible time talking and consulting each other. They put so much physical energy and mind energy and they build it up, they develop that city. They spend incredible money to build all these things. Incredible numbers of people, sentient beings, work so hard making all these huge buildings that touch the sun, the moon. I am joking. All these bridges, factories—they spend incredible unbelievable time and energy to build them up.

Then one day they completely get destroyed, completely get smashed, upside down, in pieces, and all the people are destroyed—look in one city how many creatures, animals, birds are on the ground—uncountable numbers all get burnt, incredible. It’s unimaginable how much harm destroying one city brings to other sentient beings. People are the smallest number. So what is this, ? The essence of the whole thing[pause]

In one’s own country first of all one puts incredible time, materials, and expenses, and then asks for help from other countries to develop. For many years billions of people put energy to build it up, then one day the whole thing completely get destroyed. All this comes from the unsubdued mind, the three poisonous minds, ignorance, anger, and attachment, in the minds of the people of the country. Because they harm other countries, they destroy the happiness, perfections of the other countries, they destroy even their own happiness and perfections, of the people. Following the three poisonous, unsubdued minds, ignorance, anger, and attachment, there is no happiness and perfection for other sentient beings or for oneself. In one country there are many different parties fighting each other, even in a football match, and because they are more competent, one starts to and things like that. And then the jealous mind, pride arises, this poison in the subdued mind arises because you can’t win all the time, so you break the other person’s leg. You harm the person who can play better, and they lose a foot or an arm so they can’t play, and they won’t win.

Then afterward everybody knows who has injured the other person’s leg, and then everybody criticizes, and instead of receiving benefits, instead of winning, that person gets much criticism. Even in such a small thing like playing makes people unhappy and angry, and this is a mistake of that person’s pride, the jealous mind.

Then you see in one family that they fight each other, and there is always disharmony—the parents don't talk to the children, and they defy the parents. They always criticize each other. Even in couples, there are always problems in their life. The wife doesn't do all the time what the husband wishes; the husband doesn't do all the time what the wife wishes, and then anger arises and they fight each other, one day fight, seven times, eight times. In the morning time they fight three or four times and in the evening time they fight three or four times and in the night-time they fight three or four times. It is very clear how all these conditions happen from anger and attachment.

When their wishes don't become successful there is much aggression—these are the mistakes, shortcomings of attachment. Attachment is being fixed on the object of pleasure, and when you don't get it, feeling much aggression, depression, and confusion, and the mind becomes unhappy.

Also there are many problems with friends. When one has lost one's boyfriend or girlfriend it's like one has lost one's own heart, sort of like that. Life completely collapses, like this house. This person's mind is like that. There is no sleep at night time, no taste in the food, the mind full of worry, you don't know what to do all the time, what is that? All the problems come—with friends, disharmony, from the poisonous, unsubdued mind.

So if one is always aware, if one's own mind checks up, everyday if one is aware of one's own mind, always examines one's own mind, then it becomes very clear, like watching a movie, how all the difficulties of life are created by my own mind, by this unsubdued mind.

All this is the result of the previous actions, the negative actions that we did. In the past life, we were jealous of other people and caused disunity among them. While they were in harmony, peaceful, you caused disunity, and they divorced, they separated, so because of that negative action that was done in the past, from one's own side however much one wishes to be with that friend, the other person doesn't like you, and one has to separate from that person. This happens with one after another, however much one try. All these things are created by one's own mind, one's own non-virtuous mind. Either in the past life or in this early life.

Then there is having shortage of life. Even if one is born as a human being, one dies early, in the mother's womb. There is not enough life to finish to study or the plan, one has a short life. This suffering is also created by that person's non-virtuous mind of anger or attachment. In the past one has caused others to have a short life—not necessarily another person, but any type of sentient being. You were attached to the meat or the skin of an animal, so you killed them.

Or you have stolen things all the time, so now all of your things get stolen. No matter how much you try to keep them, they get stolen. No matter how many locks, or safes. This is all created by the non-virtuous thought, anger, ignorance, or attachment. This is the result of past karma, negative action.

Or the person is always scolded by other people. Wherever he goes, wherever he stays, people scold him. He is never respected and never able to say things very quietly—they are rude to him.

Wherever he goes, people says things that hurt his mind. This is created by the person's mind—in the past life, with anger, with jealous mind, he scolded other sentient beings. So that's how it is created by his own mind.

Similarly, a person has to live in a terrible ugly place, where there is not much water, where it's very dry, no rain. No crops. The crops are not going well—even if they start to grow there is much hail and they get destroyed. Or in the desert, where it is very hot, and lots of thorns grow, no beautiful plants, no food growing from that country.

Or in a place where before there was much good food, and many jewels in the ground in the mountains, and oil, but now there is nothing any longer. The whole thing is completely changed, and this is a result of that sentient being's mind. In the past he created negative karma, with non-virtuous thought—being jealous of others, taking other's life, stealing from other sentient beings with negative mind, with wrong view—all this was created by one's own mind. Not by virtue, by non-virtue.

So then another one, ill will.

[Part of tape inaudible]

...At Kopan, if you came to learn meditation from me, if that's the plan, there is not so much hope that I can benefit you, because of many reasons. I myself do not have any experience of meditation and have no understanding of the Buddhadharma that is like infinite space, like the Atlantic. I have like one drop taken from Atlantic, or one atom taken from the earth. So I have the understanding of Dharma, and also I don't practice. My practice in everyday life is eating, sleeping, like a pig. So I don't think that is very beneficial to you, unless from your side, with effort, you have correct listening, pure motivation, listening to the teaching with the right motivation, with the good heart, with fortunate intelligence, not having the little mind that is concerned only with today's difficulty, tomorrow's difficulty, just few days difficulty, not concerned with freeing oneself completely from all these sufferings, but only from temporal difficulties. Without a big mind. You don't think very far, you think very short. The person who has that mind doesn't have the right motivation, the skillful intelligence, and doesn't project very far, only with the concern of a few days' difficulties. That person's mind itself becomes a hindrance to the teachings becoming effective for the mind.

[*pause*]

There are so many different levels of useful. That means there are so many different ways you can talk about useful. It's useful if you understand each word, even just having intellectual understanding, but it won't be effective. This itself becomes a distraction. And somehow I have to do this job, try to talk about dharma, even though there's no understanding, because it is the order of guru...

[*end of tape*]

...when it disturb other people's works. With that ill will, harmful thought, you disturb other people's work. So that's why in this life, nothing become successful. Any work that one tries, nothing become successful. And then it is possible also that whenever one starts retreat or one wants to take teachings, there is a distraction, something that blocks it. All the time, something happens, all the time. The police come suddenly—you have

found a highly qualified guru who gives teachings, a perfect guru who gives the perfect teaching, right teaching, and you are just about to receive, just about to enjoy the Dharma, then suddenly from immigration, the police comes, and he kicks you out of the country. Many people have this experience. There can be other karma too, but it could be that in the past time one harmed others, disturbed others from practicing Dharma, made wrong prayers to not become successful, with a jealous mind, praying “May his retreat not be successful, may he get sick.”

We’re talking about bad side. Now we’re talking about the good side, which makes our mind happy. This time we do not have a chicken body, we have a human body. We have a beautiful or handsome body. This is all created by our mind. Not having a chicken body with a beak or full of hairs or these feathers, you can visualize clearly. Not having that kind of uncomfortable body. Having a handsome or beautiful body is created by one’s own mind, by the virtuous mind, by one’s own virtuous thoughts. In one’s past lives one has protected moral conduct. One has created good karma with the virtuous thought.

Having a good body is created by one’s own mind. Having a good complexion, having a good color of the body and a good shape—not only having a human body but having a human body in good shape, not a human body in a terrible shape, that nobody wants to see, or people dislike. That is created by one’s own mind. How? In the past one has practiced patience. It’s created by one’s own thought of patience. As one has practiced patience, it created the karma and the result of a human body having good color and good shape.

So all the happiness is created by one’s own mind, what each of us will experience is created by each of our own mind. The virtuous thought.

There has to be some conclusion, you see, my point why I am talking this. The conclusion is that what we do not wish is suffering. No doubt, if you ask somebody do you like suffering, the person might say no. We wish for happiness. The creator of happiness and suffering is only one’s own mind, not the mind of other people.

[break in tape]

From the listener’s side there should be the good heart, good motivation, to listen to the teachings. Then the meditation or the teachings becomes the practice and the unsubdued mind that you have now can be trained, can be subdued. The unpeaceful mind can be made peaceful.

For what aim should we do this meditation course? For what reason? The Dharma that is shown by Buddha is called the Buddhadharma. The meaning of that is guidance. Protecting the sentient beings from suffering—that is the meaning of Dharma and the function of Dharma. It benefits the person, the individual, it guides that individual, that person, from all suffering. And it grants all the happiness that one wishes. The person can achieve all the happiness he wishes for. And he can be free from all sufferings.

What we haven’t said yet that is ultimate happiness also happens by our mind.

There is not one suffering that we haven’t created before. Therefore there is not one suffering that we haven’t experienced. All the temporal pleasures we have experienced

many times, numberless times. From the beginningless past lifetimes, even though we don't remember.

The pleasure and the suffering that one experiences are both created by one's own mind. Anyway, this is just an introduction but gradually as you go through retreat you'll understand more and more. Especially when you understand more and more about karma, you will understand more and more clearly.

I think finish today.

[pause]

If you think like this without pointing out the cause of the suffering as something that exists outside, other sentient beings, or a phenomena that doesn't have mind. If you check the mind, without concentrating in that way—you will see that it is created the mind, by the person. Then it is very easy to understand this conclusion, how the sufferings of life are created by the mind. Normally you completely concentrate on the external cause of suffering, and therefore we never become aware and we are unable to recognize that the individual mind is the cause of the suffering, that the mind is the base of suffering.

And you don't become aware of how it produces suffering, how it creates suffering. Because you are not aware, you completely concentrate outside, and blame all mistakes, all suffering, whatever we experience, all our problems, on other people, on other sentient beings. On outside phenomena. We believe, "I am right, I am right." I'm pure with no mistake, completely pure and very good all the time. Very positive, very pure all the time.

Session Two

..if not she asks other people to teach or she sends them to school, by making much material expenses. As this person my mother has been kind like this, so each of the sentient beings has been extremely kind, in numberless past lives. So being concerned only for one's own pleasure, only for one's own comfort, not being concerned with the happiness of other sentient beings, that is a very poor method, a very poor quality of mind. That is a selfish motive. Even if one wishes to achieve this blissful state of peace, release from samsara, even if one is concerned about that, not having the concern for the happiness of other sentient beings, completely renouncing, completely giving up doing the works for other sentient beings, only doing the work for one's own happiness, even if it's to achieve the release from samsara, the blissful state of peace—that is still a selfish motive. A very poor quality of mind.

That is like this. For example, if you are on the top of the tree and the mother is down there and being attacked by the tiger, letting her be attacked by the tiger, without going down to help her, to protect her from the tiger, and standing on top of the tree just watching and laughing and singing—how terribly upsetting.

Being concerned only for oneself to achieve the blissful state of peace, release from samsara, not doing work for other sentient beings is a very selfish motive. So even if one has achieved the blissful state of peace, the release from samsara, the benefit is nothing.

As sentient beings have been extremely kind, one should repay them. Mother sentient beings don't have Dharma wisdom, they don't have the Dharma wisdom eye, knowing what is the cause of suffering, what is the cause of happiness, that virtue is the cause of happiness; non-virtue is the cause of suffering. And they haven't met the leader, the virtuous guide, leading them in the path to enlightenment. You know this better than other mother sentient beings. You have a little bit of the Dharma wisdom eye, to discriminate, to recognize the cause of happiness, the cause of suffering. And you have met the teaching, the leader leading one in the path to enlightenment. The virtuous friend or the virtuous guide, who has Dharma.

[break in tape]

To receive this release from samsara we must complete and destroy the root of samsara, the cause of samsara, which is disturbing unsubdued mind and action, karma. These form the aggregates of mind and this body are in the nature of suffering. This is what I am talking about, samsara.

Samsara is formed by the disturbing unsubdued mind and its action karma. In our past life, with this state of unsubdued mind, we have accumulated karma. The disturbing unsubdued mind and karma are the cause, and the result is samsara, this suffering realm, this mind and body in the nature of suffering. This result happens.

So normally in the teaching it is said the aggregates are formed with the disturbing unsubdued mind and karma. So this is what is called samsara, this suffering realm. In order to be completely free from this samsara, we must cease the cause of samsara, we must destroy the cause of samsara. It is not sufficient for only oneself to achieved the release, and destroy the cause of samsara, the disturbing unsubdued mind, and its action karma. There are numberless sentient beings, there is not one sentient being who has not been one's own mother. As the continuation of consciousness has no beginning so the continuity of life has no beginning, and there are numberless sentient beings, each whom have been one's own mother.

It's not only the sentient being who is this present life's mother who gave birth to this body. All sentient beings have been one's own mother. As this present life's mother has been extremely kind to oneself, and cared for oneself...

[break in tape]

We have the opportunity to repay the kindness of mother sentient beings. What they need is happiness; what they do not wish for is suffering. So the best way to repay the kindness of mother sentient beings is to bring them to the highest, blissful state of enlightenment, buddhahood.

Giving temporal needs to mother sentient beings is not the best way to repay their kindness. Numberless times in the past times, one has given them to mother sentient beings, numberless times they themselves have been born in the realm of the gods, the worldly gods, and also as human beings who are extremely wealthy. Mother sentient beings themselves have been king numberless times, with all the material possession, millionaires; numberless times they took the body of the happy transmigratory being who has all the material possessions. They have been born numberless times as worldly gods

with incredible material possessions, material power, jewels, incredible enjoyment, food, clothing—much better quality than what the human beings have.

However much food and clothing they themselves had in their past lives, if it were piled up, collected from past lifetimes, they wouldn't have an inch of space left, but that didn't help them to be completely free from samsara.

So therefore, helping the sentient beings by giving food, clothing, that's not the best way to repay them. The best way to repay is to free all the mother sentient beings from suffering and bring them to enlightenment, the highest blissful state. I have the opportunity to do this. However much mother sentient beings wish for happiness, however much they desire happiness, they always destroy the cause of happiness. And however much they do not wish to experience suffering, all the time, day and night, they voluntarily, willingly run to create the cause of suffering. Day and night, they keep themselves busy creating the cause of suffering. If they are not creating karma with attachment, they are creating karma with the jealous mind. If they are not creating karma with jealous mind, they are creating negative karma, the cause of suffering, with prideful mind. If they don't have prideful mind, they have the wrong view, the heresy of thought. Then with this negative mind they create negative karma. Ill will arises, and again they create negative karma with that mind. So one after another, the disturbing unsubdued thought arises. When there is no anger, the mind is occupied by attachment, so they constantly follow attachment, create negative karma. They continuously create negative karma, the cause of suffering, like this.

They should be devoid of all the suffering. They should do it for themselves, this is what they need, but will they do it by themselves? No, they won't do it by themselves. They're unable to do it. They don't have all these opportunities that I have, they don't have the Dharma wisdom eye to discriminate. As I have the opportunity, it's my responsibility to make sentient beings achieve the blissful state, the highest blissful state of enlightenment, completely free from all the suffering. So therefore I must achieve enlightenment myself.

The principle cause of enlightenment is bodhicitta, the thought wishing to achieve enlightenment, the thought of benefiting all mother sentient beings. I must generate bodhicitta, the principle thought of the enlightenment.

So anyway, I am going to stop here.

So this, this is the motivation that I was emphasizing this morning, the sort of motivation that you should have to practice meditation or to take the meditation course. If one does the course with such a motivation in the depth of one's own heart, all the time, then it's the very best. If one listens to teachings with this motivation, with the motivation of bodhicitta, whatever you do, the whole thing is to accomplish this work, to achieve enlightenment yourself for the benefit all mother sentient beings.

If it becomes beneficial to other sentient beings then ultimately it becomes beneficial to oneself. The main consideration that we should have, even in normal life, is the thought to benefit to others as much as possible. However, especially when one practices Dharma or practices meditation, we should have the thought to benefit others and to make whatever one practices beneficial to other sentient beings. That is extremely important. That is an utmost need.

If one wishes to benefit other sentient beings, the best work is to try to achieve enlightenment, to work in the path to enlightenment. After one has achieved enlightenment, how one is able to work for other sentient beings—after having achieved enlightenment, there is perfect understanding, full understanding, the omniscient mind that fully understands, fully sees each sentient being, their different personalities. The omniscient mind can fully see all these various methods that fit each sentient being without one single mistake. After one has achieved buddhahood state one has perfect understanding. And not only that, one has perfect power to be able to reveal, to be able to show all the various methods, to be able to actually function for the sentient beings. The buddhas show many hundreds of millions of transformations to guide one sentient being, according to their level of mind.

They appear in the form of buddhas, or animals. Tiger, lion, elephant, whatever, snake or turtle or fish, whatever is necessary. Buddha appears all these various forms to subdue the different sentient beings. When Guru Shakyamuni was a bodhisattva he took many different forms of animals and guided sentient beings from various troubles, disease, all kinds of things.

For example, one time in India there was an epidemic disease, and many people died. Guru Shakyamuni Buddha took the form of a fish called *bida*, with an incredible gigantic body. The fish announced to the whole city, in a big shout, from the sea calling everybody, everybody please come here to eat my meat. The people came and they took pieces of the fish meat and they all ate the fish meat and those people completely recovered. There have many stories like this in the past time.

Once there were 500 traders in a ship. And the ship was starting to sink. [pause] Anyway not necessary to tell the whole story, and I don't remember completely. So Guru Shakyamuni Buddha took the form of a turtle, and he didn't let them to drown and die. They reached the land. That was also one of Guru Shakyamuni Buddha's transformations.

And then also as a crazy person, possible...Buddha was working in the form of a hippie also. This is possible in these days.

I am not just joking but I'm talking about actual sincere, true things. As your fortune increases, as you meet the Dharma, the buddhas also appear in different forms and give teachings. As you develop you see them in better and better aspects.

Even if Buddha has perfect power, if Buddha doesn't have compassion for all sentient beings, there is the danger that Buddha won't work for every sentient being. It would be possible that he works for some but not for others. But he does have great compassion for all sentient beings, so he works like this.

After we achieve enlightenment, because there is great compassion, one continuously, unceasingly does the work for other sentient beings. Each ray of the holy body has the power to bring numberless sentient beings, many hundreds and millions of sentient beings, to happiness. To be devoid of suffering and live in happiness.

Session Three

We are not purified, so therefore any work we do depends on effort, it depends on motivation. First we have to think how to do and we will make a lot of mistakes even if we put effort. Things don't become right, don't work well, you don't get the result, you don't accomplish it. So then like that.

After one has achieved enlightenment there is no superstition, there is no mind effort. Just like we don't have the motivation to send the shadow of the body on the ground, but it automatically happens. The way Buddha does the work for other sentient beings without any effort, it's like that. Like when the moon rises, there is a reflection appearing, and the moon doesn't have the motivation, thinking, "I am going to appear." It is like that. There is not one single mistake in regards guiding the sentient beings, if one has achieved enlightenment.

So therefore first oneself should achieve enlightenment to do this extensive work for other sentient beings. Not only guiding the sentient beings from some problems, not only guiding them from the rebirth of animals, not only guiding them from the rebirth of those other suffering realms, narak or preta from the temporal suffering from a particular disease—not just this. But to make sentient beings devoid of all sufferings and lead them to enlightenment, then one must achieve enlightenment.

So then it's like this. Without having achieved enlightenment, the state of omniscient mind, without having purified all these obscurations, the disturbing unsubdued mind, not having actualized the whole path, the whole knowledge of dharma is not completed, it's like a blind man trying to guide another blind man. Or like the armless mother trying to save the child that is taken by the river. Therefore first oneself must be enlightened.

More details on this come in the part on refuge. In order to achieve enlightenment, the principle cause is the bodhicitta. In order to generate bodhicitta one must generate the mind renouncing samsara, the mind that sees all the aggregates in the nature of suffering. In order to generate this pure thought of renouncing samsara then one should understand karma. Without understanding karma, there is no way to generate this realization, the pure thought of renouncing samsara.

Understanding karma depends on understanding reincarnation, having faith and understanding of reincarnation. I am not going to talk so much on this point. I am sure there is not much difficulty in understanding this, you know. It should not be difficult anyway. Everybody is very intelligent, so this is not a difficult subject, you know. Actually you can see it from your own experiences, whether there is past life or future life, you know.

Just very briefly talking about this, if something cannot become an object of knowledge it is not existent.

Besides the principle mind there are fifty-one secondary thoughts. Each one has all the different thoughts and its own definition. In the text, each of the different thoughts are clearly explained, very clearly shown. You read, you try to understand, first understand the definition that is explained in the teaching, in the text, by Buddha about the phenomena of mind. If you don't understand the definition, if you don't understand the meaning of those, there is no way to recognize this; it's kind of all mixed up.

Generally talking, what we have is body and mind, two things. Then the knowing phenomena or the mind, the different types, the divisions, then the consciousness—there are six types of consciousness, and fifty one secondary thoughts including all the feelings, all the things, you know, contact, all those you know, different types of thoughts.

So the five consciousnesses or the five senses, the consciousness of the body, eye, tongue, and ear, the nose—those gross consciousnesses do not continue from one life to another life. At death time, when we die, those things they stop. They do not continue to the future life. Now, which consciousness continues to the future life? The mind consciousness. The Tibetan term is *yi keyi nam she*. *Yi* is mind. So mind consciousness continues from the past life to the future life. Each consciousness of the five has its own function—like the consciousness of the ear is able to hear sound. Then the consciousness body is able to experience what's soft or rough, hot or cold, like that. Each one has its own particular function understanding its own object, the differences of the object.

Like an Indian train, you know, having no space left inside, you know, crowded with people, in the windows, outside the doors—inside there are all kinds of people. Bad and good, all kinds of people, many kids, who specially came to steal in the train—I am joking. This train passes from country to country, carrying all these thousands of people, like that. The consciousness of the mind is like the Indian train.

So this train carrying a thousand people goes through one country, and some people go out, some people come in, and then the train carries them to another country. Then some people go out and other people come in. It goes round like this, you know. Consciousness is like that. The consciousness mind is like that, like the train.

So the karma that the consciousness carries is like the train carrying all kinds of people. There are good people and bad people; wealthy people, poor people, and there are good karmas, many negative karmas, and so forth.

So in this life, as some people come out of the train, and others get inside, as the consciousness continues on and enters one body, sometimes we experience a miserable life, sometimes we're happy—without choice, without any choice. Even if one doesn't wish it, it happens.

[end of tape]

So in this life, someone who practices Dharma accumulates much good karma. This is possible. Then somebody who has never met Dharma, who doesn't know Dharma, collects more negative karma that.

Then this consciousness continues to the future life, to the next life, you know, takes another body, then again some potential for karma is created by the conscious mind, experienced in the life as a human being, a worldly god, or an animal, whatever it is, different sentient beings. Either a happy life or a miserable life, or a mixture, like that. Then again that life creates much more karma. What carries the potential of the karma is the consciousness of the mind. And this also experiences suffering by being in the suffering realm of the narak, or by taking a human body, practicing Dharma, going to the buddhahood stage.

I think I stop here. Should be fine?

Student: Can I ask a question?

LZR: No, not possible. It's impossible to ask any questions. Go, go on. If I know then I'll answer.

Student: In Yakka Valley a student asked Lama Yeshe a question, is it possible to follow the Dharma if one doesn't believe in reincarnation? And Lama Yeshe's answer was, yes, it was. Now I asked that same question to Lama Zazep in Alice Springs and he said, no that that it wouldn't be possible.

LZR: I say, yes and no, both. Then what are you going to do? So now which way are you going to believe?

Student: I'll believe yes.

LZR: That's right then, that's right. No, it's possible if somebody has a good heart. Even if he doesn't believe in reincarnation, it's possible that his actions become Dharma. It's just a matter of having a pure thought, you know. To practice Dharma doesn't have to depend on reincarnation. But to have accomplished Dharma, then that's a different thing. To accomplish Dharma means to achieve enlightenment, at least to be free from samsara, and to do that one should generate the thought of renunciation and understand the nature of suffering. So therefore that depends on understanding reincarnation.

Student: what is a good way of being able to arrive at an understanding of reincarnation?

LZR: Generally by studying the extensive scriptures, which give details about reincarnation, with much logic, with many reasons. You know, proving how there is reincarnation, preventing all the wrong conceptions, all the different theories, wrong. But even if you studied these basic scriptures, if you don't make purification, if you don't purify the obscurations then, you have the intellectual understanding but you don't get the feeling. So the main thing is purifying the hindrances, obscurations.

At death time even the mind consciousness stops. It gets absorbed and so it becomes finer and finer, more and more subtle at death time. At the very last moment of death, the other consciousnesses do not function anymore. They start to get absorbed while the person is having the breathing trouble. After the breath stops it becomes much more subtle, the gross consciousness of mind gets absorbed just before the consciousness leaving the body the subtle consciousness of death appears.

So after the subtle consciousness becomes visible then it stays there for a certain length of time in the person's body, in the person's heart, in the middle artery, and when the period is finished the consciousness leaves from the heart, in the middle of the two breasts. It goes through the different doors of the body, the ear, nose, mouth, eye, or crown, or from the lower part of the body, the door of peepee, of excrement—that's according to the person's karma, whatever rebirth the person is going to take depends on that.

This is in the meditation, the course which was put together in the *Wish Fulfilling Golden Sun*. It is there, so those who want to understand it can read.

After the consciousness leaving this body, if the person is going to be born as a human being, the consciousness takes the body of the intermediate state being. It stays in that intermediate stage for a certain length of time depending on his own karma.

Then after that, it finds a place to take birth in the mother's womb, according to his karma. Then the five consciousnesses gradually start.

When the cows have babies, right after they came from the mother's body they go to suck the milk. It is the same with the puppy. In the west you say this is an instinctive action or something, not taught by the mother. Mothers who have babies have the same experience. So all those things are signs of the existence of past lives. These happened

due to previous karma, previous habits. Small children, at birth time, even when they are very young, some have a very compassionate nature, and some are very violent. Even if they are born in the same family they have a different personality. And they have different desires, you know. One child from youth wants to become a nun or a monk or has no desire at all to harm other beings. And the child's mind get upset to see other people suffering, having problems.

And some children, you know, as soon as they see creatures, flies, right away they want to kill them. They like hunting. And they want to live that life. So even they are born from the same parents, they have different personalities. But all this is due to previous karma, habit. The mind was so habituated with that personality, with that action, with that kind of behavior.

There are so many things like that, which are signs of existence of their past and future lives. If there is a past life, automatically there is a future life. If the mind were only atoms, then there would be a certain number of atoms, anger, attachment, ignorance, knowledge. Someone who can speak ten languages should have a language atom, and all the realizations would be atoms. In that case it would be easy to get more knowledge. You wouldn't have to go to University, or to school. Or to have friends, to take exams. Or to do anything.

Session 4

The person's brain should become bigger and bigger, bigger, bigger, bigger. Then after awhile it would become bigger than his house, if it were due to atoms. But this consciousness is not part of the parents' mind. There might not be any doubt like that but it is good to know. The children's mind are not part of the parents' mind. If all the minds were part of one big mind, and that big mind became parts, became pieces, taking different bodies, then actually all sentient beings are just one person.

Then whatever different life one has, it should be the experience of each person. All the experiences of your life should be my experience. Whatever life you have should be my life. Whatever work I do should be your work. Then there should not be not be separation, because there is no separate thought. Then whatever knowledge one person has everybody should have. It would just be one mind, with different bodies. Then if somebody here went to the west to steal, it wouldn't become stealing, because it belongs to everyone. It is my possession, so it doesn't become stealing, so everything he possesses, his apartment, everything, is mine. There would be no reason to fight and to go to court, to make laws—all these things would not happen.

Anyway, it is very easy to understand that we have separate minds; it's our own experience. And then there are many people in the west or in Tibet who can remember their past lives, who can see their future lives. There are many children, also in America and many countries, and many primitive places. There is one American, a professor, Steve something, from America, New York, who wrote a book about it.

But reincarnation is not an object of knowledge for general people. So that is not the general concept in the country. It isn't the normal belief. The people who have this experience are recognized by the majority of people as crazy people, and told that they have to go see the psychiatrist, to change it. To bring it back to a normal life.

Also, an old woman that I met near California is able to tell not only the present life but the past and future lives. She tried to keep the secret knowledge and she told me because I am not interested in this life but I am interested more to find out about the past life. She is a fortune teller. She wanted to check my hand, and told me that she has to be very secret because if she tells other people that she is able to tell these things they will call her crazy. She said that the minds of the people in India are more advanced than minds of the western people in the west.

In previous times when Guru Shakyamuni Buddha was in India, somehow Guru Shakyamuni Buddha blessed people to be able to remember their past lives. There are also stories talking about lamas in Tibetan, so many stories. And there are incredible amazing stories about His Holiness the Dalai Lama's reincarnation, all the signs how it happened, all these incredible signs, amazing signs that happened, which identified His Holiness the Dalai Lama, when he was very young child. If you read those books, you know, there are amazing wonderful stories.

There was one lama in Tibet, in Lhasa, the capital of the kingdom of Tibet, in a monastery called Dengye. I don't know what happened, but this lama was very poor, a simple monk, who didn't have any reputation later achieved great Dharma knowledge. Somehow he gave much teaching and became very famous the monastery also became famous. It developed so much. The Tibetan people they didn't like that monastery—the basic problem, I didn't know. But somehow some dozen of people completely burned the monastery, destroyed it. They killed that lama, I think, I am not sure. Anyway he passed. And one of the very powerful people in Tibet, a government person, made the signature that this lama, Dengye Rinpoche, cannot be reborn in Tibet, at all. That nobody should not recognize the reincarnation of Dengye Rinpoche.

So Dengye Rinpoche, the head lama of this monastery, reincarnated to that governor person who made the law. So afterwards he became his own child, so he had to recognize him. He had to change his whole idea, his whole mind.

Those higher Tibetan lamas who have the freedom over birth and death play games like this.

In ancient times many things happened like this—there were pundits, highly realized, who are proven reincarnations. They promised to be born in such place, in such a family, and there were witnesses, and afterwards they were born there.

I think I told you several times, there was one pundit called Chandragomin, an Indian pundit. One day he met the founder of the anti-inner beings, who follow a different religion, opposite to the Buddhadharm. He said, "I disbelieve that there is reincarnation. If you really show me I will accept, otherwise I won't accept." They were debating. So Chandragomin said, "I will show you." Chandragomin asked the king of that country to be the witness. Then Chandragomin explained, "I will be born to the king Vishisaka." Then he passed away with a mark of red powder on his forehead, and a pearl in the mouth. And his body was kept by the king, in the box, to check up later. Afterwards the pundit Chandragomin was born to this king. After he came out of his mother's womb, he had a mark here and the pearl in his mouth. Then he was identified and all the people in that country knew this. Then this anti-inner being, this founder, developed faith in reincarnation, because he actually saw that it happened.

Afterwards then this king of the country gave many gifts to the pundit's family. Right after he came out of his mother's womb he prostrated to his mother and he said, "Oh mother, didn't you get exhausted for ten months." The parents thought that was very inauspicious, the child speaking right after the birth. So the mother said, "Keep quiet." Then he kept quiet for seven years, he didn't speak at all. He lived just like a mute person. Then later the followers of the inner beings wrote a text, poetry containing contradiction to Buddhadharmā. It reached Chandragomin's family house. The father found this book. He wanted to contradict it, to write an answer back to the author who wrote that book. So the father was unable to give the answer, and couldn't understand what it was written about. One day the father was out, and the son was around, at the house. So he read the book and the child himself wrote the answer, completely. So afterward the father came home and he was very surprised to see this—who gave this answer, who did this? The mother said that nobody came to the house but the foolish child wrote it. The answer that was given was so perfect and so sharp. It was so hard to understand what was written in that book. Anyway Chandragomin went to see other pundits, and he received tantra teachings and teachings on the Abhidharma text. Just by hearing it one time, he was able to understand the whole meaning completely. He had incredibly sharp wisdom, great wisdom.

[end of tape]

The knowledge of sound involves the way the letters are working, the way of putting together letters. One king called Bakara was studying the knowledge of sound, and had a daughter called Tara. He wanted Chandragomin to marry his daughter called Tara. But Chandragomin thought, "Oh her name is Tara, the same name of my deity. I can't marry her because she has the name Tara, the same name as the buddha in whom I take refuge." Then the king said, if you don't marry her I'll put you in a box and throw you in the river. So he was put in a box and thrown in the River Ganga. He prayed very hard to Tara and after some time he was able to escape from the water. Then he went to Ceylon and there were many problems in that country, wounds that spread from one person to another. These things are often caused by nagas. In order to prevent this, he built a temple to the buddha Sangeta, the Lion Sound. This prevented all these epidemic diseases, the naga offences. Then as predicted by Tara and Avalokiteshvara, the Compassionate Buddha, then he became an upasika.

However, in everyday, simple talking, people who practice Dharma, or who don't practice Dharma, have difficulties to keep the mind calm and peaceful all the time, not under the control of ignorance, anger, attachment, pride, and those things. One finds this very difficult control. It's very good to check up like this. Why can't it be the other way? What makes that? What makes it difficult to control this disturbing unsubdued mind.

Why was I born like this? It's good find out. Even if there is mind, why can't there just be the mind without all those other disturbing unsubdued minds. It is very good to find out.

Why do we have attachment? Why did I wake up with those disturbing unsubdued minds? Because it existed yesterday. It was not removed yesterday, so it exists today. It was not removed yesterday, it existed before yesterday. Why I was born with it, why? Because in the life just before this, the continuity of the disturbing unsubdued mind was not ceased by me, so I was born with it.

To have a calm and peaceful mind is very difficult. Extremely difficult. Even if you go to a jungle. You get fed up the family in the city, you get fed up with traffic, and you go to the jungle. One day you think, "I am completely fed up with this city, with this old environment, one day I would like to go completely in jungle by myself, alone, with nobody." And then something will happen. Even if you go the jungle alone, even if you go on the very top of Mt Everest, it is difficult to be in a state of peace. So much distraction. If there was no past life there wouldn't be the disturbing unsubdued mind. There wouldn't be any trouble at all. And there wouldn't be any trouble at all, there wouldn't be any difficulties to practice Dharma. If there were no past life there would be no reason to be born with the strong conception of the "I" grasping. We would not worry about other sentient beings; how they are suffering, how to make them be devoid of suffering. Or how to obtain happiness for others.

So this, why? The same reason, why we are born with this. If those things did not come from the continuity of "I," the strong conception of "I," this intuitive, simultaneously-born, "I"-grasping conception...we were not free from this wrong conception. We did not destroy this wrong conception. We were born in the mother's womb with the strong "I," the grasping conception in the mother's womb.

If you don't think that's the reason then you should find some other way. Then check more, you know.

Also, by making certain retreats or by reciting mantras or things like that, there's a way to remember past lives. There are Hindus who do not practice the dharma, who follow their own religion, but by achieving certain meditation, are able to remember past lives. Actually remembering past lives isn't surprising.

But is there anyone who really realizes there is no existence of past life, future life? No. So anyway, this present life's mind continues from the past life, the continuity of the disturbing unsubdued mind, ignorance, didn't have beginning. So how can it be ended? But there is the possibility to cease it.

So will it always continue or will it be ended? If one practices Dharma, it can be ceased. If one does not practice, it is not ceased. It becomes endless.

There are some people who have less obscurations, who are a little bit fortunate, and even if they do not study, without needing anymore reasons, they just feel it. They recognize it. The faith just comes and they recognize that this is true. For others, after thinking for some time, meditating, the recognition or the faith in reincarnation comes. For some people who don't have much fortune, it is very difficult. No matter how much you explain, no matter how clear it is, whatever way you talk...

[end of tape]

..what blocks his faith or feeling or recognition is obscuration. So he needs purification. If he practices the meditation, if he does very strong purification, if he follows those different methods, then he will have the recognition of karma and reincarnation, all those new subjects. As the obscuration become thinner, thinner, the feelings about karma, reincarnations, refuge, Buddha, Sangha, all those subjects, comes stronger, stronger, more and more real, like that. Before you were completely hallucinating, like a blind

person. So anyway purification and accumulating merit, creating the cause to understand Dharma or to receive the realization, the path, that is an extremely important thing.

I will mention, sometime tomorrow, the visualization of the Buddha, the particular Buddha of Compassion, Avalokiteshvara, the Compassionate Buddha. The teaching is based on thought training, the seven point thought transformation, so in order to understand the teaching better and to be able to generate stronger loving compassionate thought, bodhicitta, we are going to do purification. We are going to visualize the Buddha, the Compassionate Buddha, Avalokiteshvara, and this is the visualization that we can use during meditation.

Jang chub sem chog.....

Session 5

As in *Jor.cho*, they absorb through Guru Shakyamuni Buddha, if you have visualized him in an elaborate way then all the surrounding buddhas are the deity, the merit field, the bodhisattvas, dakas, dakinis, protectors—all the lineage lamas absorb through Guru Shakyamuni Buddha. As you have visualized the guru seated on your head, when you recite *palden lama*, the total aspect of Guru Shakyamuni Buddha absorbs into the guru. And then we repeat the Seven Limb Prayer and mandala offering, and as Guru Shakyamuni Buddha absorbs to the root guru who is seated on your head, to request the merit field, please grant the blessings to my son to receive the realizations of path to enlightenment quickly.

Then all the dakas, dakinis, bodhisattvas absorb within, and Guru Shakyamuni Buddha came down and absorbed into the root guru, so the root guru transforms into four-arm Avalokiteshvara. Then again we practice the second seven limb practice, this meditation, then short mandala offering, then we make request to Guru Avalokiteshvara, like this.

Those who visualize, those who know and do the prayer, this is what should be visualized the second time you recite the seven limb prayer. Visualize Guru Avalokiteshvara above your crown, sitting on the moon and the lotus seat. Not touching on your crown, you know, but four inches or a little bit higher. You should not think, oh, he is feeling uncomfortable with my long hair, like sitting in the bushes, you know.

[Chanting]

Cultivate the pure motivation, the best heart, which is bodhicitta, thinking that I must achieve enlightenment for the benefit of all the kind mother sentient beings. Therefore I am going to listen to the thought training, the Mahayana thought training teaching.

Yesterday somebody asked a question here, whether there is need to have faith in reincarnation in order to practice Dharma.

It's a good point to think about and understand. Generally for a person who doesn't have any faith in reincarnation, for his actions to become Dharma, it is possible. Good karma is possible, even though it doesn't become Mahayana Dharma. The person doesn't think, doesn't have the motivation to achieve enlightenment for the benefit for other sentient beings, to do the work for the benefit of all the sentient beings, and also the person doesn't have the motivation to achieve nirvana, the release from samsara, or to

find a good rebirth in the future life. He doesn't have any specific motivation but he does have a good heart, concerned for all sentient beings—he sees a wounded dog, or a starving dog, a sick person, some person who has a problem or something like that, and he is concerned for that person, that particular sentient being, and he wants to help. He wants to give medicine or he wants to give food or whatever he can. By talking, by giving materials, with a good heart making charity.

Even if he doesn't have the particular motivation concentrating on the happiness of future lives, even he doesn't have a specific motivation like this, but he does actions with a good heart, I would say those become Dharma.

And another thing, you know, the person gave help to other people without expectation for himself, without having the motivation to benefit his own life, his own reputation. But I would say that person who doesn't know the definitions of Dharma, for him it is hard, because there is no wisdom recognizing the cause of happiness, the cause of suffering, karma. It might be possible for the person to create a small good karma, like the example that I mentioned before.

Even if that person doesn't have the motivation that makes the action Dharma, he has compassion for that wounded dog or that sick person or starving person or somebody who has problems. So that is virtuous Dharma. And also, when the anger starts to arise thinking, oh there is no point, oh what's the point to get angry, trying to bear the pain.

Actions that become Dharma without depending on motivation include prostrations or making offering to the holy objects, respecting the holy objects, the buddhas, the bodhisattvas, even the statues of buddhas, even the holy idols, even the paintings of Buddha. Even just looking at the painting, the statue of Buddha, it becomes purification. It is explained by Buddha in the sutra teachings that of one looks at the one who passed away in the blissful state, which means enlightenment, while his mind is angry, he accumulates good karma to be able to see hundred millions of buddhas. So if, while your mind is angry, you look at the figure, the drawings of holy body of Buddha on the wall, on the cloth, on the tables, drawings or even statues, this itself becomes purification, purifying obscurations. As one looks at the holy objects, one collects the karma to be able to see or to be able to meet hundreds of millions of buddhas in the future life.

There are many stories of the very close disciples of Guru Shakyamuni Buddha, who had the opportunity to always to be with Guru Shakyamuni Buddha, to offer service Guru Shakyamuni Buddha, to do the work for other sentient beings. This has been their experience.

Sharipu was an arhat who was a close disciple. Many times you see in the tangkas Guru Shakyamuni Buddha in the center and the two disciples standing, one to the right and one to the left holding the implements of the full monk. One of those is Sharipu. He was able to receive teachings from Guru Shakyamuni Buddha directly, all the time, and be with Guru Shakyamuni Buddha all the time, and the way he collected that karma in was in one of his previous lives when he was traveling, going from one place to another place, and he stopped on the way at a lodging place. His shoes were torn and he was fixing them. He was sewing his shoe and it was night time and there was a very small light. He was facing to the wall, on which there was a painting. After some time he saw the painting, a painting of Buddha, the figure of Buddha on the wall. He said, oh, how beautiful this is. While he was sewing he looked again and again at that painting, you know, how beautiful

it is, like this, so amazing like that. Then a strong came in his mind. He thought oh, if I can become like that, how wonderful it would be.

This wish accumulated karma, and due to that karma when Guru Shakyamuni Buddha was born as a prince in India, Sharipu was able to be a direct disciple of Guru Shakyamuni Buddha. He had the opportunity to always to be with him and receive teachings. And not only with Guru Shakyamuni Buddha, but many other buddhas too. Keep this in mind now, and even if you don't feel it now, the more you understand about refuge, later on, then it will be useful.

This was not the subject, it just went in the wrong way.

So these kinds of actions can become good karma without depending on a particular motivation. Why? How it become good karma if the person doesn't have a good motivation, doesn't have a virtuous motivation. That is because of the power of the holy object, the fully enlightened being, due to his power.

Also in the stupa down there, Boudhanath or Sarnath, many buddhas have blessed. It was built for the benefit of other sentient beings, to purify sentient beings. To lead sentient beings in the path to happiness. So the action of circumambulating this stupa does not depends on the motivation. Even if one doesn't have a virtuous motivation, just circumambulating, you know, because of the power of the holy object, the stupa, the action of circumambulating, making prostrations, all those things naturally become virtue, good karma.

This is true not only for humans, but even animals—flies or dogs, anything. How can that be proved? Some people were animals in their previous lives, and they circumambulated the stupa, and later on they became arhats. This been experienced by many sentient beings.

I have many dogs here, so I thought, since they are around here, I should benefit them. I should do something, instead of their always hanging around and barking. I should help them, something.

So one day I thought it will be useful to take to the stupa down there and to circumambulate. Circumambulate together, you know. I had to go by taxi and there wasn't enough space in the taxi for all the dogs to come. And it was quite difficult to control the big dog.

First I thought to take all but finally it did not happen. Only two dogs I was able to take down.

[end of tape]

Gomchen, the great meditator, didn't create karma by biting the goats and the Nepalese people. Here they create so many negative karma everyday continuously, of course, they don't have any wisdom of Dharma, but all the time, you know, they hear the very profound holy words of the Buddha teachings. As the monks start reciting, they are able to hear if they are around. So this plants the potential, the seeds, in their mind.

So sometimes with the hope to benefit them, as they are around hold them up in the hand and let them see the holy objects of buddhas, the altars, the paintings of buddhas, the statues. Otherwise there is not much method, to help.

[BREAK]

So for the person who doesn't have the understanding how practice Dharma, or how to transform the action of Dharma, who doesn't have understanding of karma, his actions rarely become Dharma, good karma.

A person who meditates, who has the wish to benefit all sentient beings, who practices bodhicitta, how powerful is the good karma that you accumulate. Depending on the greater understanding, the higher motivation, how much more powerful, like that. The karma is that much more powerful.

In order to generate this realization, the thought of renouncing samsara, he should realize his samsara, this mind and body in the nature of suffering. We believe, oh how happy, how happy it is, how beautiful they are, these birds, they fly around, how beautiful they are, how happy they are. The horse is running, you know, oh how happy they are. The fish is running in the water, how great they are enjoying. How beautiful they are, they have all kinds of colors, producing electricity.

Especially in the west, it seems as if they have no suffering at all, so happy, great bliss, all the time. That don't starve and they don't have fear, incredibly enjoying, they don't have pain. Even if the person doesn't have interest in his own body, it doesn't mean he has total renunciation of samsara. Just wishing to have that body is because of not having, not understanding how the samsara is nature of suffering, you know. They don't have the freedom even to receive temporal pleasure. They don't have even the freedom and their life always in the great fears, hunger, torture, so many problems, not understanding the mind of those sentient beings.

One doesn't think that he will have to reincarnate to those different bodies, in the nature of suffering. There is no way for him to understand. So there is no way to really generate the thought of fully renouncing all samsara. To be free from samsara one should have the thought of fully renouncing all samsara. One should generate this in order to enter the path and receive the great release from samsara.

So whether you should have faith in the reincarnation to practice Dharma depends on what way you think.

To obtain happiness for future life the daily actions should not become the cause of suffering and should become the cause of happiness, you know. So after this point, I stop here. Some details on this point I will mention tomorrow with the motivation.

There are followers of the Hindu religion who generate partial, not complete, thought of renouncing samsara. They are kind of just fed up with the sense pleasures, getting bored of sense pleasure, having aversion to the sense pleasures and having the wish to seek the inner pleasure, the pleasure derived from concentration, meditation. They have no interest in rebirth as a human being.

[end of tape]

They will be born in the form and formless realms because they have attraction to those, and they don't have the thought fully renouncing samsara, because they have not realized how those other samsaric realms are in the nature of suffering. So if one practices Dharma and follows the path there is, one can completely remove the obscuration, the disturbing unsubdued mind, even though the continuity of that has no beginning.

So therefore, how it is possible to completely destroy and remove the obscurations, the disturbing unsubdued thoughts.

These minds are not permanent. The objects of the disturbing negative thoughts are always changing. From where do all these disturbing unsubdued thoughts and minds arise? The ignorance, anger, attachment, and pride, the doubts, the wrong views, and many other delusions, the twenty secondary delusions and the branches of those delusions—there are eighty-four thousand delusions. All these arise from the root, like the mother bee, the king of the disturbing unsubdued mind, ignorance, the “I” grasping ignorance.

Where does ignorance come from? Not realizing the “I” as empty of inherent existence. The person believes the “I” is as it appears, self-existent, inherently existent. Grasping. Very strongly believing that the self as it appears to oneself is inherently existent, “That’s true. That is exact ... that is true, no doubt, like that. It is absolutely true. There is a fully existent ‘I.’” In the depth of our heart having the definite unshakeable kind of conception or belief. Like that. This is the king or the mother who makes many babies. This is the root from where all the different types of disturbing unsubdued minds arise.

To be free from samsara one must cease the continuity of the cause of samsara, the disturbing unsubdued mind, karma. So the whole thing depends on destroying or extinguishing the “I” grasping ignorance. This is the most important work. This is the basic, essential work, the method to be free from all samsaric suffering.

The “I” is existing dependently, labeled by thought. The way to destroy it is to realize the “I” that is empty of inherent existence. By developing continuously this wisdom realizing voidness, the object, the false object of the “I” grasping ignorance is destroyed. As one develops this wisdom one does not cling any more. One doesn't believe in the appearance, the inherently existent “I.”

Like, you know, at night time when the sun has set, when it's not clear, you know, kind of shimmering, while you are walking in the path, you see a sort of tiger coming and you have much fear. So scared. Your mind is so scared. Then you try to find out how I can escape from that. How can I escape from that or how can I kill the tiger. There is all kinds of talk like this, you know, because of fear. As you go closer, closer, suddenly, it is not a tiger, it's a bush. It has kind of yellow leaves, kind of like that, and there is no tiger. The tiger that you believed in before, that object, completely disappeared. Completely disappeared, nowhere existing. There is no belief, oh this is tiger. There is no more belief. You discover you have been crazy, “Oh I have been crazy completely. I didn't take any drugs.” I am joking.

So, then even though you go away you still see that bush, but there is no belief that it's a tiger. You might have the appearance, you know, when you look from faraway, there might be the appearance, but there is no belief that there is a tiger as before. Like that,

the “I” grasping ignorance gets completely destroyed by having realized the voidness of the self. Then gradually by following the path one becomes an arhat.

So one can completely remove the cause of suffering. That is the whole conclusion. This is to understand to figure out how the enlightenment is possible to achieve.

Session 6

As I explained this morning, one can be free from the cause of the suffering, the disturbing unsubdued minds, such as this “I” grasping ignorance, it can be destroyed. The details are explained in Aryadeva, one highly realized pundit who achieved enlightenment in one lifetime. *The Four Hundred Stanzas*.

One should have a little bit of an idea, at least, that one can remove the cause of the suffering, you know, the possibility. All the obscurations can be purified. Therefore enlightenment is possible to achieve.

So far, you know, numberless other sentient beings have achieved enlightenment. Even after Guru Shakyamuni Buddha took the form of having achieved enlightenment in India, and turned the Dharma wheel, incredible numbers of sentient beings have achieved enlightenment, due to actualizing the teachings shown by Guru Shakyamuni Buddha. We haven’t achieved enlightenment yet because we haven’t finished completely the work of purifying the obscurations.

In regards obscurations, one obscuration is the disturbing unsubdued mind. Without purifying this there is no way to achieve even the release from the samsara, nirvana.

In Tibetan term this obscuration is called *nyön dib*. The reason I call ignorance, anger, attachment, all those, “disturbing unsubdued minds,” is because they are delusions, obscurations, but in English there isn’t much difference—obscurations, delusion—somehow they don’t seem so much different. So anyway, “disturbing unsubdued mind,” because it describes the function of the mind.

Lama Tsong Khapa who is the transformation of the Buddha, gave the definition of this type of mind. That is called *nyön.mon.ba* in Tibetan. This is the negative mind that has the function of making the mind of that person unpeaceful, unsubdued, unhappy.

Ignorance pollutes the person’s mind. It obscures the person’s mind, making it unpeaceful, unhappy. So because of the functions of these types of negative minds, they are called disturbing unsubdued mind. They do not benefit. They disturb your peace. So it’s very clear. The Tibetan term *nyön.mon.ba* means unclear, the nature of mind that is unclear, unsubdued, ignorant. Like very dirty water, not calm, clean.

So in order to achieve the release from samsara to nirvana, one has to remove these disturbing unsubdued obscurations. These are called *nyön.dib* in Tibetan.

The reason one is still not enlightened even if one has purified this disturbing unsubdued mind is because there is still the subtle obscuration, in Tibetan *she dib*.

[end of tape]

..the ignorance that believes the “I” is truly existent, and that the objects of the senses, everything, all existences are truly existent, self existent, inherently existent, and the impressions of the ignorance of true existence is the subtle obscuration. The dual vision, which is an illusion, which has risen due to the impression is the subtle obscuration, in Tibetan *she dib*. Obscuration of the omniscient mind, I think maybe easier to understand.

As long as we don't purify the subtle obscuration, this *she dib*, there is no chance to achieve omniscient mind and there is no way to fully see all the three times' existence—the past existence, present existence, all the future existence. This subtle obscuration obscures the mind from fully seeing all existence without any exception.

How it is possible to completely remove this obscuration? A simple way to understand—the white cloth that is filthy, full of smell, very dirty, black—it is possible to clean this white cloth. Why? Why? Because the white cloth itself is not oneness with the dirt. The cloth itself is not dirt, you know.

Not a good example to hear after lunch, anyway.

Another good way to understand—someone who has diarrhea in the pants, you know, kaka, you call it dirty but you don't have to throw them away, you can clean it and wear it again, you know. That is because the cloth itself is not kaka. So in the case of our present mind, even though our present mind itself is obscured, is ignorant, the mind itself is not the obscuration. It is not mixed, not oneness with obscuration. Just the cloth is temporarily covered by excrement, our present mind is temporary obscured.

To clean the cloth you wash it in the water, with soap, and the dirt goes away. The smell goes away, then again you wash it in clean water. You clean it gradually. Similarly, one has to follow the graduated path, the remedy, which removes the obscurations.

To receive nirvana, the release from samsara, there are five paths that one has to approach, you know. The path of merit and the path of action and then the right seeing path—you will find there are several books that describe these paths. There is one book Geshe Ngawang Dhargye, one yellow book, Tibetan what tradition?

[student: *Tibetan Tradition on Mental Development*.

Oh mental development... That's right.

That book contains descriptions of those paths, so you can read that book if you want to know more details and also His Holiness Dalai Lama's book, *The Opening of the Wisdom Eye*. That is very profound. It's very deep, some parts are difficult to understand but you might get some idea.; it gives the basic introduction of the path, you know.

Anyway, just to have a little idea, I'm just, you know, going through this.

There is the path of meditation, the fourth, then the path of no need training. There are five paths to achieve nirvana, the release from samsara. Then also the path to achieve nirvana—there are two paths, the path of the hearer and answer and the path of self-victorious one, the Theravada path.

Then again to achieve enlightenment by following the bodhisattva's path, again there are five paths. The titles are similar. The Mahayana path of merit, the Mahayana path of action, [pause] the merit of the Mahayana path, the action of the Mahayana path, and the right seeing Mahayana path, then the meditation of the Mahayana path and no need training of the Mahayana path. To achieve enlightenment there are five Mahayana paths of the bodhisattva path.

So to achieve the, to achieve the highest goal, enlightenment, one should approach gradually these five paths. The door to the Mahayana path to receive enlightenment is bodhicitta. So if you have generated bodhicitta you enter the Mahayana path. As long as the bodhicitta is not generated within your mind there is no way to enter the Mahayana path. There is no way to approach this Mahayana path. The door to the Theravada path, the lesser vehicle path, is the pure thought renouncing samsara. As long as the pure thought fully renounce samsara is not generated, as long as it's not in your mind, there is no way to enter this path... it is impossible to approach, to generate these five paths and impossible to achieve nirvana.

However, if one is going to become an arhat, going to achieve nirvana, then as one approaches on those five paths, when one achieves the right seeing path, as one continuously meditates on voidness, on shunyata, as one has generated the remedy of the path of right seeing, it removes a certain number of the obscurations, the disturbing unsubdued minds. Then after that one achieves the path of meditation, and this removes the rest of the disturbing unsubdued minds. Like that. As one has generated the remedy, the path of meditation, you know, which removes those types of the disturbing unsubdued thoughts—anyway, this involves very much detail. It has a very long description.

When the monks study in the monastery, first of all they study a condensed small text—introductions, definitions, meanings, how many delusions it removes. the numbers of the path, the definition of each path, the meaning of each path. Within each path there are also branches, you know ... divisions. In the path of merit, there is the small path of merit, the middle path of merit, and the higher path of merit, greater path of merit. So there are books about this basic idea, the introduction of these five paths.

At very beginning, at the very beginning, the very first thing they study is what I mentioned the other day in the introduction of beginningless mind. The meanings of form and formless, how many branches, the meaning of colors and then how many different colors there are, the definitions of each object of the senses. You know, what's the meaning of the object of sense of ear; what's the meaning of the object of tongue? And then it gets more and more complicated. As you come further and further, study more and more, as you go through the text, it gets deeper and deeper, wider and wider. Then after it talks about cause and result, you know. First of all there is a small text that talks about cause and effect, then there's another text, great cause and result, another text, with more detailed explanations.

So what I was saying yesterday about the mind and all these definitions of existence, impermanence, permanence—the definition each one, all these branches. Here, even the very little monks, the youngest ones, the real little ones, the tiny ones, if you ask them what's the meaning of *ten.bo*, what's the meaning of *she.pa*, what's the meaning of existence, they will answer right away. They have already memorized it. They have gone through these subjects. These are beginner's subjects. Actually the subjects they study are

kind of very surprising, according to the west and even for grown-up people. In university, if you spend thirty, forty, fifty years there and study all the .. psychology, everything, everything that is taught, and then you ask one question, on these basic things, just what's the meaning of consciousness, he might say come tomorrow. Anyway, I am joking

I mean, of course you can help other people by studying ... I am not criticizing studying psychology. I am sure you can benefit others. As long as you can benefit other people, other sentient beings, of course it's very good, anything, anything. But generally regards subject, studying this Buddhadharma, even if you study for ten days or five days, what you can understand is so much. Everything is so precise, so clear, no mistake.

So then like that. If you ask these small tiny boys, they can answer right away. Then the subject becomes more deeper and deeper, more and more clear and more and more clear; deeper and deeper like this. Then afterwards then there are texts that become more and more difficult, more and more complicated, like this. Anyway, once you understand there is no confusion. It's not complicated.

Then after having studied this basic small text there's one text involving reasons. Then there is another text that contains only descriptions about mind. These boys, not the tiny ones, small ones, but most of the boys have studied these things. They study the root, basic, the small text that gives a general idea of the whole path, definitions, the divisions, and the whole basic idea. Then they study details, the long text, such as the Maitreya Buddha's text, which has eight chapters. Then the details of all the path. They memorize all the root texts, they memorize commentaries. They memorize and then they gave recite them, you know, by heart every night, like that. And then they take teachings from the teacher, and they have to think, they try to understand, because the teacher has given so many questions, so much doubt. And then he has to try to find the answer by himself by thinking, reading the text, or by debating the other monks. Then sometimes you find the answer from your own wisdom, or from other monks, those who have the answer. If you are not sure, you check with the teacher. This style of studying the Dharma is very, very deep and very extensive.

Then of course, of course at the same time they do this form of study, debating like this, memorizing, all these things, and not including the prayers that they do in the morning. And at the same time they meditate also on the lamrim, and they try to watch their own mind, observe their own mind, you know, try to practice Dharma. They try to not create negative karma, to protect oneself from rising the disturbing unsubdued minds.

They develop intellectual understanding. They also try to develop experience. A person who does meditation practice and studying together in this way finds the answer quicker. And all those doubts get removed. If the person hasn't studied extensive scripture like that, you know, doing only practice meditation with a small understanding of lamrim, the graduated path to enlightenment, from a small text, and then they meditate on this graduated path to enlightenment—I mean one can find the answer to the meditation if one's meditation is working well, the practice of Buddhadharma. But it takes time, much time to find the answer. To release the doubt.

I think that's about tea time?

Student: How Buddhism approaches people with mental illness in reference to reincarnation ... what happens with that people with their karma?

LZR: The person who died with mind, who died was born?

Student: With mental illness.. how do they reincarnate and what opportunities do they have?

LZR: Their past life or present life?

Student: In their future life.

The future life depends on his karma, whichever karma is stronger that he has accumulated in previous...

Session 7

...by having generated the tenth level of the path, having completed the meditation on voidness, shunyata and having finished accumulating merit of virtue and wisdom, the subtle obscurations are completely removed. Whenever the subtle obscurations are completely removed then, then you see, he achieves the state of omniscient mind. That's how he becomes a fully enlightened being, that bodhisattva.

So as we reach higher and higher paths, the obscurations become thinner. At the beginning, there are very heavy thick obscurations, then afterwards the remedies are greater, and what has to be purified, removed is thinner...

[end of tape]

So, when this mind, the continued nature of consciousness, becomes omniscient mind then the absolute nature of this mind becomes the absolute nature of the omniscient mind, the *sambhogakaya*, the holy state of the absolute nature, like this.

So the stages of enlightenment that you will achieve by completing the path, purifying obscurations, are like this—*rupakaya* state of enlightenment, and *Dharmakaya*. Rupakaya and Dharmakaya. They are like this.

Rupakaya has also two types, *sambogakaya* and *nirmanakaya*. Sambogakaya and nirmanakaya. Again Dharmakaya has two things—the Dharmakaya of the transcendental wisdom and svabhavakaya, like this.

The nirmanakaya has two divisions—the transformation of the craftsmen and the reincarnated transformation, the incarnated transformation. The transformation of the craftsman is the transformation of Buddha, such as Guru Shakyamuni Buddha's transformation without taking the form of birth. He transforms wherever there is the necessity to subdue sentient beings. There was one king in the worldly god realm who played the violin very well. Guru Shakyamuni subdued that king with his transformation.

Anyway, the details of this enlightenment, the qualities of enlightenment, the qualities of Buddha, later on, if you take teachings on the *Abhisamalankara*, this extensive scripture, written by Buddha Maitreya, in the eighth chapter there are details of the qualities of Buddha, details about enlightenment, detailed information about enlightenment. If you see commentaries, books on that chapter, you will get a much more elaborate understanding about enlightenment.

In order to achieve this fully enlightened state, what kind of path should you follow in order to achieve this goal? You should follow the Dharma that was shown by Guru Shakyamuni Buddha, that has been handed down from Guru Shakyamuni Buddha.

To achieve this fully enlightened state, Buddhahood state, depends on the virtuous friend, the virtuous friend, in Sanskrit term, the *guru*. One should have a guru who is able to show perfectly without mistake the whole graduated path to enlightenment.

It is not sufficient to meet a guru who is unable to show the complete path to enlightenment but who is able to show the some part of the path—who is only able to show the method to find a good rebirth future life, the path of the lower capable being. The teacher who is able to show only that method cannot lead the disciple to enlightenment. Cannot lead oneself to enlightenment. Then there is the teacher who shows the path to receive only nirvana, the release from samsara, but is unable to show the Mahayana path to enlightenment. Again, again that teacher can't lead oneself to reach enlightenment.

So therefore in order to reach enlightenment, where one wishes to be, one should seek a perfectly qualified guru who is able to show the whole path, from beginning up to end, enlightenment, the highly qualified, the perfectly qualified teacher who is able to show the graduated path of the lower capable being, the middle capable being, and the higher capable being, higher capable being. Then, if one wishes to achieve enlightenment swiftly then by practicing path of the secret mantra, one should meet, seek the perfectly qualified guru who is also who show the path of the secret mantra or the quick path to achieving enlightenment. So therefore, the first thing, the most important that is to seek and to meet the perfect guru.

If one meets the wrong guru, who does not emphasize cherishing other sentient beings more than oneself, who does not emphasize this at all, then it is impossible to achieve enlightenment with that guru, to obtain only one's own happiness. One who does not emphasize that it is more important to make preparation and work for the future life cannot save the disciple even from the rebirth of the suffering transmigratory being. Cannot save from the animal rebirth, cannot save from preta or narak rebirths, because he does not emphasize renouncing attachment, clinging to the happiness of this life and working for the happiness future lives. He doesn't show the method. He emphasizes how to make this life happy, only the works of this life. So what he teaches is worldly work, only to obtain happiness for this life.

When one dies, as one has not renounced attachment seeking happiness this life, as one dies with this attachment, clinging to happiness this life, that person dies with this type of mind, and is reborn in the realm of suffering transmigratory beings. If the guru doesn't understand karma, doesn't understand the cause of happiness, suffering, he teaches many wrong methods, such as burning oneself in the fire to receive nirvana, things think like that. If you sacrifice yourself then you'll born in heaven or whatever, or if you jump on this spear, you know, and it goes through the body, straight through the body, then you will receive nirvana.

Then sexual misconduct—as an offering, as a path, there are many conceptions that believe it to be a kind of good action when it is actually creating negative karma, which only makes the disciple fall in the naraks, fall in the lower realm. It is extremely important

to check well, to examine the guru well before one's teachings, before one makes the relationship, guru and disciple.

It is impossible to achieve enlightenment, to generate bodhicitta, to receive realization of the wisdom realizing voidness, to achieve release from samsara, without a guru. Many people think, what's the point of having a guru? There are books written in English—if you read the book, what's the point of having a guru, then you just meditate. Then, you know, that's enough. That's enough.

Many people have this kind of idea, and that is a mistake, lack of understanding Dharma, not having understood lamrim teachings, or not having heard the teachings from the graduated path to enlightenment. However it is impossible to receive the realization of the graduated path to enlightenment—without the guru, there is no way to understand perfectly. However if the teaching is received from the guru with experience then the disciple, by perfectly following the guru and practicing that teaching, is able to generate quickly the realization to the path, you know, without much difficulty.

Anyway, there are numberless buddhas, great yogis, you know, like this, in India, Tibet, many countries like this, and there hasn't been anyone who achieved enlightenment without the guru, by only reading books, especially in English.

Any action, any work that we do in the daily life, for that to become a cause of happiness, and not to become a cause of suffering, it depends on having good motivation or good heart. To become a cause of happiness it has to become Dharma. If the action does not become Dharma, there is no way for the action to become the cause of happiness. For the action to become Dharma, then first of all, the motivation of the action has to be Dharma. If the motivation is not Dharma, it is not virtue. If it didn't become Dharma, didn't become virtue, then the Dharma that the person is practicing doesn't become Dharma. Meditating or reciting prayers or reading books, Dharma books, the person is keeping silence, fasting, whatever he is doing and believing that I am doing Dharma, I am doing something positive, or some kind of pure action or something like that—it doesn't become Dharma if the person's mind is not virtue, if the motivation is not Dharma.

Therefore it is extremely important when one has some opportunity to practice Dharma to do some meditation or study Dharma. During those periods it is extremely important that those actions become Dharma. Then even in general life, in the daily activities, it is extremely important to have a good motivation, good heart. If the daily activities—eating, drinking, sleeping, working, all those things, talking, making business—are done without being possessed by the three poisonous minds.

If the motivation is virtue, pure, without being polluted by this negative mind seeking only the pleasures of this life then all those actions become Dharma. This is definitely beneficial for the happiness of this and future lives, even if the person is not concerned about that at all.

This is easy and useful to understand. Normally I mention the examples of the different levels of motivation as they were explained by the guru of gurus, whose holy name is Pabongka Dechen Nyingpo, who did immeasurable work for sentient beings, the complete path of sutra and tantra.

There are four people reciting prayers. The first recites with the motivation only of happiness for this life—to have a long life, to not get sick, to have material wealth, or to have power. The second recites with a little higher motivation—the happiness of the future lives. The third person recites with the motivation not only...

[end of tape]

...not having that much offering to the Buddha, Dharma, Sangha, the merit field, and not having made continual requests to the gurus or buddhas or the deities. Even if one has met Dharma, even if one is trying to practice Dharma, then sometimes these problems arise. So that much, at this point...

A little emphasis on the guru. You have to examine, you know, basically like that what was explained yesterday. Those are the very basic ones. And then especially if the guru himself, you know, doesn't have any understanding of the two truths, or understanding of voidness, the meaning of selflessness, if he himself doesn't have this experience, if he has completely false understanding, wrong understanding about voidness, he cannot help the disciple cut off the root of samsara, the "I" grasping ignorance. He cannot guide the disciple to be free from samsara. So this is one basic thing, one basic quality of the teacher to check.

For instance, one example. Atisha heard for many years from many learned people about Lama Serlingpa—how he was a great bodhisattva, great holy being, with the achievement of bodhicitta. Many transformations of buddhas had told him it is necessary to generate bodhicitta to attain enlightenment. So he decided to go to Serling, which is in Indonesia, I think, to see the guru Serlingpa. He stopped on the way to see Lama Serlingpa's disciples in their retreat place. He checked with those disciples—how is Lama Serlingpa, despite his famous name. In spite of having heard all those things, he still checked with those disciples. Then he decided to seek his Guru Serlingpa. He spent twelve years taking all the teachings on bodhicitta. And he generated bodhicitta when he was living with Serlingpa.

Nowadays, general people don't check so much when they seek their guru—their practices, their realizations, experiences, teachings, and method. Whether it has been beneficial or not to other disciples in pacifying the unsubdued mind. They just follow by rumor whoever is most famous, without any doubt, without checking.

The guru who is perfect is able to show the whole teaching, the whole method to obtain temporal and ultimate happiness, to free from samsara and achieve great enlightenment. His mind is the qualified experience of the path. There are perfectly qualified gurus in the world who are not famous and are unknown, whose practice is not announced to the world, and who have very few disciples. But there are many disciples who follow the wrong guru. That is because there are less sentient beings who have the fortune to meet a perfectly qualified guru who is able to show the whole path. That fortunate disciple who is able to meet such a guru is very rare.

At the beginning it's extremely important to check up. Then after one has finished making the relationship, you know, the guru and disciple, having received Buddhadharma, even if one did not receive a complete teaching, a complete text, but just one stanza of Buddhadharma, the relationship is already done. There is nothing to change, there is nothing to renounce, there is nothing to give up. If, after has received,

you know, one stanza of Buddhadharmā, if one renounces the guru and heresy arises, one creates the heaviest negative karma. Anyway, this point you will gradually understand as you study.

So therefore it's important at the beginning to check up and to be skilful, like that. So after one made the relationship, took the teachings, then one should follow perfectly, correctly, doing the practice of the guru. How important it is—that is like this example. The practice of guru is the root of the tree, like that. If the root is burned, dried, the stem does not grow, the leaves do not come, and there are no branches, no flowers, no fruit. Then you don't have chance to enjoy that fruit from that tree. The right practice of the guru is like the very root of the tree. And then the branches, the stems are like the graduated path to nirvana, to enlightenment. And enjoying the fruit is the achievement of nirvana, then having achievement of enlightenment.

So the results, temporal happiness, ultimate happiness, all these things, generating the path, the whole thing, are completely dependent on the root, the very root, the correct practice of the guru.

I did not recite this prayer in English today, but it is here at the very beginning, at the very beginning. This is the prayer which contains the essence of the sutra path and the tantra path.

[student]

The ninth, but I am not going to read the whole thing now. I am just going to read one part out, the very first paragraph, relating to this talk and that's all.

“The guru is the basis from which I receive all my knowledge. He's extremely kind and venerable, understanding well that following the guru correctly is the root of the path, please grant me blessings to follow with great devotion and dauntless effort.”

This subject might take seven months to explain, you know. Just by reading this, you know, new people cannot understand so much from that. However there is a specific meditation on this.

Anyway the conclusion is, if one is able to receive this realization, seeing the guru in the essence of Buddha, it is possible to achieve enlightenment in one lifetime by practicing the path of secret mantra or tantra. This is the very root of this realization. This method causes you to achieve the enlightenment, the unified Vajradhara, without following the path for many eons, without depending on practicing Dharma for many lifetimes. So by having this realization, one can achieve enlightenment in one lifetime or in a second lifetime, third lifetime, very swiftly, without much difficulty.

So this realization, this realization, seeing the guru in the essence of Buddha, is the root of the whole path, the whole realization. Many people talk about Vajrayana or the tantra path as the shortcut path to enlightenment—if you practice this then you will enlightenment, without much difficulty. Anyway, it is true, it is true, it is explained like this in the teachings of tantra, and numberless great yogis in the past have achieved enlightenment in one lifetime, by having generated very strong unshakeable realization, seeing the guru in the essence of Buddha. Such as, you know, the great yogi Milarepa, you know,

So the practice of guru yoga is not only meditating, visualizing the guru in the aspect of Buddha. But it is trying to realize the guru is in essence the Buddha. How? By meditating on the subjects of the guru, especially as explained in the lamrim teachings. By using all the reasons in the meditation, and the quotations. Doing this, try to identify how the guru is in essence Buddha.

There are eight benefits of perfectly following the guru, and if one makes mistakes in the practice of guru devotion, there are eight disadvantages.

Then there are four basic outlines—maybe I just mention just briefly the eight benefits. By coming closer to enlightenment and pleasing all the buddhas, one is not afflicted by evil friends—one cannot be misguided by the people who have wrong view, or by maras.

Next, all the negative actions and disturbing unsubdued minds are ceased. All the realizations of the path are increased. Then even after one dies, in the future lives one will never become poor, not having the perfect guru. There are two kinds of poverty—material and Dharma wisdom. This is poverty of not having the perfect guru.

Then also, one does not fall into the suffering realms. Then whatever one wishes to do for the benefit of others becomes successful. And the conclusion, the main benefit—by perfectly following the guru one achieves enlightenment quickly.

Then there are four basic outlines to justify seeing the guru in the essence of Buddha, through the person, through oneself. One has to meditate on these things as it's explained in the teachings of the graduated path to enlightenment. This time why I mentioned at the beginning, is just to give you an idea of it and the importance of it. Like that.

For those who wish to practice Dharma, it is extremely important to receive teachings on this meditation. I didn't ask anybody here, please come to listen my Dharma, so you have to think of your own life, you know, one has to decide.

Session 8

Remembering the stories, how they received the showers of realizations, realizations like rainfall after having generated this realization of guru yoga practice. Those are very useful to understand and to remember. Also to destroy the laziness and to encourage the mind. Especially when you feel hopeless—how can I achieve realization? How can I practice Dharma? When all kinds of thoughts arise, especially those times it is very useful to read about the meditators, the great yogis, and their earlier lives. Milarepa has disharmony with his uncle and aunt, and then the mother sent Milarepa to learn languages and he met a teacher who taught him black magic and then at his aunt and uncle's party he used the black magic to kill almost everyone. I think his aunt or uncle alone survived. He accumulated heavy karma in early life, then in his later life he became fully enlightened, having met his guru Marpa and perfectly following his advice. He did incredible hardship practices—building nine story towers three times. His guru Marpa told him to do this, and then told him to take them down, stone by stone, back to the place he had brought them from.

[end of tape]

Whatever orders were given by Marpa, he followed them. By doing this accumulated infinite, incredible merit and did unimaginable purification. He purified unimaginable obscurations, all the negative karma he had collected in that life and in past lives.

He bore all these difficulties without heresy or wrong view arising to Marpa. He waited for so many years for teachings, and he got none—just beating, scolding all the time. No sweet nice words for Milarepa. He also got the difficult jobs. Marpa gave teachings and initiation to others, but if Milarepa came in he kicked him out. At the end, after many years, Milarepa's mind was ready and Marpa appeared in the form of Heruka, in that actual aspect, and gave him the initiation. He transformed the mandala with his holy mind and gave him the initiation. Then later Milarepa actualized the whole Vajrayana path. He finished the fundamental path of the mind renouncing samsara, bodhicitta, the wisdom realizing voidness, and having generated the realizations of the whole path of secret mantra he meditated on the winds, and the chakras opened and all the knots of the arteries released through the practice of tantra. Because of this Milarepa was able to give teachings or chant the hymns containing the Dharma subject, in the form of beautiful poems, without any difficulties, without any resistance, without depending on effort. So then like that.

Why he was able to ... why he was able to do that? Because through practice of tantra, path of the secret mantra, he was able to release the knots of the artery of the speech, the chakra, the speech chakra.

Like this he was able to do great works for other sentient beings, after having achieved the unified state of Vajradhara, the Buddhahood state. He had eight disciples who achieved enlightenment in one lifetime.

Even now, even now, you know, even just his holy name does such great work for other sentient beings—even just hearing, remembering his biography, how he practiced Dharma. So effective, so beneficial for the mind.

However, it's going to be kind of long, anyway. In the past there was a bodhisattva called Always Crying. He was able to see many buddhas but he was not satisfied and he wanted to meet the guru with whom he had karmic contact, the Bodhisattva Choepa. This is very, very long, long story, but by perfectly following his advice he was able to finish the work of accumulating merit and purifying obscurations within seven years.

When Atisha was in Tibet, his translator was Dromtonpa, his closest disciple. Atisha was able to do great work in Tibet, and destroy many wrong conceptions. One day Atisha was sick, taking the form of being sick, and he made urination and kaka on the bed. Dromtonpa cleaned it up without any discrimination, without any thought of it being dirty or anything. He just took it out with his hand. This and following the orders of his guru, and translating for him, became a method of purification and accumulating extensive merit. All of a sudden he developed clairvoyance without resistance. He was able to see clearly many sentient beings for many hundreds of miles, and read their thoughts.

One of the lineages of lamrim in this teaching, the followers of Atisha, are the Kadampa Geshe. One Kadampa Geshe called Cheolwa was very obedient. Whatever order was given by the guru, even if he was in meditation, whenever he heard his guru calling him,

without completing the practice, without completing the offering mandala or the session, he would get up and offer service anyway. So one day he was cleaning his guru Chengawa's room, not with vacuum, electricity, but very kind of primitive caves—according to the west it's wouldn't be worth even a toilet. He had collected all the garbage in the room, and he was going outside to throw it out.

When he reached the third step, he saw an incredible number of buddhas, having purified unimaginable obscurations, and having collected much merit by offering all the service to his gurus, following his guru Chengawa's order.

There are so many stories also like this, previous great yogis, meditators, how they achieved the realizations of the path, so many stories. If you read the life story of each of them, great devotion will arise. For example, one of the great lamas in Tibet, Sakya Pandita, whose guru's holy name is Trakpa Gyaltzen. When his guru Trakpa Gyaltzen was taking the form of being sick, Sakya Pandita, day and night without concern for food and sleep, took care of his guru, like his own life. After some time then his guru Trakpa Gyaltzen gave Sakya Pandita the practice of Manjushri Guru Yoga, and he practiced the Guru Yoga meditation technique that he was given. And then afterwards he, he saw his guru Trakpa Gyaltzen actually as Buddha Manjushri. Then after that, Sakya Pandita became expert in all the knowledge of the points, the logic. He became so far famed, and could not be controlled by human beings, or non-human beings. Even the king of China was subdued by Sakya Pandita's teachings.

There are so many stories like this. Experiences of those great yogis and meditators. As I've already mentioned, one of the advantages of following the guru is that all the realizations of the path are increased. This advantage has been experienced by this great meditator. Anyway, I think, that much, just some emphasis on this point, I think it's a nice time to take a peepee break.

In the previous courses, the meditation subject or the teachings followed the outline of the teachings on the graduated path of the lower capable beings, then some outlines from the teachings on the graduated path of the middle capable being. This time, more or less, I am going straight to the thought training subject.

One important thing for the teachings to be effective to one's own mind is how to explain the teaching from the side of the teacher and how to listen to the teachings from the side of the disciple. There are details on that. Anyway, without need to talk about all those details, you know, what it is explained in the teachings, emphasizing some of the important points, you know, the rough points, important points, in the teachings it is said that there are many disciplines from the side of the teacher to explain the teachings. The most important thing is that the motivation explaining the teachings not be possessed by attachment seeking the happiness of this life. The teaching should be explained by the guru without pride, without this poisonous mind. This is the main most important main discipline.

I myself don't follow those disciplines, coming from the room with much big pride, you know, with big pride, with enormous pride, bigger than Mount Everest. pride, you know, then with much attachment. Seeking the happiness of this life, without one single thought to benefit others, only to get reputation. Only to benefit oneself.

For the teaching to be effective, to be beneficial for one's own mind, the mind should be devoid of three mistakes—not like the pot upside down. If pot is upside down, you know, whatever you pour, honey, milk, you know, doesn't go inside, doesn't stay inside. If the mind is not paying attention to the teaching, not listening, but the body is here, and the mind is shopping in Katmandu, or the mind is in the west, somewhere where there is beautiful beach, no matter how profound the teaching that is given there is no place to stay. Do the mind must not be like the pot upside down. And then the listener's mind being devoid of the pot with a hole. If the pot has a hole, whatever you pour, precious juice or nectar, it won't stay there, it will go through. If the person does not try to comprehend or does not try to hold it, if he doesn't try to keep it in the mind, this does not benefit the mind. Then the listening mind is like the pot, you know, the filthy pot, the pot with a bad smell. If you put anything inside, you still smell the smell. This is like the listener listening the teaching with an impure motivation; not listening to benefit one's own mind. Or listening teaching with attachment, seeking the happiness of this life, thinking, I can go back to the west and teach so many people, so many people will follow me and I will be very famous.

In the teachings it is explained that one should listen to teachings with the six recognitions, six recognitions. The first is recognizing the teacher explaining the teachings as a skilful doctor. And that the teaching itself is medicine. And that the listener oneself is the patient.

To practice Dharma for a long time, having the recognition that you will recover from the disease by doing the precise practice of Dharma. Also having the recognition that the arhats, buddhas, bodhisattvas, and those who have achieved path are holy beings.

Anyway, these three—seeing the teacher as the doctor, the teaching as medicine, and oneself as the patient. These three are extremely important to remember frequently or firstly at the beginning of the session, so the rest of the teaching should become effective for one's own mind.

We are actually patients because we have the disturbing unsubdued mind disease.

Session 9

...normally the wrong conception, the self-cherishing thought thinks that my happiness is more important than other sentient beings' happiness. But there is no reason that one can find. Even in the dream, you know, you do not desire even the smallest suffering, and it is exactly the same thing with other sentient beings, with all the sentient beings. All sentient beings also wish for the smallest pleasure in the dream, and do not wish for even the smallest suffering. So it is exactly the same.

Like this, try to equalize oneself with others, try to see oneself and other sentient beings as equal. They are not desiring even the smallest suffering, desiring even the smallest pleasure. As oneself is more important, other sentient beings are important, like this.

Then meditate on the shortcomings of the self-cherishing thought. According to the word from the root text, from the text of the Seven Thoughts Transformation, blame all the faults on one. Maybe that is not right, that is not correct. Put all the blames on one, maybe that is more correct.

Normally in our life whatever problem we experience, when we get sick, when we get unhealthy, we always blame, we never think about the self-cherishing thought, the root of all the faults, all the suffering. All these problems came from the self-cherishing thought. This is not even an object of our mind. Whatever the difficulties, the problems that we experience, when we get hepatitis, we always blame, you know, oh I got hepatitis in Nepal, because it was a very dirty place. In the west there are better living conditions but they still get hepatitis there. However, you know, if there is diarrhea, oh, I have diarrhea, something wrong with the food, with complete concentration on the outside condition. We completely fix the root as being the fault outside.

We never seek inside for the root of the fault, we never seek in our mind. Completely, you know, all the time, whenever problems happen we completely concentrate outside. If the body becomes unhealthy, we blame the climate, or the food or the health, the place or it's not clean, it's very dirty. Or we blame the people, the mother sentient beings. We seek the root of suffering, the root of mistakes, on the outside mother sentient beings or on non-living things, the elements, the living conditions.

But it is very clear—if one does not have the unsubdued mind, the self-cherishing thought, then there is no way to experience all the difficulties, all the sufferings of life. So from this one can understand. For instance the higher bodhisattvas don't have such sicknesses, old age, pains, things like that, they are free from that. The enlightened buddhas are completely free from all the mistakes, due to the completion of the all the realizations, through the mind development.

So our having experiencing the various problems, like this you know, all that is a mistake of not having destroyed the devil or the self-cherishing, "I"-grasping ignorance.

The "I"-grasping ignorance believes the "I," the image of self to exist, believes that it *is* truly existent. That way the self-cherishing thought arises, cherishes oneself the most among the sentient beings. So then from this, all this is the suffering, all the problems, all the hindrances of dharma practices come from this.

[Chanting]

The conclusion that he himself is completely free all the unsubdued minds, and even the obscuration of the omniscient mind, and that those are the causes, those are the root of the fears so as he is free from root of the fears, he is completely free from all his fears, all the sufferings of samsara.

One benefactor who was given wrong advice to harm Guru Shakyamuni Buddha by six wrong founders, six non-Buddhist, wrong founders, following other Hindu paths, against the beliefs in the Buddhadharma. These benefactors, due to the wrong advice that was given to them, invited Guru Shakyamuni Buddha, then outside the house they made a big hall, and put fire inside the ground, outside the house, covered by real dust, and they invited Guru Shakyamuni Buddha and all his followers. So when Guru Shakyamuni Buddha came, and when Guru Shakyamuni Buddha stepped over this hole, they were expecting Guru Shakyamuni Buddha to fall in the fire, but instead of falling down, the whole thing was transformed into a beautiful lake, and a lotus happened. Guru Shakyamuni Buddha stepped over the lotus, and went to the house. Then first the leader

and the rest of the followers walked on the lotus to the house. Guru Shakyamuni Buddha knew that all this was going to happen.

The benefactor and the six wrong founders were watching. They were waiting for Guru Shakyamuni Buddha to fall down. Then after Guru Shakyamuni Buddha and many of his followers came in the house they harm him with that method, so they put poison in the food. But he knew that it was poisoned food. So then Guru Shakyamuni Buddha took food first, he blessed the food, and then the followers ate the food. So then nothing happened. They expected that Guru Shakyamuni Buddha who has omniscient mind wouldn't eat the poisoned food, either he would die or he wouldn't eat the poisoned food. So then they all ate the poisoned food, nothing happened, then afterwards the benefactor he was so amazed by that then afterwards he took teachings from Guru Shakyamuni Buddha. And Guru Shakyamuni Buddha gave teachings. Like this way subdued by Guru Shakyamuni Buddha.

Here are so many stories, stories like this in the sutra teachings, how Guru Shakyamuni Buddha is completely free from all the fear. Guru Shakyamuni Buddha, he himself is completely free from all the sufferings, the fears, therefore he is worthwhile object to take refuge.

Then secondly, he is highly skilful in guiding other sentient beings from all the fears. An incredible person who has unbelievable incredible anger, which nobody can subdue, Guru Shakyamuni Buddha has subdued skillfully. He subdued the person who wore the nine hundred and ninety nails of the human beings. When Guru Shakyamuni Buddha was in India, one person was called the 'small path'. Later he became an arhat but in his early life when he was very young, in child time, he had incredible, unbelievable ignorance. The essence is that the child was sent to, I think, learn letters. His elder brother went to learn the Hindu religion, the doctrines and the language and doctrines, and his elder brother was called the "great path." Later he entered into Buddhadharma and he become an arhat, later on. His younger brother, "small path," was sent to learn the letters. The teachers taught him *se dan*, two words. Two words. When he learned *se*, he forgot *dan*. When he learned *dan* he forgot *se*. He couldn't learn at all. He was kicked out by that teacher and he was sent to another teacher to learn the philosophies of the outer religion.

So then the teacher taught *om bu*. So then when he learned *om* he forgot *bu*. When he learned *bu* he forgot the *om*. The teacher found him extremely difficult to teach. Again he was kicked out by this teacher. He was small and so slow. He was criticized, he was scolded by his teacher. Afterwards he went to see the elder brother. The elder brother taught him one stanza. It took three months to learn one stanza. The shepherds, even the other people who were around, could say it by heart, but he could not memorize, even for three months. So then afterwards "small path" was kicked out of the monastery in the bushes, outside in the park, left there by his elder brother. The brother checked up which way he can benefit him, the violent or peaceful way. So he found out the violent way. So he took him out of the monastery, put him in the bushes, outside, left him like this.

As Guru Shakyamuni Buddha all the time sees with the omniscient mind, and is all the time considering the works for sentient beings, he knew the suffering of this Small Path. So Guru Shakyamuni Buddha with his psychic power came there and he explained all his problems, then Guru Shakyamuni Buddha asked him, can you learn from me? Then he

said, how can I learn? I am slow. He answered Guru Shakyamuni Buddha like this. Then Guru Shakyamuni Buddha asked Small Path, can you clean the monastery, and the monks' shoes? And he said yes.

Then afterwards he was brought to the monastery by Guru Shakyamuni Buddha and left to clean the monks' shoes.

So then Guru Shakyamuni Buddha advised the monks when they were near him always to recite, "Avoid dust and avoid smell." To say this all the time. So the monks when they passed near by him, always said this. After quite some time, he learned. He was able to memorize this, "Avoid dust and avoid smell."

Then he was advised by Guru Shakyamuni to leave that work, "Now you stop that work, now you shift outside the monastery." He was cleaning one side of the monastery, the right side of the monastery, and then he started to clean the left side. When he finished cleaning the left side, the right side was again full of dust. Then after cleaning the right side, suddenly it blows dust on the left side. So he never was finished.

While he had been cleaning like this for quite a while, suddenly, you know, the understanding came. Avoiding dust is the outside dust or the inside dust? Like this, the understanding came. From this purification, the skillful method of Guru Shakyamuni Buddha, this obscuration got purified, and the understanding of it suddenly came. Suddenly he discovered it means it's not outside, but inside dust. That's the avoiding the dust of ignorance, anger, and attachment.

"Avoiding dust" means the gross obscuration, the unsubdued mind. These two are the words normally for the meditators, when they clean, many lamas when they clean the room, when they're cleaning the place, when they clean the place they recite this. This is Guru Shakyamuni Buddha's skilful method, to purify. They recite this: "avoid dust, avoid smell" which contains all the obscurations, all the hindrances to the path to enlightenment.

Then afterwards he remembered the stanza that he was taught by the elder brother, and all the meaning it contains. Afterwards he realized shunyata, emptiness, from that, just cleaning the monastery. Then he was sent by Guru Shakyamuni Buddha to give teachings to one nunnery. So the nuns were so upset, extremely upset because they thought he was sent here, who didn't have any hearing of the teachings, who took three months to learn one stanza, how he can give teachings to us, to nuns? They prepared a very high throne with no steps, and anyway he came. Without touching the throne, he sat in space, then he gave teachings for three months to the nuns and many millions of the people whom the nuns had invited. The nuns publicized before he came, before they invited him, if you don't come to listen teachings tomorrow from "Small Path" you won't realize shunyata and forever you will be in samsara. Actually they invited so many people in order to tease Small Path. However so many nuns, and so many followers realized shunyata by listening to his teachings. So many have received bodhicitta, so many generated refuge.

So like this Guru Shakyamuni Buddha subdued such incredible, unbelievable ignorant beings like this. Incredible, unbelievable attachment. He had a younger brother, called Chungawa, who had incredible, unbelievable attachment. He had a wife, and he never went away from the house, separating from the wife, all the time he was in the house. He

never went to the monastery where Guru Shakyamuni Buddha was. However much teaching Guru Shakyamuni Buddha gave in the monastery and around other villages, he never came. He never comes to hear teachings, can't separate away from his wife.

So one day Guru Shakyamuni Buddha went begging at his house and he came to offer food to Guru Shakyamuni Buddha's begging bowl, outside. As he was bringing the bowl out filled with food, Guru Shakyamuni Buddha turned back towards the monastery and he walked. Chungawa was holding the bowl with food inside, so he came a little bit, he followed Guru Shakyamuni Buddha with the food in the bowl, expecting that Guru Shakyamuni Buddha might turn toward him and might take the bowl back. But he walked, he walked, walked, he followed, followed, followed, and slowly then he reached the monastery. Somehow he couldn't turn back because Guru Shakyamuni Buddha was manifesting some power.

He reached the monastery finally and Guru Shakyamuni Buddha asked him, aren't you going to become a monk? Then Guru Shakyamuni Buddha asked Konawa to shave his hair. But Chungawa did not listen, he said, I don't want to shave my hair. Because he was Guru Shakyamuni Buddha's younger brother, Konawa, Guru Shakyamuni Buddha's disciple, could not say much.

He was left there in the daytime Guru Shakyamuni Buddha and the other monks went begging. He was asked by Guru Shakyamuni Buddha to look after the monastery. So he thought to escape home, where his wife was. Before that, he was asked by Guru Shakyamuni Buddha to clean the outside of the monastery. When he finished cleaning one side, again there was dust. After he finished cleaning the other side, again there was full of dust. So he was kind of exhausted and he thought to go home. Then he thought there is no Guru Shakyamuni Buddha, no other monks, so he went to close the gate, the door of the monastery. When he was trying to close one side of the door, the other side opened. Due to the psychic power of Guru Shakyamuni Buddha, you know.

So he never get finished cleaning, never finished closing the door. Then he thought to leave it, forget it. He escaped his home where his wife...

[end of tape]

Then Guru Shakyamuni Buddha came that way, because Guru Shakyamuni Buddha always knows, because he is omniscient. Chungawa tried to hide in the bushes. Then while Guru Shakyamuni Buddha came near, all bushes went up like this. So he was kind of completely exposed to Guru Shakyamuni Buddha. So then he felt very shy from the, like that, you know. Then Guru Shakyamuni Buddha asked where he's going.

Then afterwards Guru Shakyamuni Buddha took him to the realm of the gods, and he saw a girl. Before Guru Shakyamuni Buddha had asked him "Is your wife more beautiful or a monkey more beautiful?" He said, "My wife is much more beautiful than the monkey." Then afterwards Guru Shakyamuni Buddha brought him in the realm of the gods and showed him one girl, then Guru Shakyamuni Buddha asked him, "Which one is nicer, your wife or this girl?" Then at that time he saw his wife had a monkey face, compared to that. In this realm there was a beautiful palace full of people without any sons, only having beautiful girls like that, and he asked why are there no sons. They said, "Oh there is one Chungawa in the world, and if he becomes a monk, he will be reborn as a son, you know, our friend." Then he wished to become a monk and to practice

Dharma. Then afterwards, Guru Shakyamuni Buddha showed him how all samsara is in the nature of suffering, then he generated renunciation for samsara, he realized shunyata, so then in that life he became an arhat.

Such stories happened like then. Also sentient beings who have incredible pride, there is this story about how Guru Shakyamuni Buddha subdued the king of the violin. Then there are stories of how Guru Shakyamuni Buddha transformed into a beggar in the realm of the gods, competing with the king of the violin who thinks I am the best, you know, “In the whole world I am the best.” Guru Shakyamuni Buddha played without any strings, and the king could not play like him, and afterwards his pride was completely subdued. Guru Shakyamuni Buddha revealed teachings to the king.

One should understand the various stories, Guru Shakyamuni Buddha’s life stories from the text, in order to have the strong devotion to Guru Shakyamuni Buddha, in order to have strong refuge. Guru Shakyamuni Buddha works for all the sentient beings, those who have benefited or who have not benefited him. Guru Shakyamuni Buddha works for all the sentient beings with compassion, without any partial mind. So because of each of these reasons Guru Shakyamuni Buddha is a worthwhile object of refuge.

From the beginning I mentioned the qualities of the holy body, holy speech, and mind, you know. In regards Guru Shakyamuni Buddha’s compassion, how great the compassion that he has ... many thousands greater compassion than we have for ourselves. There is no way to compare.

The qualities of Dharma—a simple way to understand. Where did the Buddha who has infinite knowledge, qualities come from? It came from Dharma, by generating the graduated path to enlightenment. So this is one way to understand.

By having generated the mind renouncing samsara, attachment to samsaric perfections, all the attachment is stopped, you see. By having generated bodhicitta, the self-cherishing thought can stop. By realizing shunyata, the wrong conception of true existence, this “I”-grasping ignorance gets destroyed. This is the simple way to understand the qualities of Dharma. The Sangha has so much knowledge; actually there are five paths related to the Hinayana path, five Mahayana paths, you see. So the Sangha who are attainers of each of these paths have much knowledge, greater and greater knowledge. The details one can understand from this scripture, you know.

The way the Buddha guides us, you know is by showing teachings. Dharma ... how does the Dharma guide? As you practice Dharma, as you practice Dharma, as you actualize Dharma, it removes all the unsubdued minds, the obscurations to omniscient mind.

How the Sangha guides, is by taking refuge in the Sangha—as the Sangha has the attainment by practicing Dharma, they have generated the path, so this encourages us. It persuades our mind, you know, it makes our mind happy to follow the path. It makes us think, it is possible also for me to follow the path and to actualize it.

I think I stop here.

Session 10

The significance of each of the signs of the holy body, is this. There are whole volumes containing all the explanations of the qualities of Buddha's holy body, holy speech, and holy mind, and their conscience, so much details. And then dharmakaya, rupakaya, nirmanakaya, all these details. Normally in the lamrim, teachings of the graduate path to enlightenment, they're only the seeds.

Then also one should understand, how much merit that one should accumulate to achieve the holy body of the Buddha. In regards holy speech, even all the sentient beings when they each sentient being asks a different question to Guru Shakyamuni Buddha, and Guru Shakyamuni Buddha can give a different answer to each of the sentient being according to the question. By giving one answer, without need to explain at different times, say, without need to spend separate times to do answer to each of the of the sentient beings, by giving one answer, each sentient being receives a different answer according to their own question. Unimaginable, the infinite qualities of Buddha's holy speech.

This happened when Guru Shakyamuni Buddha was giving teaching in India, when he was telling one disciple, you know, this is impermanence. Some of the disciples received teachings on shunyata, and another disciple was receiving teachings on shunyata, he realized shunyata. Like this, so according to the level of their mind, they hear different teachings.

In regards the holy mind of Guru Shakyamuni Buddha, if you cut up every single, every single grass into very small pieces, and put them in the Atlantic and mix it for a hundred years, mix it for a long time, then if one takes out, if one takes out some of the pieces from the Atlantic, you know, and asks Guru Shakyamuni Buddha where is this piece from? From which country? From which place? What type of tree? Guru Shakyamuni Buddha can, without one single mistake can explain clearly, can mention the names of each country, names of different places, names of the place each one was.

When Guru Shakyamuni Buddha was in India people did not believe, you know, what Guru Shakyamuni Buddha said. They didn't believe him. In one country, if somebody is dead ... in that village, these followers, after somebody died, they performed mandalas, certain ceremonies, then the dead body, it moves, talks, so the people in that village used to believe. They are able to bring the consciousness back into the body and make it alive.

So Guru Shakyamuni Buddha told the people, this not true. This not the person who died. It's not his consciousness. So the people in that village don't believe. They didn't believe. So Guru Shakyamuni Buddha wanted to prove this to the people, you know. So he asked all the families to bring different types of grain, wrapped up. He put the name of the family inside with the grain and tied it up with thread, closed like this.

So each family brought some and piled it up on the ground, like this, and Guru Shakyamuni Buddha came and without need to look inside, he gave the grain to each person it belonged to, he gave it like this. This inside it contains such and such and such grain like this. Then when they check up, it became accurate, became exact. So people afterwards were extremely surprised, so then they believed. They listened to what Guru Shakyamuni Buddha said.

As regards the qualities of Guru Shakyamuni Buddha's actions, Buddha's actions, without talking much, one way to think about, to understand, or to meditate, you know,

on the actions of holy body, holy speech, holy mind, is to bring up the wish to achieve that holy body, by hearing the qualities of Buddha's holy body, the pure holy body, which is not true suffering, which is not formed by the unsubdued mind and its actions.

So then by hearing this or by seeing even the statues, even the paintings of Buddha, still it's not exactly how Buddha is, you cannot figure it out. From the paintings, from the statues, you cannot figure it out. However much the artist is skilful, he can't make it. The very first time when Guru Shakyamuni Buddha called the artist to make his figures, he could not make the figure by looking at Guru Shakyamuni Buddha's body. It's said in the teachings that Guru Shakyamuni Buddha sent the shadow on the ground and the artist copied from the shadow, something like that. However he could not copy exactly from Guru Shakyamuni Buddha's holy body. Kind of inexpressible, you know. So the virtuous thought should arise like this. This creates the cause to achieve the Buddha's holy body.

One can also think of the holy actions, the holy actions of Buddha, the works of Buddha's holy body for sentient beings. Looking at these accumulates good karma, itself become purification. By making offerings, by making prostrations, mandala offerings, like that. So we can say, we can think even the objects, the figures of Buddha are the holy actions of Buddha's holy body.

Also we can think of the actions of Buddha's holy speech.

Many people like buddha statues. Somehow so many people have interest in this. Somehow, it interest then, somehow there is good feeling, from that.

First of all they don't anything Dharma but afterwards ... first nothing, they like the material then they take back to home, they make for decoration, not necessarily for an object of devotion, to make offerings, but after some time people are kind of curious to find out the significance of those things, the deity. Then slowly, they develop interest in the meaning, understand the meanings of those. Then their mind kind of comes to understand Dharma.

Same thing, one finds Dharma books, then you read, and just even reading the book in English becomes very effective for mind. Very beneficial for the mind. Then person gets more and more interested. First by reading books, then, slowly the person want to seek guru who is able to teach meditation on those paths.

Before the mind didn't have any devotion to the teachings, the mind is completely like the hot desert kind of place, no idea, didn't have feelings for the Buddhadharma, but by reading these books gradually the mind gets changed, the mind gets better. Then the way of thinking becoming better and better. Then gradually, you know, then increasing the interest, the devotion. These are how the speech of Buddha is working for us, working for sentient beings.

When we read books we understand. When we read books, the ignorance becomes less, that much ignorance becomes less, and we are receiving so much benefit to the mind. It pacifies the unsubdued mind when you read Dharma books. Those are teachings of actions, holy actions of Buddha's holy speech, manifesting through the letters, the holy text.

Young people taking mushrooms, these things. Before taking that, before taking that the mind is more closed, much more tight, the view of mind is smaller, smaller, much more concrete and smaller in the view of mind, much smaller. Kind of like iron, like diamonds. Not a useful way of being, solid, not soft, very difficult to change the mind, you know. It is difficult to accept that without the body the mind can exist, can travel, you know...

[end of tape]

...emptiness, you know, its not the meaning of selflessness, which destroys the object of "I"-grasping ignorance, not like that, not that meaning. They meditate on ordinary emptiness. Ordinary emptiness. As they meditate on ordinary emptiness they fall in the extreme of the nihilism, that the "I" doesn't exist at all. So then like that.

Even having the correct intellectual understanding of shunyata, the Middle Way, that is extremely rare. Then even if it's explained it is so difficult to understand. It's the wrong one, it's the wrong one which is explained, so easy to understand.

People like to meditate so much on the blank, you know, they stress "blank," thinking nothing. Then stopping all the thoughts. Just like sleeping. Just like every night what we practice, you know. That endangers us so much. If the right explanation is given, we can't understand, cannot understand. Cannot understand. Any person gets exhausted, you know. Anyway, the degeneration of life is life becoming shorter and shorter. Before it was one thousand years, you know, people in this country could live much longer than nowadays. There are a few people who are living over a hundred, but in previous times people on this earth they were able to live eighty thousand years. It has become shorter and shorter, shorter, and shorter like that. At the same time the mind has been more and more gross, more and more violent, you know, more and more unsubdued. And, same thing, the material enjoyment has been decreasing also. It is becoming more and more poor quality, less and poor quality.

So nowadays the majority of people have a very short life to live. When the great yogi Milarepa was living, that time, the times had more essence, more faith, more potential. Nowadays the enjoyment doesn't have that much taste or potential as those times.

Now the five degeneration are being exploded, you know. When you watch television, you know, the radio, you hear all the time about the signs of degeneration. For people who practice holy Dharma, there are more hindrances, so many hindrances coming from so many different ways to disturb the practice of Dharma. So many thousands of hindrances, you know, hindrances from inside one's own mind. So many hindrances comes from outside and attack, they attack those who practice holy Dharma. It doesn't let you create good karma.

So, in these difficult times, without practicing this thought training, without practicing this teaching, it is extremely difficult to continuously practice Dharma and to accomplish the Dharma practice. If one entered into this Dharma, if one practices the advice of the Mahayana thought training then the adverse circumstances become a helper to practice Dharma. Anyway, like this.

For us, you know, who are trying to practice Dharma, when we are so happy, when the mind is so happy we are unable to continue to practice Dharma, we stop practicing Dharma. When we are so miserable, so suffering, depressed, the spirit is so down, on the

floor, we can't practice Dharma. Then when one is very rich, when one has found a million dollars, we become crazy, you know. Then we can't relax. Whether I should fly, whether I should train, you know. Anyway, I am joking. So again, you know, when one becomes very rich again one is unable to practice Dharma, forget to practice Dharma.

And when one becomes terribly poor, not having means of living, or food, again one forgets Dharma. So when one gets sick, again one forgets Dharma. Anyway when one is higher, becoming an important person or a leader of the country or something like that, again one is unable to practice Dharma. When one very low, then again one is unable to practice Dharma, because of many hindrances. When one experiences death then that time it is extremely difficult to practice Dharma. During the life when those other things happen, without being dead, one can't practice Dharma, so at the death time, it is very difficult.

So if one practices the advice of thought training, Mahayana thought training, then all these five degenerations, all these hindrances of Dharma practice become the path, become the helper, becomes support to practice the thought training. Training the mind in bodhicitta.

So that's how all these adverse circumstances, all these hindrances, the five degenerations, become the path to enlightenment, beneficial to all the sentient beings. This person is a wise person. He cannot be disturbed by any hindrances. Whatever change to life happens, a dangerous explosion, atomic bomb or earthquake or epidemic disease, everything happening fighting, no food, you know, no supermarket, no machines working—for the person who practices thought training, none of this disturbs him. He can transform all this miserable life in happiness. This person is called a "wise person." He is capable, he's a competent person, who can transform all the sufferings in happiness. However much mental and physical suffering there is, for him it's pleasure, happiness.

So therefore necessarily, if one is able to practice like this, you know, then all the time wherever one travels, wherever one is, even in prison, the mind is all the time happy. There is no reason to feel oppression, depression.

So, but to be able to do this, we need to train our mind in the basic meditation, which leads to bodhicitta. Without training the mind in the graduated meditation... which leads to bodhicitta, you know, instantly it does not happen

[Chanting]

Session 11

The verse from the root text of the *Seven Points of Thought Transformation* starts ...

First practice is the preliminary one. The actual subject of this, you know, the advice of the Mahayana thought training, the actual body of this teaching, is the two bodhicittas. The conventional bodhicitta or the all-obscuring bodhicitta, and the absolute bodhicitta. These two are the main subjects.

The main body of the teaching is about bodhicitta.

Without training the mind in those preliminary meditations, one cannot generate the thought wishing to achieve enlightenment.

So what are the preliminary practices? Reflecting on impermanence, birth, how this precious human body is qualified with eight freedoms, ten richnesses, highly meaningful, difficult to receive, difficult to find again, in the nature of impermanence, and then what one has to experience, the death. That this precious human body cannot last for a long time. Reflecting on impermanence and death.

Then reflecting on karma, action and the result. And reflecting on the shortcomings of samsara. Normally, after the meditation on impermanence and death then comes meditation on the sufferings of three lower realms and refuge. But this is not in the commentaries on the *Seven Points Thought Transformation* because it is explained on the basis of this disciple, as he has already understood this subject.

Then the preparations for the meditation session. There are about six. Cleaning the room, making altars, making offerings, the way of setting up offerings—then how to visualize the different aspects of buddhas, you know. Then the explanation on the seven limb practice that you normally say in the morning, in the beginning of the session, and the mandala offering, how to offer mandala, to make prostrations, all these details come first, at the very beginning. The way it's written, the way it's presented—these people already have the backgrounds, the little bit of understanding of karma and refuge.

So these the guru practice, reflecting on the perfect human rebirth and difficulties finding it then the impermanence death and sufferings of the three lower realms and refuge and reflecting on the karma, and shortcomings of samsara are the preliminary practices.

After that then training the mind, either in the absolute bodhicitta or in the all-obscuring bodhicitta. The fundamental meditation is down to that.

So when one trains the mind in this graduated path to enlightenment, there are break times and the actual session. The actual session has preparation to be done. As Lama Serlingpa and these lineage lamas have practiced, you should practice. Then at the end make the mandala offering, then make the request to the merit field, in order to grant the realization, to be able to generate the realizations swiftly.

So I think I will explain after finishing the meditation on impermanence and death, during the refuge meditation, why this practice is important, then we will do a brief meditation on the Guru Avalokiteshvara, with recitation mantra.

I will explain. During the meditation session one should use two meditation techniques. There are two different ways to meditate. One is fixed meditation, one is analytical meditation. You see, in analytical meditation, what you haven't realized, what you have discovered, by using many reasons, you try to realize it. You count the eight freedoms, ten richnesses.

For most people, you know, at the beginning one doesn't feel anything. Even if one recognizes this thing that one has, one doesn't recognize that it is precious. But you meditate on these subjects, again and again, and make requests to the guru deities, with devotion. practice the seven limbs, not only saying the prayer where there is need of visualizations, do the visualizations, and then do the mandala offering.

With much practice of those, continual with strong practice, meditate on the eight freedoms and ten riches again and again, counting. Not only just counting but, feeling it. The most important thing is trying to feel both sides, the realms where there is no chance to practice Dharma. If one is there in those realms, if one is a narak being, born in the narak realm, if one is preta, if one is animal, if one is a worldly god, if one is a foolish person—you put yourself in that space. And then feel it, feel it, feel how it is. How it is extremely difficult, how there is no chance to practice at all, try to feel, try to recognize, try to feel as strongly as possible, then after thinking well on that, after checking on well on that, when you think of this body that you have now, then it's natural that you feel this is so lucky, that you are so lucky. This body that I have now is so always fantastic, so precious, you know. So precious. If you feel how there is no chance to practice Dharma in those realms, the experience arises. So you do this until you receive the realization, you use the fixed meditation and analytical meditation until you generate the realizations of this meditation, or until you get incredible happiness.

Like a beggar who is homeless, who has no material possessions at all, finds a diamond in the garbage, in the street, great happiness will arise. Great happiness arises from his mind. Like that, like that, having found this precious human body qualified with eight freedoms, ten riches, happiness arises, and you have attained the realization of precious human rebirth.

Fixed meditation comes after you have meditated on the eight freedoms and ten riches, on the strong thought that this human body is so precious. Just hold that feeling or that thought, you know, recognizing, oh this human body so precious, without being distracted. So do that with each of the meditation, using these two techniques, first do the analytical meditation, then after that then the fixed meditation.

Samatha, tranquil abiding, this meditation—this meditation technique is mainly fixed meditation or one-pointed meditation. But the rest of the *lamrim* meditations are analytical meditations. You try to see what you haven't realized, what you do not see, what you haven't realized, and try to realize that. Then remember the quotations that the Buddha said in the teachings, and with this method try to realize what shunyata. First you use analytical meditation, then after analytical meditation, at the end of the analytical meditation, do the fixed meditation, on the object of the "I" grasping ignorance and then the...

[end of tape]

...when one realizes the emptiness of the inherently existent "I," then again do fixed meditation. So keep the mind under your control, not letting yourself go under the control of delusion, the unsubdued mind. You know. You keep the unsubdued mind under your control. From beginningless previous lifetimes until now we have not been free from samsara, and we have been under the control of mind. So far we have not been free from samsara.

As long as we are under the control of delusion, as long as we are under the control of the unsubdued mind, we form karma. The delusions produce karma, and that's how the evolution of samsara continuously exists. So as long as we follow the unsubdued mind, the action, karma, so our samsara becomes endless. So that's the most important thing in the meditation session.

If one is able to keep the mind under one's own control and the unsubdued mind under one's control then one has freedom to meditate. Whatever one wants to meditate one has freedom. If one gives up oneself to the unsubdued mind, if one lets oneself under the control of the mind, then one doesn't have freedom to meditate as one wishes. Then one is unable to concentrate. Even if the body is there for two, three hours, the person wastes his time, unable to meditate.

One thing that helps this session, which helps the meditation to have less distraction is the correct sitting meditation position. The seven point posture of Vairochana, trying to sit in that position.

Then frequently, frequently watching the mind, what I am doing. [pause] I think many people, while they are meditating keeping the body very tight, so tight, nervous, and then too much energy is generated, so the person kind of becomes cold, shaking the body, and then some people do unnecessary things like that. They create nonsense things by themselves. They believe that they are experiencing, that they are receiving, that they are experiencing some meditation something, and they don't want to give up that.

The neck should be kind of straight, not like that. If one's body is bent like this, it is easy to fall in drowsiness. When you sit like that it is usually kind of hard, you feel kind of darkness. And then the darkness becomes greater and greater and afterwards you become unconscious. Then you spend two hours in that. It is also easy to receive spirit harms like that. Also when sleeping, if one is in the correct position, it helps very much even to protect oneself from spirit harms.

If nobody guides the meditation, if the meditation subject is not read, if it is not mentioned then if you can't remember, basic meditation position it is very beneficial many ways. Milarepa's guru Marpa admired this. He has praised this meditation positional, the seven position of meditation, the benefits of this way of sitting.

Relating to tantra there are so many explanations for each position. Each position, hand sitting like this, legs crossed like this. They have much relating to tantra, there are so many explanations. Each one has a benefit, and there are five different types of wind functioning in our body. So sitting with crossed legs helps to control the wind that brings down the blood, the peepee, excrement. This has benefit to control that wind. Each one has different benefits. Anyway, no need to describe all that.

If you know the meditation subject you open the book, and read the meditation subject. Read very slowly, trying to feel. And then use the analytical meditation, use many reasons. Then do the fixed meditation, like that.

For lamrim meditation, if one can't, you can do it while you are sitting on a chair or while you are walking in the street, lying down, or whatever way you are sitting—even while you are working. It's very good especially when you are fighting, when you are angry. If you are able to meditate on lamrim, then that's excellent Dharma. That's the best Dharma.

Even while one is in a shop, making business, anytime, so lam rim can be done. It can always relate to that. Memorize the basic subject, the main body of the meditation, the

outlines. Like that. Then also without need to look at the book, you remember like this, and it is easier, more comfortable.

Then at the end of the session, one should do pure prayer, dedication. If one doesn't do dedication, then what happens is the good karma, merit one has accumulated by meditating gets destroyed when anger arises, and all those undedicated merits completely get destroyed.

Anger or heresy is so easy for us, it is extremely easy. It can arise at any time, no need for much effort. We don't have to train the mind in meditation first, we don't have to do courses for that. So the little merits that one has accumulated, with so much energy, effort, completely gets destroyed. So therefore it's extremely important to dedicate the merits at the end of each session. Generally, generally the dedication practice is not only something to do at the end of the session. It is something to do any time when you have accumulated good karma, like you have given, like you have given one handful of rice to the dog with the motivation of bodhicitta. Right away dedicate the merit, may I receive enlightenment quickly for the sake of all the sentient beings.

Maybe peepee break...

In the break times always be mindful of your own actions of body, speech, and mind. Constantly watching, what action of body I'm doing; what action of speech I am doing; what action of mind I am doing, like this. That is extremely important. So if you watch, you are able to recognize whether one is doing the non-virtuous action, and one can transform it into virtue. If one does not examine, if one does not watch frequently then one continues doing the accumulating of the negative karma, obtaining the cause to be born the realm of the suffering transmigratory beings.

Actually one should remember also in the break time, not only when you are sitting, not only when you sitting during the session time. It's very useful to remember the same subject that you meditate on in the session also in the break time. Then it's extremely helpful. So the mind is constantly kept in that, you see. This helps not to bring up the unsubdued mind. It helps not to destroy the merits. To not accumulate negative karma. So when you do the session, after that when you do the session, there are less hindrances.

If you're the opposite, , during the break time thinking, oh now this is break time, oh this is not meditation, it's break time, I am sort of completely free, this is not a meditation session, this is break time, I am completely free. If you are not being mindful at all during the break time, you come under the control of unsubdued mind, letting the unsubdued mind whatever he wants to do. You talk with some people about the subjects that generate attachment, or anger, two, three hours completely under the control of attachment, like that.

When you do the session, when you start the session right after that, maybe you motivate perhaps, you cultivate the motivation without any feeling, only just sort of saying the words, I am going to do meditation in order to achieve enlightenment for the sake of all sentient beings. Then the meditation is a hundred miles fast, difficult to kind of control. Then the previous talks, that you talked about before with friends or with people, what books you read, for which you developed pride, attachment, anger, the impression that is left is so strong, so powerful, that this thought came back, this thought came back even

before starting the meditation subject. Then if it's a three hour meditation session you spend three hours in that, making a very long story.

So therefore the break time is extremely important.

Many of the Kadampa geshe, followers of Atisha, received realizations of the graduated path to enlightenment in the break time.

If one is not meditating then it's okay, but if one has a session after the lunch then, as explained in the Vinaya, divide how the food in four portions of the stomach, and leave one portion. If you make it completely full then it becomes kind of uncomfortable and difficult to remember the meditation, and the body is very tired, exhausted and it is very easy to fall asleep. Then it makes sleeping session.

[BREAK]

If you can visualize Avalokiteshvara at the beginning of each session above one's crown, then make requests to quickly generate the realizations the graduated path to enlightenment and then make purification with the recitation of mantra, and do the absorption of one's mind becoming oneness with Guru Avalokiteshvara, the Compassionate Buddha's holy mind. If you can do this then it's extremely beneficial, it helps very much, to be able to quickly generate the bodhicitta.

What we are going to visualize is Four Arm Avalokiteshvara .

Avalokiteshvara—in order to release the sentient beings from samsara and to live in enlightenment quickly, there is the Four Arm Chenrezig manifestation. The two center arms have the hands in the mudra of prostration, holding the jewel inside and then the right hand is holding a rosary and the left hand is holding the white lotus. Avalokiteshvara is seated in vajra posture, cross-legged. He has one face and the color of the holy body is white. All the buddhas' compassion took this manifestation. And this is called Avalokiteshvara.

Actually it's like this. Actually what we are talking about the guru, the dharmakaya, the holy mind of all the buddhas. All the buddhas is guru, guru is Buddha. Oneness. The guru's holy mind of great compassion appeared in this form, Avalokiteshvara, for the benefit of the sentient beings.

So when we visualize, the best way to visualize Avalokiteshvara or to meditate on Avalokiteshvara, on any aspect of Buddha, is to first remember the guru, the creator or the generator, the guru, the dharmakaya, the holy mind of Avalokiteshvara that appeared in the form like this, called Avalokiteshvara. Tara, Guru Shakyamuni Buddha or any buddha, when we meditate, when we visualize, are all are same.

In the teachings the lamas explained...

[end of tape]

Whatever one visualizes Manjushri or the wrathful aspect of buddhas, Yamantaka or Heruka, meditating like that has power to receive the blessings quicker.

There have been numberless buddhas, and there is not one who achieved enlightenment without depending on the guru. So all the buddhas came from guru. So it is said in the teachings, before the guru there is no such thing as buddha, there is not even the name of buddha. With this visualization then chant the mantra and make purification.

Anyway I stop here now. Then if you understand little bit benefits of the mantra, it makes some sense when you recite the mantra. So maybe tomorrow morning, maybe before this discourse, I will mention that.

Session 12

This tangka is just to give an idea of the aspect of this Compassionate Buddha, Avalokiteshvara. But when you visualize, you should not visualize exactly as it's painted there, just the hanging of tangka above your crown. You're carrying a burden of statue on your crown. If you think you have something above your head do not fall down, so if you don't remember any visualization, Guru Shakyamuni Buddha or Avalokiteshvara, of course it is natural that you don't ... especially at the very beginning it is natural because it is new. That particular visualization is a new visualization. Our mind has not been trained, it's difficult. Clear visualization that you can remain concentrated on happens only after you have achieved the samatha, the realization of one pointed meditation. Only after this, it is very clear, every single detail you can see as long as you want to concentrate: one day, two days, one month, years.

So that happens only after having achieved the realization of the one-pointed meditation. So therefore you shouldn't worry, you shouldn't become crazy, thinking, I must be terrible, I must be a terrible person, I must be the worst.. I must be the worst person in the world having a terrible visualization, having the worst visualizations, the most poor visualization. Anyway, you don't have to think like that. You don't have to make your mind crazy unnecessarily.

When the obscurations are thinner the visualization becomes clear, depending one's own skill. Then sometimes due to health, the visualization changes. Sometimes when the body is weak the mind becomes weak, so the visualization is not clear, things like that. So it depends on conditions. Sometimes it's clear, sometimes not clear. Should not worry so much, even it's not exact, not so clear, you have a light. You have a yellow light, A rough form of Guru Shakyamuni Buddha like that, like a rough sketch.

Usually the lineage of lamrim lama say it's useful to meditate even if the visualization is not so perfect, not so clear. It's like a letter by a person who has not studied well; the handwritings in a very ugly shape. But still you can read it and you can understand what he's saying even though the shape of letter is not in good shape. So if you have a very rough visualization, you just satisfy yourself with this and then make purification. Then you do the visualization of purification, purifying yourself and other sentient beings.

So Avalokiteshvara. First when we do the visualization, remember the creator or the originator, the guru, the dharmakaya, the Buddha's dharmakaya, the holy mind. You remember this. This, in the form of the Guru Shakyamuni Buddha, this aspect of Buddha.

When you visualize Avalokiteshvara, it's very effective for the mind to think of the guru who is nature of the Buddha's holy mind, the dharmakaya, his compassion manifested in Avalokiteshvara, in order to guide, in order to save us from samsara, and to lead us to enlightenment. To remember this is very effective, very beneficial for one's own mind. So the holy body is in the formation of white light, like that. The essence is great compassion, the holy mind of the guru, in the aspect of white light, with one face, four arms, in vajra posture, the legs in vajra posture. So like that.

So when you visualize Guru Shakyamuni Buddha, like golden light, it is as you see the candle flame. Like that having one face, two arms, and the legs in the vajra posture, and then the left arm holding the begging bowl and the right arm in the mudra of controlling earth. He is in the form of a monk adorned with the robes, like that and radiant. Not exactly like the flame, hot, but not burning.

The holy body is in the nature of great bliss, the omniscient mind. The appearance is like that. So oneness like that. This is one way to visualize. In fact, Buddha's holy body is in fact in reality, like that, so we try visualize it as it is in reality, like that.

So the Avalokiteshvara, having the white color—the significance of that might be Vairochana, the Dhyani Buddha Vairochana.

Avalokiteshvara has completely purified samsara, the impure aggregates, and that is Vairochana. There are five aggregates. There are five impure aggregates, and when they are purified they appear in the form of the five Dhyani Buddhas. So Avalokiteshvara has completely purified the impure aggregates of form and they appear in the form of the Dhyani Buddha, Vairochana.

So it is possible that this signifies that Avalokiteshvara himself is also the essence of the Buddha, the Dhyani Buddha, the Vairochana. The two palms keeping together like this is the same as when you prostrate with the palms together. The significance is the same. It means the true path—wisdom and method, which can relate to the sutra path or the path of the secret mantra; one is wisdom, one is method.

So by making the co-operative practice of method and wisdom, you achieve enlightenment, the two results, the dharmakaya and the rupakaya. The path of wisdom is the same in sutra and tantra, both the same. But the path of method is different in sutra and tantra. In tantra the method becomes much higher, much more profound. It is a quicker method to achieve enlightenment. Those two can signify also the two results of rupakaya and dharmakaya, Buddha's holy body and holy mind, like that.

Same thing, when we prostrate, when we keep the palms together like this, if you can remember the significance of this it's extremely good, very good for mind. It makes the mind happy, because you remember what you are going to get, and it doesn't become exhausting. It doesn't become meaningless.

According to sutra the wisdom, wisdom is the wisdom realizing voidness. Then the method, mind fully renouncing samsara, this realization. Then the bodhicitta. Loving compassionate thought, bodhicitta, such as six paramita, those methods. Also there is a way to relate the methods in relation to tantra and those greater, more profound methods. You'll understand in the future.

Putting the two palms together like this contains the whole teaching, the whole complete teaching from the beginning, relating to lamrim from the beginning of the realization of guru devotion, the perfect human body, all those things then, then bodhicitta, shunyata, then tantra, to achieve enlightenment..

It contains the whole path to enlightenment. Talking in the terms of tantra, unified that's Vajradhara.

So in order to really understand well, one has to spend several lifetimes, and you when your mind meets the path, when your mind becomes the path then at that time you really, you really clearly see, you really understand. What this mudra signifies may take several eons or several years or one lifetime. So then like this. Possible also twelve years.

Then holding the rosary in the right hand, His right hand holding the rosary signifies bringing the sentient beings who are the six realms out of samsara, the samsaric realm, by having them recite this mantra, the six syllable mantra OM MANI PEME HUNG, the Avalokiteshvara mantra. Then leading them to nirvana or gradually leading them to nirvana and enlightenment through the recitation of this mantra. If one recites this mantra, if one practices this, what does it do? It contains the powers or the benefits of this.

Then holding the white lotus flower in the left hand, that signifies—sometimes it is explained that as the lotus is grown from the mud, the lotus itself is very clean, so the buddhas are born in samsara realm but have no defects of samsara. Their minds are completely pure, devoid of all the disturbing unsubdued mind.

When we ordinary people enjoy the objects of sense pleasure, the object of the six senses or the five senses, we do so with the defects of samsara, with attachment. With disturbing unsubdued mind, with attachment. But buddhas, buddhas such as Avalokiteshvara, however much he enjoys, however much he experiences, his holy mind never gets stained by the disturbing unsubdued mind, attachment.

This is the purity of Avalokiteshvara holy mind.

There's a short admiring prayer to Avalokiteshvara which describes the color, why Avalokiteshvara has a white color of the holy body.

I admire and praise to Avalokiteshvara whose holy body is white and stainless. Whose crown is adorned with the fully enlightened being, that means Amitabha, one of the Dhyani Buddhas, Amitabha Buddha. With compassionate eyes looking at suffering sentient beings.

Very short, the admiring prayer, which contains significance.

So the white color is stainless. Stainless of what? Stainless of the disturbing unsubdued mind. As I have just mentioned. But this disturbing unsubdued mind can relate to the self-cherishing mind, then "I" grasping ignorance, it can relate to many or all of the wrong conceptions. He is stainless. So to show that purity [pause] stainless of impure conception, impure vision, conception, relating to tantra, the white color. So it makes sense in this prayer.

His crown is adorned with the Dhyani Buddha, the fully enlightened being, Amitabha Buddha, and that signifies Avalokiteshvara having achieved enlightenment due to the kindness of the guru. Even though Avalokiteshvara became enlightened he still respects the guru, it signifies this.

Then looking with compassionate eyes day and night without any break, even a second, a minute, without any break. He looks at the sentient beings who are suffering without a guide in samsara, with compassion... with the eye of great compassion.

[BREAK]

I think the significance of the vajra posture, same meaning—what usually is signified by a vajra, the bell, the vajra. It means inseparable. Inseparable method and wisdom, the unified state, enlightenment, unified state.

So he sits on the white lotus and moon disc, radiating.

When we recite the mantra then if you can visualize at the heart of Guru Avalokiteshvara a lotus on a moon disc and in the center the syllable HRIH, with OM MANI PEME HUNG like this clockwise, like that, like light, a creation of his holy mind. And there are numberless beams emitting from the mantra. Then before the mantra recitation is the seven limb practice and mandala offering. According to time I will try to explain at least some brief explanation on those, after some subject finish, subject on meditation.

So then recite, make request for the... make requests...

[end of tape]

...if you have visualized the mantra at the heart like that then you visualize nectar rays flowing from the mantras. Then entering the body, entering your body, mind, like that. And as soon they touch your body and mind, try to feel unimaginable, inexpressible, or unimaginable bliss. Like very dirty black gloves flushed by water, all the hindrances of actualizing this meditation, all the obscurations, the disturbing unsubdued mind, all the two kinds of obscurations as I mentioned before, the subtle obscuration, the obscuration of the omniscient mind are completely purified in the form of black liquid.

Then it is good if, particularly if you are meditating on bodhicitta, particularly if you think of the self-cherishing thought, the opposite to bodhicitta, this is purified. Particularly you visualize that. All the obscurations, all the hindrance to meditation are purified in the form of all the negative karma.

You can think also about disease. There are other hindrances, spirit offences, spirit offences or disease, like that, especially if you have ... if you are unhealthy, if you have disease, then you also think like that. You can think also purified, purified the disease. You can visualize the disease in the form of pus and blood, like that, disease. And spirit offences in the form of fearful animals, in fearful animals, scorpions or snakes, spiders. In those forms you visualize they came out of the body from the lower part of the body from the lower door of the ... from the lower door then they came out in the form of those, those fearful creatures, like that.

So anyway, you can do like this. A little bit more elaborate way, you can do the visualization. You see in the *tangka* of the Wheel of Life the face of the Yama, the lord of death. If you can visualize the incredible big eyes, opening the mouth like this, waiting for, waiting for your life to eat. In the big space of the mouth all the obscurations, negative karmas, sicknesses, all the spirit offenses are purified in those different forms, all gone in his mouth. Then his mouth is closed. You give them to the lord of death and he closed his mouth and then his mouth is sealed with a double vajra, and he goes back down into the earth.

This becomes a method to pacify the hindrance of life. It causes one to have a longer life. These visualizations are the lama's technique, to prevent the life hindrances.

Anyway, if you can't do that then you visualize they all went in that crack, and that joins together. Like that.

A simple way to purify hindrances of the meditation, the negative karma, obscuration. IT comes from the pores, coming from the sex and from the anus, coming out, so then like that.

All the sentient beings that you've visualized in the form of the human body, if you look like this, you can't age. If you have visualized sentient beings like this, you purify together. You purify yourself, you purify all other sentient beings. As you receive the realization, you visualize also other sentient beings have received that realization.

If you have visualized like this then infinite beings are transformed from Avalokiteshvara and on the top of each being there is Avalokiteshvara, the form of Avalokiteshvara, seated on each head of the sentient beings. As you purify yourself many nectar rays flow from Avalokiteshvara heart and purify each sentient being, all the obscurations, the disturbing unsubdued mind and all the negative karmas. Like that.

Then when you stop the session, when you stop the mantra each of the Avalokiteshvaras who is above the crown of each sentient being is absorbed to each of the sentient beings. Their mind becomes completely oneness with Guru Avalokiteshvara, the dharmakaya. And their body becomes the *rupakaya*, the Avalokiteshvara holy body, like that.

Then replica Avalokiteshvara transforms and absorb to one's own heart. Absorbed, become oneness.

This is just a very brief visualization, very simple, that can be done with the recitation of mantra. The conclusion is that as you purify yourself, you purify other sentient beings, that's the main thing, While you recite the mantra send much beams from Avalokiteshvara heart with compassion. Then on top of each being, there is Avalokiteshvara with four arms, and then one is seated on each sentient being's head. Whether you visualize sentient beings around or not you can think that each beam is sent to each realm and Avalokiteshvara is seated on the crown of each sentient being and then purified together while you are reciting the mantra. So this is the main visualization while you are reciting the mantra and as you visualize yourself as purified then you also you think all the sentient beings are purified by Avalokiteshvara, with the nectar rays flowing from his heart.

One can remember the suffering of the mother sentient beings in the preta realm, they are purified; those in the animal realm are purified; those in the human realm get purified; those in the realm of the dark, get purified. So then like that.

They become oneness with Guru Avalokiteshvara and you can think individually, narak, preta, animal, human, worldly god, all sentient beings become Avalokiteshvara, all together like that. Depending which one is more effective, more useful for your mind individually thinking like this that is more effective, that they become Avalokiteshvara . first the narak being, then preta, animal ... like that.

So the mantra OM MANI PADME HUNG.

As there are six syllables each syllable, each syllable is a method for the sentient beings to close the door of the rebirth of each realm.

The OM functions to close the door of the rebirth of the sura.

And MA functions to close the door of the asura.

And the NI functions to stop rebirth of human realm

And PE functions to stop rebirth in the pretas.

ME functions to stop rebirth as an animal

HUNG functions to stop rebirth as a narak.

So then like that, each syllable has the power to stop, to stop rebirth in each realm, so then like that. Reciting this six syllable mantra makes one able to generate the bodhisattva's path, the six paramita, the paramita of charity, moral conduct and then patience, and then the perseverance, the concentration and wisdom.

These six syllables also signify the six types of qualities.

Such as the qualities of Avalokiteshvara, holy body, holy mind, holy speech, then the holy actions and then qualities of power and then compassion. There are about six qualities of Avalokiteshvara. This six syllable mantra contains those. Anyway there is much signification of what this six syllable mantra signifies or contains.

As one recites this mantra, then especially with good heart, with motivation of bodhicitta, one achieves all the path, all the qualities of Buddha, whatever it is ... stopping each rebirth of realms.

Avalokiteshvara himself promised and prayed that sentient beings who recite this mantra at the death time, whenever he dies, many millions of buddhas will guide him, take that person to the pure realm. At the death time one is able to see Buddha. And Avalokiteshvara himself said may I not receive enlightenment if any sentient being gets reborn in the realm of the suffering transmigratory being by reciting this mantra.

One time, in Lhasa, the kingdom of Tibet, there was one beggar in the street all the time, then one day she died in the street. From her body many white beams came. All the people were so surprised—usually she comes just as a simple person there, but when she died, amazing things happened. White beams came from her body so that was the sign, because during her life she had a good mind and always she recites Avalokiteshvara

mantra all the time while she was begging. So it was the sign that the death time that she was guided by Avalokiteshvara, that she was lead to the pure realm. So there are so many stories like this.

Recently even on the mountains in Solu Khumbu where I was born, just one or two years ago, there was one very poor man whose means of living was to carve the Chenrezig mantra on stone. People would request him to do this and then give him food and wine. He recited the mantra so much, with good mind for other sentient beings. He had a very poor life, then he died. He didn't have children and his wife was taking care of his body when he died, and burned it. Inside the forehead bone there was the mantra OM MANI PADME HUNG. The bone itself was kind of burnt kind of black but mantra itself is white. Afterwards the mother offered to one lama, a great meditator. He wanted to give me to keep in the monastery or something like that.

Anyway, there have been so many people like this who were guided at death time, also during the life, by Avalokiteshvara.

That's enough. There is not so much to talk so much the stories.

This not talking about just great meditators, not any realized being. This is very simple, simple people, not monk, not nun, just simple person. Even if one accumulated very heavy negative karmas, having killed so many thousands, millions of people, criticized the holy objects, the holy teachings, buddhas, Dharma, Sangha, any of these negative karmas can be purified by reciting this mantra.

There are many stories, anyway there is no time. Again there are stories of the experience of other people who have collected various negative karmas and recited this mantra, purified it, and were guided by Avalokiteshvara at the death time.

There are stories also of those who has accumulated negative karmas by selling holy objects, statues, Dharma texts, who lived on that money. How those heavy negative karmas got purified by reciting this mantra.

Sometimes I used to call this immeasurable negative karma or uninterruptible negative karmas without a break. People who have collected this heavy negative karmas, by making purification with recitation of this mantra OM MANI PADME HUNG, in that life they have completely purified their negative karmas. One couple, both of them were taken by Avalokiteshvara to the pure realm without need to leave the body, without need to go through death. Without need to separate from this body.

If I talk all these stories, not much time, so I think that is enough.

Because it is so powerful for purification, to purify obscuration, negative karma, that's why this is cause very effective to purify. If you have cancer, especially if you have this chronic disease, it is very powerful to make retreat, to recite this mantra. As much as possible with good heart, bodhicitta.

Because, as I explained yesterday, all these things, all these problems came from negative karmas, obscurations, so this purifies the cause of obscuration, negative karmas, so it's natural that it purifies the chronic disease. If one does this there is no question that the disease gets recovered.

A little bit of my experience with this mantra—many people get eye disease and no medicine helps. They recite this mantra and blow on water. Then you put the water on the eye with a red cloth and recite the mantra, and it stops the pain for one year. There have been many like this. Due to the little bit of devotion I have, and due to the power of Guru Avalokiteshvara, the power of the mantra, power of the truth.

I think that much enough.

[Chanting]

Session 13

Qualified with eight freedoms and ten richnesses, we have the freedom having the chance to practice Dharma. If one is in those states where there is no freedom to practice Dharma, like a narak being then there is no freedom to practice Dharma.

Before explaining this meditation, *narak* is the Sanskrit term but there are similar terms, like kind of hell or gods. If you are fed up with names, you should check the meaning, the evolution of the reason. Then when you understand this.

Just because you heard the name before and are fed up with it, you don't try to understand further. That only blocks one's own Dharma knowledge. Instead of allowing oneself to develop the Dharma knowledge, opening the Dharma wisdom eye, you are trying to close the Dharma wisdom eye and become blind. This becomes the obstruction to understand the karma, also to realize the meaning of selflessness, the absolute nature of the "I."

There are similar names that are mentioned in the Bible. I have several Bibles, bad what I have read or what I heard, anyway it's different, the whole thing is different, even if the same title is used.

Anyway, it's not permanent. The narak realm, or the preta realm, animal realm, those are not permanent. We don't need much reason to prove it. We always see. If they were permanent then they wouldn't experience any changes of life, or death, all these things. Then it doesn't happen.

Similar, the hell beings are similar. If they are permanent, there is no chance to be free from that. Then why not with pretas? Why not with animal beings? No change, having no change. If one is born, one is always a dog, forever. Or a bug, or a flea. Then that is not possible, in reality it's not possible. So even if one believes it, in reality is not like that.

Anyway in reality what the Buddha has explained in teachings, even the mosquito, even this flies, are not human beings, they haven't met Dharma but for them it's possible to achieve enlightenment. Even a mosquito can achieve enlightenment. Because there is the potential. With the potential in the minds of these sentient beings.

So the narak realm has a whole base reddish in the iron ground, hot in the iron house, without any doors, windows, and the beings are burnt in the doorless iron house, or cut in pieces by the guard. Narak beings suffer like that. All these things are the being's own individual karmic vision. They exist due to his karma, become actualized.

That is the result. Those things that he sees in his view are the result, those fearful visions, that cause karma and unsubdued mind. By planting the seed it produces the same and then leaves the flower, the seed—it doesn't stay for a long time.

[end of tape]

...people who get sick with fever, in hospital there are many people who get sick with fever, but some recover soon—it doesn't take much time, one day, two days. Some take many days, like that. Like that, each narak being, the duration of how long they experience the suffering depends on the karma. It depends on the karma. Like, another way of saying this is like this example of a dream. When a person gets a fever, the person becomes crazy, he sees all kinds of things, fearful vision, somebody coming to fight him or kill him. And then he screams and then he gets so scared and things like that, and all the people in that house have to grab him, his body, his legs. He screams, he talks, he sees all kinds of things.

It is similar also when you take drugs, there might not be people who believe it's real but anyway, those karmic visions happen due to his karma. Depending on mind they come into existence. Depending on that individual's mind. Like the projector having recorded the feelings on the film, it's projected there, like that. This is the cause and the other one is the result.

So then sort of kind of like this. This person is seeing all kinds of things, in his vision, but other people who are around cannot see what he is suffering from. Other people cannot see his karmic visions. Like dreams or those sorts of things, when the person become crazy and sees all kinds of things or when he's sick, it is his own experience. Other people who are around, friends, cannot see. It is his own experience alone, so he's scared. There are no other people in that room. Like that, the heaviest suffering, the narak suffering that is described in the teachings, either we see them with psychic powers, like arhats, or we collect the karma and then we see when we are actually born there. So two ways. Without being born there, but having clairvoyance you can see, or by karma, you see.

Even in the same family, even in the city one's own friends, the families, some people die experiencing much hot sufferings, the house being burnt, in the vehicles or in the airplanes, suffering for a long time. Then the person dies by experiencing the hot sufferings. Those are also karmic visions that become actualized by depending on the minds of those people in the airplane or the house.

Maybe you can say something—this machine is broken or that machine is broken because of that fire, or in the house, somebody smoked cigarettes or it touched wire then burned the whole house—those conditions that people talk about are also the result of karma. If the karma wasn't collected by these people who have to go through these difficulties, they wouldn't have to experience the result, the experience of being caught in a burning house or in the vehicle. Or the explosion of the atomic bomb or things like that. Those things become actualized by those individual beings' karma.

So however depending on their mind, all these things, as I explained from the very beginning, the very first day of the course, depend on their mind, all those suffering places become actualized in dependence on the mind.

Two or three years ago in India—before there was one monk, and he was kind of in the process of death. In Dharamsala there was one monk who was in the process of death and he was being served by his friends, people from the same land, where the monk was born, in Tibet. And the other people were trying to prepare him. There was one man, a Tibetan layperson taking care of this monk. Anyway, this monk died and his friend or brother, that lay person, soon somehow he was in the process of death and one of our teachers, Geshe Rabten, the abbot of the Tibetan monastery in Switzerland, a very good monk who lived an ascetic life, in caves, under the rocks—he was like this even in Tibet before he escaped, he practiced different taking essences of flowers, which means he made pills out of flowers, and made retreat and blessed them, and didn't have to eat food. He lived on the pills and practiced samatha, tranquil abiding. Then one doesn't have to go out, begging food or things like that. This monk's name was Jampa Wangdu, he was meditating on tranquil abiding, even in Tibet, and he achieved the meditation of tranquil abiding in the caves of the Kadampa geshees in Tibet.

Anyway, this monk heard this man, this person was having trouble, at death time. So he went to see him, to help him. This monk was screaming a lot. Screaming. He was screaming at death time, gritting the teeth, and opening the big eyes, screaming so much. Saying, I am going to be killed or there are many sheep around, or they are attacking to me. He was saying all kinds of things, showing a very frightened face. So they checked up on his life. And they found out that in his early life in Tibet he had been a butcher, and he had killed many sheep. So because the karma was very heavy and not purified, even in this life, just before death, he started to experience the suffering result of that negative karma. At death he saw so many sheep, very gigantic, all around, attacking him, trying to kill him. He was so scared. He did not have a peaceful death, and those are the signs that he will be reborn in the narak realm, to experience the result of those negative karmas.

Then also it happened once in Tibet to the manager of a monastery. The Tibetans made many offerings to the monastery. Somebody offered him huge boxes of tea. This manager somehow didn't offer them to the monks in the monastery—he kept them for personal use or something like that. This karma is very heavy karma, taking things from a community of monks without permission, it belonged to them, not him. So at the time of death, when he was dying, saw so much and he was screaming and saying his body was completely pressed down by huge tea box mountains. He was suffering so much, screaming, like this. He did not have a peaceful death. These are the signs that right after death he would be born as a narak, he would experience the result.

Also at one time there was one monk who fought in the monastery, who caused disunity among the other monks. So he did not purify his negative karmas during his life. He caused disunity among the monks, like this, and they fought, not purified. So at the death time he had a horrible death, screaming so much, much pain, like that. The karmic vision that he saw at death time was of the whole monastery pressed on his body, above his body, with incredible pains like that.

There are many stories like this. One area leader, during his life, tortured many people, put them in prison, as he had the power. Because he did not purify his negative karmas, when he was dying, just before death he was screaming so much. In the bedroom nobody could see any people attacking him, but he was screaming so much as if the room was full of people, having fearful forms.

I think, this experience happens not only in Tibet, or India, like that. Also, in the West people who work in the hospitals, who are nurses, they can see who is special around the time of death. Some people die very peacefully, without any problem, with a very happy mind. People who during their life had a very good heart and beneficial thoughts, who haven't accumulated much heavy karma, have a good death, a very peaceful death, not creating any problems, worries for other people, making everybody happy.

I heard from some students who were nurses—when they worked in the hospital there was one dying person who drinks a lot of wine. He was a very fearful person, frightening even the surrounding people, the workers. There are those whose karmas are so heavy that they experience the signs of rebirth in the lower realms even before death.

As the great bodhisattva Shantideva said in his teaching, from where does this narak fires come? Who created the burning, iron bed and ground. It was created by the unsubdued mind, said Guru Shakyamuni Buddha. This we should understand. The basic evolution, basic explanation is this. All this food, clothing, good objects, beautiful objects, such as this beautiful flower, whatever we see, all these are created by the virtuous thought. And all the ugly objects, undesirable objects, all these are created by the unsubdued mind. This quotation can relate to our present experiences. Not only the narak beings.

[BREAK]

In regards the narak sufferings, the heaviest cold suffering, the heaviest hot suffering in the six realms is what is called narak suffering. And the beings who experience the heaviest sufferings in the six realms are narak beings. There are eight cold narak suffering stages and eight hot narak suffering stages. And there are ordinary narak suffering beings also. Ordinary narak suffering beings who are scattered, ordinary suffering beings, indefinite in the place. Not fixed, not like that.

In former times some business people were going to the Atlantic to get jewels and they invited one monk *pakpa gendun so*, to guide them from the dangers. After they come back from the Atlantic, the other people left first, and this monk came after, through the desert, the whole place is desert. After some time, he saw a beautiful house, a mansion, like a palace, so beautiful. A celestial house, very beautiful. In that house there was one man and one woman. So in the daytime they enjoy, they have a very good, happy life, good material enjoyment. They live in a beautiful place, an extremely beautiful house. *Pakpa gendun so* was invited there and they told him please don't stay here at night time. Please go away. So *pakpa gendun so* left that house, before sunset. As the sun set, the house completely transformed—the house became fire, burning the whole night, the woman became a snake eating the man's head—the whole night they suffered. Then when the sun rose again everything got changed, transformed, as before. In the daytime it was a very beautiful house, and a beautiful woman, and they enjoyed. They had a life like the worldly gods in the daytime. And then again at night when the sun set it changed again. So the monk went back and asked why this happened? The man said that when they used to live in the city in India they took precepts to not have sexual relations in the daytime from the monk Gatayana. So that's why we have a very rich life in the daytime. At night we didn't keep this precept. So therefore because they had collected the karma of sexual misconduct at night, they experience this suffering. The man said please, please send this message to my son in the city. In order to identify himself he told the monk that there was a vase full of gold hidden in the fireplace of the house. So the monk went

and found the vase and passed on the message, telling the son to make requests to the arhat Tatha Gatayana—to request him to pray, to accumulate merit.

There was also one man, one leader of business, who came back from the ocean and became so exhausted that he slept in the desert. His friends left. There was a cyclone and the whole trail was lost. He had one donkey carrying a very heavy load and they couldn't find the right way. So after some time, he saw a beautiful house, with four women, like goddesses, and one man, enjoying so much dancing, drinking, in the night time, a life like the worldly gods have. But again as the sun rises the whole thing gets transformed and becomes a suffering place. The four women become four dogs, eating the man's body, taking pieces. And when the sun sets down, when the night time starts again, the four dogs get transformed into four beautiful women and again they enjoy the dance and sing the same as usual. Then again daytime happens and the whole thing changes. So he asked again, why do you people suffer like this? Then the man who was eaten at night time by four dogs said, this is due to my karma, when I was in India in such and such city I used to be a butcher. I took precepts to not take others lives at nighttime. I didn't take precepts in the daytime so that's why I experience happiness at night and suffering in the daytime.

So please can you take this message and ask Katayana the arhat to dedicate merit, and tell my relatives to accumulate good karma and dedicate merit for me to be released from this. So again the monk asked, who will believe this? I think he mentioned that somewhere around the house I have buried the knife that I was using to kill these animals, and also a pot, filled with jewels is buried there. So you take that out and show the people, and in this way they will believe what I am experiencing, where I was born, and all these things.

Without talking much, there are ordinary narak sufferings like this, on this earth, around the desert places where there is no city, where there is no people, although it doesn't have to be. It can be on the mountain there ... any different place.

...whose holy mind enriched in bodhicitta, whose holy mind has been well trained in the loving compassion, the pure thought of bodhicitta. His teachings on the *Bodhicharyavatara* are the main, basic teaching that you are going to practice—what are trying to understand or practice, or what we are going to train our mind in. So therefore this *Bodhicharyavatara* is the basic teaching from which the advice of the Mahayana thought trainings come.

So there will be many quotations, from the *Bodhicharyavatara*, so it's good to have a little idea of the great bodhisattva Shantideva, his realizations, his biography. He was born close to Bodhgaya, the very center of India, the western side of Bodhgaya.

Anyway, when he was over six he made retreat on the buddha of wisdom, Manjushri. He made retreat and he achieved Buddha Manjushri. After some time his father passed away. He was born as a prince, to this king, I don't remember the name of this king. After some time his father passed away and the population of that country wanted him to hold the throne or reign, in the position of the king, they wanted him to take the place of the king, the father. He couldn't not accept what the populations asked of him. And so he decided to do that, to take the place of the king, to sit on the throne. So tomorrow morning the people of that country were going to inaugurate him. That night he had a dream of Manjushri Buddha, who was telling Shantideva, 'This is my throne, I am your teacher so you can't sit on the same throne of the teacher.' He woke up from the sleep

then realized that this meant that he should not enjoy the king's reign, the material possessions, things like that. And he should give it up.

Then he escaped from that place to Nalanda, the Buddhist school where there were thousands of pundits, very highly realized pundits. Like Atisha, who not only fully distinguished Buddhadharma but were very learned in other different kinds of knowledge. Shantideva received teachings from another pundit, and from Manjushri Buddha. He generated bodhicitta, absolute bodhicitta and the precious thought of enlightenment, cherishing others more than oneself. He received extensive teachings on sutra and tantra and he completely understood those and his holy mind reached the very high bodhisattva's path, the ten levels of the bodhisattvas.

[end of tape]

The monks never saw him meditating, keeping the body straight like this, or listening to teachings, reading scripture, working for the monastery—they only saw him doing nothing in the monastery. Whenever they saw him, he was laying down all the time.

So the other thought, there is no point of him being there, he's just wasting our monastery in enjoyment. On the other hand, it just makes it expensive, him being here not doing anything.

So the monks figured out how to kick him out of the monastery. They believed that he doesn't know anything. Usually they kick the monks out of the monastery if he has broken the discipline in the monastery if he is unable to recite the prayers by heart, and so forth. So they thought, since he doesn't do anything, we will put a very high throne and let him recite the sutra teachings by heart. This will be impossible. He won't even be able to find the high throne, so it's a very good way to kick him out of the monastery. So they requested Shantideva, please come to give to recite the teachings by heart. He accepted and he came. Without any resistance, without any difficulty, he sat down on the throne. The throne didn't have any steps, and it was very high and without any difficulty, without any resistance, he sat down on the throne and then he asked the people, the audience, the other pundits, what kind of teachings do you want? Do you want the teaching that was explained by Buddha or the one that wasn't explained by Buddha? So they said the teaching that wasn't given by Buddha.

Then he started ... without any difficulties, without any effort, continuously, just like the water stream flowing, he started teaching the *Bodhicaryavatara*, all those the ten chapters. Continuously, in one session. Not giving the teaching a little bit today, a little tomorrow, not like that, completely in one session.

He started with the first verse, prostrating to the holy beings. Then he went on to the wisdom chapter, and when he reached the point about causative and non-causative existence, he flew above the throne, and then away into space, continuously giving teachings. He kept going until they couldn't see him anymore—smaller and smaller—but his teaching still going on.

Everybody was so amazed. All those who had a big wrong conception before, believing that he shouldn't be a monk, he is lazy, only sleeping and eating and making kaka—they used to call him Bushuko, one who has three recognitions.

There are many other amazing stories of the Great Bodhisattva Shantideva besides this, how he did great works for sentient beings.

He said, in his teaching the *Bodhicaryavatara*, in the beginning, the benefits of bodhicitta.

If you have clothes outside, anything, please go get it.

In the chapter of the benefits of the bodhicitta, this precious human body qualified with eight freedoms and ten riches is extremely difficult to find again. If the benefit is not created in this life how can it be possible to find it again. With this precious human body whatever we wish for we can obtain, we can obtain any temporary wishes, any temporal happiness, and besides that any ultimate wishes, too.

So what he's saying is if you wish to find again this perfect human rebirth, with which you can achieve all the ultimate temporal wishes, the great bodhisattva Shantideva is advising us, that in this life while you have this perfect human rebirth, without wasting this you must create benefit. Benefits means cause. You must create the cause in this life as there's the opportunity to create the cause while we have this perfect human body. The meaning of 'cause' in debate is the characteristic of cause or the function of the cause; however the meaning of 'cause' is that which benefits. Which benefits what? Benefits the result. The result becomes actualized because of the cause. So the cause benefits its fruit or its result

The greatest benefit is training the mind in bodhicitta, the sublime bodhicitta. The thought of enlightenment, cherishing others more than oneself—if one achieves this.. if this precious thought is generated within one's own mind, from this one can receive whatever one wishes. The highest goal of enlightenment, nirvana, the release from the boundary of samsara. Also temporal happiness, the body in the realm of the happy transmigratory being. From the practice of bodhicitta, one can find a perfect human rebirth again. So the greatest benefit is practicing bodhicitta, generating bodhicitta.

Then, as I mentioned before, while one is working to achieve one's enlightenment for the benefit of mother sentient beings, without much expectation, without much effort, all the temporal happiness occurs. They have good rebirth in the future.

If the benefit is not created in this life then how it can be possible to find this perfect human rebirth in the future life. If the benefit is not created then it cannot be found. That's what this is saying. If no cause is created, it is impossible to find the result, the perfect human rebirth in the future lives.

So therefore we must generate bodhicitta, we must try to generate bodhicitta within our mind. To generate bodhicitta in our mind we must generate the mind fully renouncing samsara. This is like the preliminary, the realization or the foundation for bodhicitta. In regards the mind renouncing samsara, there are two things. In order to receive the mind fully renouncing the whole samsara as perfection, samsaric enjoyment as perfection, we have to generate the mind that sees samsara, its happiness, all its perfections as essenceless, trivial. One should generate the mind that realizes this.

So two things like this—the mind that finds aversion for even the future life's samsara, the body, the happiness, the perfection.

In order to generate this realization, that depends on generating the mind that feels aversion to the happiness of this life, which realizes the happiness of this life is effortless. So the mind renouncing the perfection of this life is the preliminary realization. This is the foundation for the mind renouncing the future life, the samsaric body, the perfection happiness.

So the method to stop the attachment that clings to this life's happiness—this is meditation on the perfect human rebirth, its usefulness, and difficulty, and then meditation on impermanence and death. After that, meditation on the sufferings of the three lower realms. These are the methods. Meditating on this stops attachment. Attachment, clinging to the happiness, the perfection of this life. And then meditation on karma, and meditations on the shortcomings of samsara—the sufferings of human beings, the sufferings of sura, asura. Then meditation on the shortcomings of samsara—those are the methods to stop the attachment that clings to this future life, the samsaric body, its happiness, the perfection.

When you generate these two realizations, these two levels of mind renouncing samsara, first of all, the mind finding no attraction, then renouncing this life's happiness, the perfections, by practicing those meditations on the shortcomings of samsara, on the result of suffering and the cause the delusion, the unsubdued mind, one generates the mind fully renouncing the future life, the samsaric body, its perfection, its enjoyment, its happiness. At that time one has generated the mind renouncing all of samsara. The mind does not find any single attraction to all of samsara and its perfections. At that time the renunciation is complete. This is an important point to understand.

Always we ask, I have too much problem of attachment, what can I do? Even after His Holiness Song Rinpoche finished a lot of subjects on the lamrim teachings, still they come to ask, without translating for His Holiness Song Rinpoche. Even at the end of the course they still come to ask, oh I have too much problem with anger, what to do. Oh I have the problem of attachment—first of all Western people are very candid, very candid and very frank, very serious, very nice—they show everything they have. Good qualities. Whatever qualities they have, without hiding, this is very good. So that they can receive advice, corrections or advice. Anyway, so many of them they came to ask questions. So His Holiness was saying that he has already explained the methods in the course. And I think they didn't listen well during the time of the teaching and then they come to ask, I have too much problems of attachment; I have too much pride, blah, blah, blah like this. His Holiness was not so familiar with Western people in the past. So sometimes people have a little bit of difficulty, not understanding Rinpoche.

Anyway, meditating on from perfect human rebirth, then the usefulness, difficulties, and impermanence and death, the sufferings of the lower realms, and sometimes karma is included in the other section, to generate the thought of renunciation.

However, then this basic meditation becomes the other method, the basic method to cut off the attachment that seeks the perfections, the happiness of this life. This is the fundamental meditation. Therefore actually even if we know the meditation subjects of bodhichitta, tantra very well, as we have not yet generated the realizations of these basic meditations, the remedy to attachment, then it's important that your practice should start from here.

As it is normally said in the teachings, as the Kadampa Geshe always advice, the door of the meditation is the motivation. First you motivate, then, meditate, like that. The door of meditation is the virtuous motivation. Then the beginning of the practice is what? The beginning of the practice is the perfect human rebirth.

So then like this, in the practice, if you have that much great understanding the practice should start gradually. You should start from the perfect human rebirth. Especially for beginners, it is extremely important to spend more time and to remember this more in daily life. Because this is much effective, much more helpful to oneself, to prevent each daily life problem, physical, mental difficulties, and confusion. It's not really that difficult to understand, not very profound, like shunyata or like those other teachings. It's very easy to understand, very clear, you can see very clearly all these things—you are trying to understand the nature of your own life, and it's very, very effective for the mind. Especially for the beginners.

So this basic meditation is very, extremely important, because, you see, this stops the attachment, clinging to this life. If the attachment that clings to this life can be changed, can be stopped, that person has Dharma. That person is Dharma, then Dharma study. If the meditator has attachment, clinging this life, to reputation, all these things, the happiness of this life, if that is not changed, if that is not transformed, then Dharma is not started. The beginning of Dharma is not started.

Your mind will change, all the time. When you have a certain subject, the mind is high, and when you reach certain subjects then it is low. That is usual. That's the nature of our mind. It is not only you, but also with the Tibetans—it is the nature of our mind. Tibetans are a little bit different from Western people. When the lamas give teachings on the basic meditations, these beginning basic meditations, the eight freedoms, ten richnesses, the usefulness or difficulty, then especially impermanence and death, and the sufferings of the lower realm, especially the naraks, when they hear these things, then their mind is a little bit in Dharma. They try to make purification try to be a little bit careful. When they hear these subjects, they have consideration in the mind about karma or about this life or next.

For them, this is the best medicine. Anyway generally, this has been the best medicine for all those previous meditators who complete the experience of the graduated path to enlightenment. This has been the best medicine because it is the most powerful remedy for the unshut mind, to control the unshut mind. Tibetans like the stronger teachings. The stronger it is, the more the mind listens—there is faith in refuge, and karma, all those things, not so much in the practice—I am talking about general people who don't understand so much Dharma. They try as much as they can. This stops laziness and also makes the mind more conscious, more aware. When they hear these teachings they start to kind of really think about their own life. Now I must do something, now I must change, what I have been doing so far is wrong, now I must do something better, meaningful. As they understand the teachings, as the unshut mind arises and creates negative karma, they start to make purification, collect merits or try to make plans in retreat or try to make a kind of determination, to make the life meaningful.

The teaching is like a mirror. The mirror shows all the mistakes, if your nose is not straight, if it is bent, or if you have marks on your face, or cracks on the mouth, if teeth are missing, or if the eye is blind or whatever it is—you can see whatever mistake in the mirror. Then whatever good shape there is, good qualities, you can see from the mirror.

The teaching is like the mirror that shows completely all the nature of your life, the nature of your mind, the personality of your own mind that you haven't realized. Your absolute truth, your conventional truth, whatever it's called—these are shown clearly by the teachings.

When you are unhealthy you came to see doctor. And the doctor checks up, with different methods, x-rays, or by taking blood, many things. And then he finds tells you oh you have got tuberculosis or you have got cancer or you have got this and that. He explains which part of the body is healthy, which part is not healthy—then he gives prescriptions, treatment, medicine, to cure that. After recognizing what's wrong with your body. The wise, skillful patient is happy to hear which part of body is healthy, which part of his body is not healthy, the defects that happen in the body—he's happy to hear from the doctor, because he himself is not aware and he doesn't know how to treat that, so it could become worse and worse and worse and then he won't have a good life, you see? So therefore he's happy to be told by the doctor about the defects of the body. This gives the possibility to have treatment. The patient knows the necessity of having treatment for that. Anyway the patient is happy to hear these things, and by having treatment completely get recovered. So that's why I think in India and in the West, many people, each year go to the hospital to check up to make sure they are going to have a good life anyway.

When the doctor explains all these things, these defects that the body has, the patient doesn't get angry. That is the reason the patient came to see the doctor, otherwise what's the point of coming to see the doctor? There is no point to come to see the doctor at all, there is no point to come to the hospital at all, there's no point if he doesn't want to hear at all about sicknesses. So as one recognizes the disease of the mind shown from the teachings, as one listens to teachings, as one looks at the teachings like a mirror, whatever problem there is, whatever disease of the mind, whatever one has, one gradually recognizes.

Then also in the teachings there is treatment, remedy, and method. You should practice and cure. Try to cure by using the medicine, the different meditations—by practicing try to cure those mind diseases.

The rest of the subject on that ... a little bit introduction about prayer like that ...

Session 14

... many times when people die, at death time they die with much miserliness, then they are born as a preta kind of hang around the property, that home. Sometimes they harm the family, manipulating them when somebody does something with the property or takes material possessions, destroying the property, or things like that.

There are different types of spirits—pretas having flames in the mouth—this I saw many times in India—at night time when you go outside to make peepee like that, in the forest from very far you might think there is person, but actually it's not person that you can see. Sometimes there is a kind of flame going in the bushes in the forest. And sometimes you see a light moving around. One time I went to the hospital in the middle of the night—I was coming up one mountain to the monastery. So there was a dimness of light. So you can see the tree has got light, in that particular place but then as you go there, as you go the light, the light moves to another place. You don't see the actual person actual,

just only the light, moves down. This is one type of pretas having flames coming from the mouth.

There is one type of preta who has three knots in the neck has three knots, and he is able to find no food but only water. If somebody is making charity water with the mantra then he is able to get just one drop of water. Why? Because in the past life this type of preta called *jurgay* practiced miserliness of material possessions, but they made charity of water to other sentient beings, without miserliness. So because of that karma, they are born as pretas, but they are able to get and drink a drop of water when somebody make charity of water, with mantra. But other pretas can't find even this drop of water. They can't see it even if the water is there due to their karma.

Once when Guru Shakyamuni Buddha was living in India, there was one young monk whose name was *chu mema*. One day saw an extremely fearful kind of ghost or preta Then the young monk he was scared, he tried escape away. The fearful hungry ghost, the preta, spoke to the young monk. He said, "I am the loving mother he said don't go away. I am the loving mother from whom you were born and after I passed away from the human realm, I was born as a preta with a difficult life. For twenty five years I haven't found even a drop of tiny food like this. I haven't find a mouth of water in the dampness of the ground." Then the young monk felt so much consideration for the mother, that his mother was born as preta. He went to Guru Shakyamuni Buddha to dedicate the merit. Her karma was too strong, and then when she passed away again she was born as preta—a wealthy, very rich preta, due to Guru Shakyamuni Buddha's method. The karma was very strong, so there was no way to right away be born in the human realm or in the upper realm.

She was born as a very rich, very wealthy preta. So the young monk took a small piece of cloth and offered it to Guru Shakyamuni Buddha to dedicate the merit for the mother to find a better rebirth. But she had incredible miserliness in material possessions, so at night time she went where Guru Shakyamuni Buddha was and she stole the piece of cloth. Again it was back. So again the young monk took the piece of cloth and offered it back to Guru Shakyamuni Buddha. Again the mother preta took away the piece of cloth. This happened several times, then afterwards Guru Shakyamuni Buddha told the disciple, the monk, to cut this cloth in very small pieces and make an offering to each monk. After this then there was nothing that the mother preta can come to steal. After that then her rebirth become better, due to the skills of the Guru Shakyamuni Buddha.

One great yogi called Sangye Yeshe, who had psychic power to be able to go to the different realms, went to see the place where there are the majority of the pretas, like a city of pretas. He saw one mother preta and she asked the yogi, "Explain this, my husband went to find food in the human beings' place, and didn't come back for fifteen years? And so he didn't bring any food. So I have five hundred children, and we didn't get any food for so many years, so please give this message to my husband to come back very soon, with food."

The yogi Sangye Yeshe asked the preta mother, "How can I recognize your husband preta? There are many pretas in the human place, seeking food, so many." So she explained, "Oh that's very easy. One eye is blind and one leg is limp and he can't move one hand." So then this yogi Lobsang Yeshe he went, he tried to find this husband preta, in the city. And one day he met him. So he gave the message, and the husband preta said, "I have been seeking food so far for so many years, I haven't found anything except

this.” In his hand there was a piece of very dried snot, “I haven’t found any other food except this.” He was holding it, so carefully, taking best care to keep it for a long time. How that happened was, one monk did the daily practice of dedicating his spit or urine or kaka for other sentient beings, for pretas, as charity, by reciting mantra. Usually there are so many pretas seeking food so it’s difficult to get—they get so crowded, kind of like India when you give money, in Varanasi, maybe Ganga or Bodhgaya, when you give food or money then everybody gets in a crowd, and they pull your hands away. But at that time somehow fortunately he got this spit. So there are, there are many practices like this, to make charity to the other sentient beings such as pretas whose lives always pass in hunger and thirst.

There is one practice in which you make certain ingredients, like butter and certain ingredients, you put together than you make pills with the flour. Then there is a whole practice with that. This involves the Mahayana thought training practice, making charity to those hungry ghosts, those spirits.

The people who practice this, it should be before morning, before they eat food, and also it has to be very clean, the food that you give to those spirits—with very clean hands and ingredients which are very clean and thoughts that are clean. If it’s dirty then again they can’t get it. Also, when you do this puja, you have to wear some kind of animals’ hair, or black thread covering the eyes around like this. If they don’t wear this then when the pretas see the human face, the human body, it is so magnificent, so powerful, and they get scared, they get scared. So in order to make charity you put these things, so that they don’t get scared away.

There are many stories. There are stories about lama who always did that puja, when he lived in a cave, and there were a whole bunch of pretas who always lived there around. They ate the meal and then they played on the ground. Some of the pretas have some psychic power, able to see that the lama is going to pass after ten days or after one week. This lama is able also to see pretas. The pretas were crying. So much crying, so much worried. He asked them why and they said, you won’t live after seven days and then we won’t get food, so therefore we are worried and therefore we are crying. So anyway there are many stories.

So now we have to meditate about the preta—something like this—if I don’t get food even one day, even if lunch is delayed for several hours, am I able to meditate or not with this great hunger. Can’t meditate, can’t think of anything except food. Then if for five days if I don’t find food at all, or one drop of water, one drop of food, I can’t meditate, cannot practice Dharma. The mind is only suffering, hunger suffering, thinking of food. So then if I was born as this preta who can’t find one drop of water for many hundreds of years—how is it if I am like that—you visualize yourself in that form. Feel how it is. Whether there is a chance to practice Dharma or not. Check. You experience incredible suffering all the time, that’s all. Nothing else. No thought of Dharma. So then you think, oh how fortunate that I am not a preta, having found a perfect human rebirth and having the freedom to practice dharma. How greatly fortunate I am.

Then you think this, strongly. Try to feel the great freedom that one has now, here. Even the great freedom, even to have temporal pleasures.

Then think that this freedom that I have now, to be able to practice Dharma, I am not sure how long it’s going to last. It can be lost at any time. Tomorrow, today, after one

minute—it can be lost at any time. So therefore without wasting any minute, hour of this precious perfect human rebirth, I must practice Dharma. Then you make the determination like this.

[Chanting]

Session 15

So the second freedom is having the freedom to practice Dharma. Not being born as an animal.

Visualize like this. If I am like this now, if I am this chicken, who are crawling around the house and everyday, the whole day, picking up worms for eating—visualize yourself as a chicken like this and think whether there is the chance to practice Dharma or not.

Or visualize yourself as a dog, unable to speak. I cannot explain that I have a headache, my mind is not happy, or I want this...can't explain. Today I like such food, I don't like this food. Besides, there is no Dharma wisdom. The mind is incapable of understanding Dharma. How would you feel? Try to feel it and try to see clearly. There is no chance to practice Dharma at all. If somebody tells the horses or the dogs teachings, oh this meditation is so profound, extremely profound, very simple and very profound, if you practice this you will be free from all the sufferings, you will quickly achieve enlightenment. Or if you recite this mantra, it is very good, it is very beneficial to you. How powerful it is to purify. Even if you teach the mantra they can't understand. The dogs, horses, can't recite the mantra OM MANI PADME HUNG. Then no matter how much you explain there is no way to understand the meaning. Even if you beat them, they can't understand. By giving food, they can't understand.

So first you feel, if one has taken such a body now, would there be the freedom to practice Dharma or not? There is no freedom to practice Dharma at all. Then you feel the great freedom that one has by having recognized this precious human body. Think, "How fortunate that I am not an animal." And that I have found this precious human body, qualified with eight freedoms, ten richnesses, and the freedom to practice Dharma. Then you deeply feel from the heart like this. Then think, "This I have now, but it's not sure how long it will last. This can be lost at any time, so without wasting this precious human life, every minute, hour, I must practice Dharma."

The fourth one, barbarian. Having the freedom to practice dharma, not being born as a barbarian. If one was born in the outlying countries where are no teachings at all, there is no chance at all to hear Buddhadharma. And also if one is barbarian, there is no understanding no understanding at all of what is good action, what is the negative action, what is virtuous action, what is non-virtuous. What is the cause of happiness, what is the cause of suffering. No understanding at all. The mind is completely like a dark room, not having one single light. Like night time there is no sun, no stars, completely foggy—no understanding of Dharma at all, completely negative karma, like that.

If I were like this, a barbarian, I would have no chance to practice Dharma, no freedom to practice Dharma. So, having found the perfect human rebirth, having the freedom to practice Dharma, how fortunate I am. Think like this. Now I have the freedom. Now I have the freedom, any time, whenever I want to practice Dharma, I have the freedom, I have a little bit of wisdom about how to practice Dharma. I am able to recognize which

actions of body, speech, and mind become the cause of suffering, which actions become the cause of happiness. I can distinguish. I have the wisdom to understand, to analyze, to understand these differences. If I want my actions to be the cause of happiness I have the freedom to transform them, to make them virtues, the cause of happiness. I have great freedom to practice Dharma. Feel them. Feel great happiness within, feel great happiness within your heart.

Then the freedom of not being born as the long life gods. Generally if one is born as those worldly gods, they are the gods of the desire realm and the gods of the form and formless realm. There are different worldly gods like this. If one is born as a god of desire who lives on the five sense pleasures, first remember the example like this.

If I am a very wealthy person I have great apartments, many cars outside, machines, televisions, music playing, records, billions of records in the house, piled up. Four or five televisions, then two or three hundred rooms. Then many beautiful parks around, many swimming pools around, many servants, many surrounding people, lots of friends around, the sense pleasures, enjoyments around. Then think, can I can relax my mind or not? Can I can keep the mind calm and peaceful or not when there is so much like this. So much of this is our own past experience, so you remember. You bring your memory this time. Then check. When there are so many things around, great enjoyment, can I relax my mind, control my mind, or not. Can I relax the mind and meditate? Difficult, anyway. Difficult to practice Dharma, difficult to relax the mind, difficult to meditate even for ten minutes, five minutes. Difficult to relax on the bed, on the chair, whatever it is. One after another you want to fix that or you want to listen to that—one after another the thought comes. The mind is so busy, taking care of them and developing them, seeking the sense pleasures. The main problem is attachment to seeking the sense pleasures. So it is difficult to get time for meditation.

[end of tape]

With this much material enjoyment I can't practice Dharma, I can't meditate, relax my mind. If now I'm a worldly god who has incredible and greater enjoyment, not having difficulties at all, with material enjoyment, whatever they wish, whatever they think they get, the life always passing in singing, outside things playing or dancing in the beautiful parks, always with lots of friends, always passing times in the distractions, always enjoying the sense pleasures, all the time. And not having life difficulties in terms of material needs, like human beings experience—all kinds of suffering life—they don't have that experience during their life before the sign of death happens. Their foods are nectar, their clothes that they wear are much better quality than the clothes the rich, rich human beings wear. The material possessions, all the enjoyments that they have, are much greater than this.

The material possessions and ornaments of one worldly god when compared to all the material possessions that human beings have on this earth, can never compare to the ornament that the worldly god wears. What they wear is much more valuable. Much more expensive, much more valuable than all the possessions on this human earth.

The kind of the world, Indra, the god of desire, who lives in the realm of the thirty three—just even his earring is so incredible, so valuable that all the jewels on this earth do not compare in value.

Then think, if I were one of those worldly gods then it's impossible—the conclusion is this. If I were a worldly person having all these things, material possessions, I couldn't practice Dharma, so if I was born as a worldly god, having greater enjoyment, the sense pleasures, it would be extremely difficult to practice Dharma. So then think, "How fortunate I am that I wasn't born as a worldly god and that I found this perfect human rebirth with the freedom to practice Dharma. This freedom won't last for a long time. It can be lost at any time. So therefore without wasting even a minute, an hour, without wasting my precious human life, I must practice Dharma."

There is a story of an arhat's disciple on earth who passed away and was reborn into the realm of the gods. That arhat, Sharipu, decided to check where his disciple had been born with his psychic power. He went up there with his psychic power in that realm, to check up on his disciple, and the disciple saw his teacher but he was not listening, not paying attention, he just left with all his boyfriends and girlfriends to play in the beautiful park. He saw his teacher but didn't listen, even his teacher said to wait, he did not listen, didn't pay attention, the mind was too much seeking the sense pleasures. So things like that happen.

The cause of rebirth as a god of form and formless, is getting fed up with the sense pleasures. Then you have aversion and then you only seek the inner pleasure derived from concentration. You do not have the pure thought renouncing all samsara, not having this, not having meditated on samsara in the nature of suffering. Just doing some concentration like that, seeking only the inner pleasures derived from the concentration, without meditating on the renunciation of samsara. These beings get born in the realm of form as gods, then in the formless realm, meditating on blank, stopping all thoughts, stopping all the wisdoms, then meditating on space. Meditating on nothingness, believing that everything is nothingness.

When one is doing one-pointedness concentration, samatha, trying to achieve one-pointedness concentration, one meditates on sluggishness. Not having recognized his mistakes in the meditation, he believes he is doing right meditation because his concentration is lasting. There is not much distraction, distracting thoughts or anything, and his concentration can last for many hours, but there is no energy. Not tightly holding the object of concentration and not having the clearness of the object, that is the gross *ching wa* or gross sluggishness.

And then the subtle sluggishness is when there is clearness of the object but you can't hold the clearness, there is no energy to totally hold that object or focus on that object. That is subtle *ching wa* or sluggishness. Then not having recognized the mistake of the meditation. Then the person believes that I am doing the right meditation, he spends many years like that, meditating on nothingness, meditating on blank, thinking it is shunyata. I'm meditating on shunyata. Those things cause him to be born in the world of form and formless.

The lamas and pundits who have the understanding of the sutra and tantra teachings, who have the experience of the graduated path say such types of meditations are the foolish meditation. It is like meditating on only ignorance, on the fogginess, foggy mind, meditating on the faulty mind. Meditating on the *ching wa*, the sluggishness, the mind being drowsy, meditating on drowsiness, fogginess, sluggishness—the one who meditates on these things is also born as an animal. Either in the formless realm or as an animal.

If one is born as a god in the formless realm, however long they live their life in that realm it's like sleeping the whole time. You recognize only two things—you recognize the birth, and recognize the death. Only those two things. In the middle, between that the whole life is completely like deep sleep. No cognition. No wisdom, no cognition, no discriminating the object, nothing like that. So there is no chance to practice Dharma. Like when we have deep sleep in the night time, while we are meditating if we fall asleep, if we have a deep sleep, it is difficult to wake up soon. While we are in deep sleep, it is difficult to meditate, difficult to practice Dharma. So from that you figure it out. If I am born in this realm, as this worldly god, then there is no chance to practice Dharma at all. So how fortunate I am that I was not born like that and that I have found the perfect human rebirth and the freedom to practice Dharma, how fortunate I am. And this freedom can be lost at any time. It's very good to think like this.

When you meditate, think this freedom can be lost at any time. It can be lost within this hour, or this evening after sunset, or after several hours, this night time—maybe I will be born in the realm of form—as a worldly god in the realm of the formless in the night time. Now I am a human being, but at night time something can change. If that happens by tonight, if that happens what can I do? No chance to practice Dharma. This is very effective for the mind, if you can relate to each of these meditations. Narak, preta, animals, then the barbarians—all those others.

Now I have found the human body, perfect with eight freedom, ten richnesses, but by tomorrow around this time, by evening time, , if I was born in another realm, if I was born as a preta, if that happened then it's finished. No chance to practice Dharma. You persuade your mind, you give advice to yourself. So therefore I must be careful. I mustn't waste my precious human body. So then like that—I must practice Dharma.

If I was born as a being who has longevity, without one single understanding of karma or even a doubt whether reincarnation exist or not or whether there is a true path to be free from samsara and to reach nirvana, having completely wrong realizations or wrong understanding that by doing good action, you receive happiness and by doing non-virtuous actions you receive suffering. Completely believing in just one life, that the consciousness completely stops, it just becomes blank, after death. Like when the wax finishes, the flame stops. Completely believing in this, not having even a doubt whether it continues or not, whether they will be alive or not. If I were like that, not having Dharma wisdom, not having the wisdom to practice Dharma, there is no way for the thought of practicing Dharma to arise, no way. If I were like that, I would never make preparation for the happiness of future lives. Completely, totally then my whole life's work is completely dedicated to myself or done only for the happiness of just this life. That's all. Just keeping myself busy, working for the few years of happiness of my life.

The mind is completely ignorant, not having understanding correctly, not having understand karma, not even a doubt of reincarnation, like that. Completely having wrong realization.

The horses and cows are very ignorant, deeply ignorant, extremely foolish, but they don't have extra wrong realizations like these beings have. Besides the intuitive wrong conceptions that they are born with, they have extra by having met the wrong doctrine, wrong philosophy, by having met the wrong founder of that wrong philosophy, they build extra hallucination, which only blocks the door of happiness. Meditate like this.

You put yourself in that situation, then feel it, whether there is freedom to practice Dharma or not. Then think, now fortunate I am that I was not born as a person having wrong view, but with the perfect human rebirth and the freedom to practice Dharma.

I have met the holy Dharma, the method to obtain happiness for this life and all the future lives. And I have the opportunity to do it, to achieve this method.

If I was born in this place where Buddha has not descended, there would be teaching. So there is no practice of Dharma, so think, visualize how this would be. Feel this, not having the chance to practice Dharma, then think, “How fortunate I am that I wasn’t born in such a world and that I have found a perfect human rebirth, having the freedom to practice Dharma. This freedom can finish at any time so I must, without wasting my precious human life, even for an hour, a minute, then I must practice Dharma, all the time.”

If I was born as a foolish person, again there is no freedom to practice Dharma. You put yourself in that situation, like many of these children in the West, autistic. The body looks okay, looks very nice, very good but they cannot communicate.

Leave out understanding Dharma, or meditation—even the common talk they can’t understand. You put yourself in that situation; think, then try to feel how it is, if I was born like that. Try to feel the limitations in the freedom. Then you think back to yourself. Try to recognize this freedom that you wouldn’t have, such as the precious human body one has received. Then think how fortunate I am that I wasn’t born like that, as a foolish person, and that I have found the perfect human rebirth and have the freedom to practice Dharma. This freedom can be lost again in time, so without wasting even hour, minute, I must practice Dharma.

Actually it is really so fortunate—if we had to be like that kind of person for our whole life, what could we do? No benefit at all. No capability of mind. So if you think of those things, if you really think well, then you can really recognize how oneself is fortunate, how great the good work that one can do with this perfect human body. We are extremely fortunate that we are not born like that.

Of course, actually the people try to help so much. They try to help, making society, and try to take care. It’s very kind, very, very nice. Having great consideration for those people. They have a human body but the mind doesn’t make the difference from the animal, no capability. This is very difficult. If you give medicine, right away one can be recovered, feel better—but everybody is not like that, very difficult. I mean people they try so hard...

Session 16

Guru, one whose holy mind is enriched with bodhicitta, cherishing others instead of cherishing oneself, whose mind always trained in this and whose mind is enriched with this pure thought, bodhicitta, who always meditated on this pure thought of bodhicitta, whose holy name is Khunu Rinpoche, Tenzin Gyaltzen—this great bodhisattva, Tenzin Gyaltzen, this guru normally lived an ascetic life all the time. No matter how many people made offerings, he didn’t keep material possessions. However much food people offered or materials, money, or whatever the people offered, he didn’t keep and he made offerings to the monasteries and made charity and things like that. He always lived a kind

of simple life, an ascetic life. He was not a monk, but he lived in the eight precepts. In previous times he lived with the sadhus in India, nearby the water Ganga. He lived there for a long time and became very friendly and liked him very much, but his practice is nothing to do with them. He lived with them in the caves and things like that, wearing just a piece of cloth, for a long time. Then afterwards then he came to the Tibetan monasteries in India, like Bodhgaya. At first the people, the monks, didn't know his knowledge—that he is a great bodhisattva like this, that he has incredible knowledge, a fully distinguished pandit, extremely learned in Buddhadharmā. They didn't know, so they didn't really pay attention so much, and he came to ask for place to sleep and things like that. Afterwards His Holiness Dalai Lama took teachings from him, so then because usually people judge from outside—if somebody has a very tall body, with a long beard, wearing long saris, outside looking very good, then people believe, people think, “He is a great guru,” or “He is a great yogi.” Normally, usually people judge so much, they discriminate from outside, without checking the knowledge and the practice. Then normally discriminate by the way he dressed or how he looked. After this His Holiness the Dalai Lama took teachings from him, and then everybody started to know about him, and then everybody started to take teaching from him, everybody started to respect him. Then later people had difficulty getting in to see him. He lived on one meal and he didn't have to go peepee like us, very often. Maybe once in a day. He very rarely came outside.

Anyway, he wrote a teaching which contains the benefits of the bodhicitta. *The Admiration to the Bodhicitta, the Precious Lamp*. I don't think it is translated yet in English. However it is similar to the *Bodhicharyavatara*, written by the great bodhisattva Shantideva. So, anyway, as he said in his teaching, “What is the best? What is the sublime method? To do the work for oneself for the sake of oneself and for the sake of other sentient beings? What is the sublime method? What is the best method? That is the bodhicitta. Then try to feel great joyfulness.” What Khunu Rinpoche is saying is that, even if you are concerned about yourself, or even if you are concerned about other sentient beings, what is the best? What is the best? If you are concerned to do some best work, to give them the greatest benefit. What is that? That is the bodhicitta. So try to understand this. By having the definite understanding that it is the bodhicitta, having recognized there *is* a best method, which is the bodhicitta, then you feel happiness in your mind. With great happiness one can practice bodhicitta. It is extremely worthwhile to train the mind in bodhicitta.

Similarly, the great bodhisattva Shantideva, whose story I mentioned before, said in his teachings, “Guru Shakyamuni Buddha and others who have been extremely concerned for many eons have realized only this is beneficial.” What he is saying is that Guru Shakyamuni Buddha and the 1000 buddhas of the eon have been so much concerned for sentient beings. They have been checking, what is the most beneficial for the sentient beings? The most skillful method to free them from all the sufferings of the samsara and to lead in the path of happiness. What is the most beneficial thing? After checking for many eons they have found that only bodhicitta is beneficial. Many other buddhas have also checked. They have checked and found it is beneficial—so it is like in the West when they find certain plants, certain Ayurvedic medicines, or certain plants. They find certain methods, certain material things that are beneficial for certain diseases, something like that; if somebody has experienced this, and it is announced in televisions and in the newspapers and they show pictures and all the articles, about how it has been beneficial for her or for him. Then many buy this, the television has given the phone numbers, “If you want, then contact with this,” and they call for this. Many people do this, because that person had the experience of this, the benefits of this. So many people buy, they

come to buy. This bodhicitta is extremely worthwhile in which there is not one single doubt...

[end of tape]

Oh then, no matter how long it takes to generate, training the mind in bodhicitta, it is something that one doesn't have to worry about at all, one doesn't have to feel upset at all. *All* the time it is highly meaningful to oneself and all other sentient beings. To be able to generate this bodhicitta one must generate the mind fully renouncing samsara, and that depends on having the realizations of these fundamental meditations—the perfect human rebirth, its usefulness, its difficulty, and impermanence and death, then karma, then the sufferings of the realms of the lower transmigratory beings.

Yesterday was one strict way to think about not falling in the extreme actions when one is committing the non-virtuous action. Then after having devotion to the teachings, following the teaching. Then, if one does not follow the teaching, again one doesn't have the opportunity to practice Dharma. So we have received this richness, this opportunity to practice Dharma. There, even in Tibet, the Buddhadharma, the whole, complete method that was shown by Buddha, and the teachings of sutra and the teachings of tantra, the profound and the quick path to enlightenment, the whole teaching purely existed in the holy mind of the great yogis, the high lamas, well flourished in Tibet. In regards to finding perfect gurus, there are so many well experienced, so much opportunity, but still there are so many people in Tibet who do not practice. Even though the teaching is existing, there are many people who don't take refuge in the Buddha, Dharma, and Sangha, and who do not follow the teaching, even though the teaching is existing there in the country, One doesn't have to travel for many days, many months, one doesn't have to go by airplane, crossing the Atlantic, making lots of expenses, one doesn't have to this, nothing. It is just there, around the house. In some countries there are lots of monasteries, many learned, fully distinguished lamas, who are perfectly qualified, able to show the whole, complete teaching, but there are still those who don't take refuge in the Buddha, Dharma, and Sangha, who don't practice, who don't follow the teachings. In that case it didn't make any difference whether he was born in Tibet or not born in Tibet.

Oh then, for instance, you can see very clearly in India—the original place where Guru Shakyamuni Buddha took birth and did his holy deeds. India is the first place where Guru Shakyamuni Buddha turned his first Dharma wheel. He gave so much teaching, the whole entire path was shown to incredible numbers of sentient beings, fortunate sentient beings—it was well flourishing, like the sun has risen, and there were incredible numbers of followers, pandits and many great yogis achieved enlightenment by experiencing the path that was shown by Guru Shakyamuni Buddha, and he path that was shown by the Guru's guru.

So many of those disciples, disciples of disciples, achieved enlightenment, reached the goal as they followed the path that was shown by their gurus. Then even when it degenerated in India, the teachings of the Buddhadharma flourished in Tibet.

So then now, now it is back to India, as the lamas who have the complete understanding of the meanings of the whole teaching. It doesn't mean the texts were brought from Tibet, it doesn't mean that teachings came back to India, it doesn't mean the texts were brought from Tibet to India, it doesn't mean that. The lamas who have the infallible

understanding of the whole meaning of the teachings, who have the experience of the path, a few of them were able to escape from Tibet to India. There is so much opportunity, if the Indians want to practice Buddhadharma, the Mahayana teaching, the tantra teachings—whatever they want, whatever they want to practice, they have well-experienced, perfectly qualified gurus, lamas in their country, but the Indians they don't follow. They often see the lamas, they don't practice Buddhadharma, they don't try to practice Buddhadharma, even though they see it all the time.

It is a very funny thing is, but so many Western people come from very far. In order to come here first of all for one or two, three years they have to work so hard, and then, by collecting all that money, they come by ships or by airplanes, crossing the Atlantic like this, from very far countries to study Buddhadharma. So from that you can understand who is more fortunate.

Before going to the West I did have some idea of the West, because I was talking with friends, people coming here. Also seeing *Time* magazine. First when we were living in that old house there, where the Sangha are living now, there were not so many people except her friend—we had the first student, the Western student, the Russian woman, she became a nun afterwards. She is called Princess Rachavsky, her Russian name. She has lots of friends. She has all kinds of friends because in the West she lived all kinds of life., She did everything that other people do in the West, she had all the experiences. Sometimes kind of living with the animals, sometimes like those worldly gods, living incredibly rich, all the extreme lives, rich and poor. As she had many different types of life then she knows a lot of people, important people or the wealthy people, and also many young people, many simple people. Her friends come and so we kind of talk.

So like this, I have some idea of how it is not that difficult to understand the personalities, the conceptions how people live there. Talking is studying the other person's mind. Anyway, after the first Western tour, I was surprised when I saw the students, their living, their house, their place there, I was surprised that the people are very wealthy, very rich, and wherever you go, you can get all kinds of these different kinds of fruit, different kinds of food, everywhere, it is not like Nepal or India where only in the big cities you can get these things.

And the conceptions, the way of thinking, is completely, completely different, the way of living life. It is not like India or Nepal where you can see great influence, you can always hear Dharma, sort of. Always there is something around, monasteries or people studying Dharma or talking about Dharma, somehow you get, even if you don't try, you hear, you see, always there is something that persuades and brings the mind in Dharma or persuades your mind to practice Dharma or something. There is nothing like that. And the way the people live life is completely, completely different. And, in regards material life, it is so rich like this.

I mean, of course, on the other hand there *are* problems, of course, but from the side of the place, from the side of the country, the great material development, according to that, to remember Dharma or, and to think about practicing Dharma, to rise the thought of Dharma, to rise the thought to practice Dharma is almost kind of difficult, almost kind of impossible. To want come to the East, and live a simple life, as you are living now, in rags, in a broken house, in the cow-shed house. Living in a completely different style. You eat a poor quality of food, completely opposite from there. The mind enjoying Dharma and seeking Dharma, not having so much interest in the material life, and

having so much wish to seek the inner happiness. I was very surprised, thinking how you live the life here, the people who practice Dharma. Young Western people who practice Dharma here in the East. Then, by looking by their change of life, seeing that how they live their lives there, that made me very surprised, very surprised. Something that is difficult to happen, impossible to happen, kind of happened. So that is kind of a very surprising thing. Many times I've told the Tibetan lamas, explained to them how it was very surprising the changes of their lives, how it is difficult.

We are following the teachings so it is extremely fortunate, having the chance to practice Dharma. If we were born in a place, in the dark ages, where Buddha had not descended on the earth, even if you are born as a human being, it is no use. There is no teaching, so there is no way to meet the teaching, so there is no way to use the human body for obtaining the temporal happiness and the ultimate happiness. There is no way to meet the teaching, you are just exactly like those other non-human beings who get born on this earth. Similar, nothing special. So we are born in the time that the Buddha descended, and because of that we have the opportunity to practice Dharma.

[BREAK]

And the teaching was not shown yet. Even if one was born during that time, then there is no way to meet the teaching. So we were born in the time that the teaching was shown. And even if the teaching was shown, but again, if we were born in the time after the teaching had degenerated already, then again there is no use to be born as a human being on this earth. Like if we were born after several 100 years, there is no use, because the teaching has already degenerated. So now, this time, this particular eon, the human beings on this earth were able to live for 80,000 years. Then their life started to decrease. When the life started to decrease gradually these three other buddhas descended on this earth to turn the Dharma wheel. So, there are four buddhas, and gradually, one after another, when the teaching of the previous one was degenerated, the next descended on this earth and he turned the Dharma wheel. The fourth one is Guru Shakyamuni Buddha. He descended and turned the Dharma wheel when the majority of people were able to live to 100 years old.

So now there is not so much time to degenerate the holy teaching of Guru Shakyamuni Buddha. Actually it is like just before the very last flame of the candle-light, which is about to stop—this is how the teaching of Buddha exists now. It is not as in those past times. It is kind of very small; before the flame was bigger, then before it finishes it becomes very small, close to stop. So the time that we met the teaching is like that time. Just before the holy Dharma gets degenerated. So we have the great opportunity that we were able to be born as a human being and meet the teachings.

The teachings exist, they have not degenerated yet. The Hinayana teachings, the teachings of the Theravada, the Paramitayana teaching, the tantra teaching—all these exist. They are existing. The infallible understanding of the extensive meanings of those teachings, of those paths, exist in the minds of the fully distinguished, learned geshe and the high lamas—the complete understanding of this whole teaching, all these different paths. Then also the experiences of the path exist in the holy minds of the great lamas. And there is a great possibility before they pass away. There is a great possibility. The lamas who have this are not so many. The teaching, the experience of this path, the realization of this path exists in the holy mind of those high lamas. And also the perfect understanding, the correct meanings of the teachings exist in their holy mind. After some

time gradually they become less and less and less, they pass away one after another. Then it is very difficult—no matter how much one has the great wish to practice tantra and all those profound paths, there is no way to receive teachings—maybe there are scriptures existing, but there is no way to receive the explanations from an experienced lama. From a perfectly qualified guru. Then there is no way to really understand these teachings. The book exists, but no way to understand.

The time, the age, becomes darker and darker like this. Like the time after sunset, like that. Anyway, so we have the opportunity to practice Dharma because the teaching exists. We also have the opportunity to practice Dharma by having received this richness from a virtuous guide, the teacher, with compassion. If one has material difficulty, then again one is unable to receive teachings. Unable to practice Dharma—like many students they live with the help of friends even if they themselves don't have any money to live on, they live on with the help of friends or maybe parents. So there are eight freedoms and ten richnesses like this. When I talk sometimes it becomes very long, but when you actually meditate it is good, after each richness that you have counted, you have recognized, think again, "Now I have this, but this can be lost at any time, this doesn't last for a long time, so I must be very careful with this, I must be always mindful and I should not waste even an hour, or a minute, and then I must practice Dharma." Give advice to yourself like that. In many of the past lives we have received from some of the freedoms and richnesses, but we haven't received all of them—always there was some or another missing. *All* the eight freedoms and ten richnesses. Many times we were born as human beings, but missing the freedoms and missing the richnesses—like for instance, one was born as a human being, but born as a foolish person, or a person having wrong view, or a person having an imperfect body. There was always something missing. Nothing all together. Like that. This time, this body that we have found is perfect in all these eight freedoms and ten richnesses, so if we use the time for material things it is very expensive, in other words.

[end of tape]

You check yourself. You question whether there is really a more precious, more valuable thing than this body. (Rinpoche speaking in Tibetan) On this, if you check up, if you question yourself, "Is there anything?" You check, "Actually, is there something that is more precious, more valuable, than this?" You question yourself and check.

Before mentioning the usefulness, while you are feeling the great joyfulness thinking that I have all these eight freedoms and ten richnesses, keep your mind in that state for a little while. Do the fixed meditation. When you meditate on this, even if some freedom is missing, some richness is missing, there is less missing, more that you have received. There is more that you have received. So one can feel great joyfulness having received that much freedom and richness. One doesn't have to become crazy. "Oh, I don't have this! This freedom is missing, this richness is missing." You don't have to become crazy. There are less missing, more received. There is also the possibility to make this body perfect in all ten richnesses and all the eight freedoms. This precious human body qualified of eight freedoms, ten richnesses is highly meaningful. With this precious human body three great meanings can be obtained. (Rinpoche talks in Tibetan) The temporal meaning, ultimate meaning, this precious human is highly meaningful, even each minute, hour, minute, second. How is this highly meaningful to obtain the temporal meaning?

Whatever I wish to receive, to be born as, even if I wish for the body of the worldly gods, or the body of the human being, or a king, or a very wealthy person, a millionaire, I can obtain with this precious human body. With this precious human body I can create the cause.

The cause of the body of the happy transmigratory being is moral conduct. With this precious human body I can create the cause, keeping moral conduct. If I do, there is a possibility. With this precious human body the cause can be created. And if I wish to have great enjoyments, material enjoyments in the future life, I can obtain this. How? With this precious human body I can create the cause for that. That is practicing charity. Practicing charity.

And if I want to have perfect surroundings, people who always help me, always listen to me, perfect surrounding people in the future life, I can obtain this with this precious human body. How? With this perfect human body I can create the cause, practicing patience. Then, with this present perfect human body I can create the cause to find again the perfect human body. With this body I can keep pure moral conduct. With this perfect human body I can create the cause. The moral conduct is the support.

Then, the charity, and pure prayer. The moral conduct causes you to receive the perfect human body, and the charity is the support. And the pure prayer makes one join the perfect human body after this life. The pure prayer makes the connection from this life's consciousness to the future life, the perfect human body. Moral conduct is the cause, and charity supports one to receive the perfect human body, and pure prayer makes the connection between them.

Even if I wish to be born in the pure realms, in the intermediate stage, without being born in those other realms, I can be born there. Even before death, there were many people, many lay people, not high, of course, no question high lamas, but even many lay people, mothers, fathers, who were led in the pure realm by Tara, the female aspect of Buddha, or Avalokiteshvara, or Amitabha Buddha. There are many different aspects of buddhas, Heruka. They left for the pure realm even without need to go through death.

If one is able to be born in the pure realm, such as in the pure realm of Amitabha Buddha, or the pure realm of Tara, or Heruka, one doesn't have to be born, one doesn't have to depend on parents to be born, one is born in the lotus. There is no suffering, like old age, sickness—these sufferings do not exist, one doesn't have to experience them in the pure realm. One doesn't have a body like this, formed of bones, blood, skin. The bodies in the pure realms are not like this. One has a spiritual body, with no pain, things like that.

If one is able to be born in the pure realm, then one can see the buddha of that pure realm, and one receives teachings from that buddha directly. Whatever of the path that one hasn't accomplished in this life with this perfect human body, whatever one has not finished generating, one can complete in that pure realm, with that body, and then in that life then one becomes enlightened.

Then, in the pure realm, even the food and things like that are nectar, having great enjoyment, and there are beautiful trees, flowers, many flowers, many beautiful flowers having very big petals. Many beautiful flowers that we cannot see on this earth. The landscape, the views of the land are extremely beautiful, very attractive, and even the

birds flying around speak the Dharma. Many of those who are in the form of animals are bodhisattvas. Constantly you hear the Dharma sound. And even the trees are wish-granting trees.

Whatever you think, the temporal needs, you get from praying to that tree. And as the wind blows, you hear the Dharma sound. Even though there are great enjoyments, it doesn't cause one to develop the unsubdued mind, attachment—not like the sense-pleasures. If one is unable to receive enlightenment in this life, normally the meditators try to be born in the pure realm, and then in that life they can achieve enlightenment.

I think I stop here.

Session 17

...which is qualified with the eight freedoms and ten richnesses is highly meaningful to obtain the temporal work, highly meaningful to obtain the ultimate work. It is highly meaningful even in each second, the hour, minute, second, like that.

If one tries to follow the path in this life and that is not completed in this life, if one is unable to achieve enlightenment in this life, there is a possibility to achieve enlightenment by being born in the pure realm of the buddhas. So how that is possible? Because with this precious human body one can create the cause to be born in the pure realm. One should pay much attention to karma. Avoid the non-virtuous actions as much as possible, and practice the virtuous actions. Keep moral conduct, make charity, and make pure prayers, all these things.

Especially try to control attachment, all the time. Always practice the remedy, the meditations, the lamrim meditations, which control attachment. If one does not meditate well on the lamrim meditations, if one does not train one's own mind well in these fundamental meditations, which are the remedy to attachment, and attachment rises very strong daily, as the mind has been trained and habituated in that, it arises very strongly at death time, and it is difficult to control. The attachment does not allow the consciousness to transfer into the pure realm. It ties the mind to samsara.

Then at death time the thought that is arising—if that is a negative thought, unsubdued mind, if the person dies with the attachment, it doesn't let the person's consciousness transfer into the pure realm, and it makes the person's consciousness be tied to the body of one of the suffering transmigratory beings, according to his karma. It ties the mind to that body; it makes the consciousness get stuck on the body of the suffering transmigratory being.

Even if one practices, even if one knows the special tantric techniques to transfer the consciousness to the pure realm, if you do not practice lamrim., if you have not trained your mind normally in lamrim, in those basic meditations that are the remedy to the attachment, then even if you try to practice the special techniques, it doesn't work. Your mind gets stuck, your consciousness doesn't get free, it is bound by attachment. So you go through a lot of difficulties. One experiences much difficulties. You become unsuccessful in your meditations, even though you use those special techniques.

So on the basis of these, what I mentioned, moral conduct, and then charity, making pure prayers, and especially the lamrim meditations, these fundamental meditations,

which are the remedy to attachment, if one practices the special techniques, the tantra techniques to transfer the consciousness to the pure realm, then it is very good. With Amitabha, there are ways to transfer the consciousness, meditation techniques with Amitabha Buddha, with Tara, and there are many other female aspects of Buddhas, Vajrayogini, also Heruka.

First one takes initiation, then after having received the initiation one is qualified to receive these special meditation techniques.

One time in lower Tibet, there was one family in Kham. I don't remember the particular area. And in that family there was one old mother and she had several daughters and she was taken care by them and afterwards she wanted to stay downstairs. She didn't know much Dharma, or many teachings on the graduated path to enlightenment. But she had devotion to the objects of refuge, Buddha, Dharma, and Sangha, and she so much devotion to Tara. Everyday she recites the Tara prayers all day. And she had a good heart. She stayed downstairs. Her daughters brought her food downstairs and she didn't eat much of it. The food was left there afterwards.

This went on for a long time, for months and months, and her hair was becoming dark, becoming kind of black, changing, her body was looking very healthy, not becoming skinny, with good color. Her health was becoming better and better, but she doesn't eat food. So they were kind of surprised, and wondered what she was eating, who gave her food, and how she manages.

So they insisted that she eat the food. And the mother told them, "Oh I have other people taking care of me. When you people are not here around, there are many beautiful girls who come and they bring me food and they take care of me. They fix my hair, and they are around me and they have been taking care of me. So whenever you people come down they go away, they disappear."

Actually these are transformations of Tara. After some time she said, "You people bringing food downstairs gives you a lot of trouble, coming through the steps like this, so I want to have a separate house outside somewhere." So they built a house outside, and then after the house was built, she moved into that the small, new house and the next morning then when they went to check up she wasn't there.

So she didn't know much Dharma, or lamrim teaching but she had very strong devotion to Tara and the Buddha, Dharma, and Sangha. She took refuge and said the 21 Tara prayer. So even during her life she was taken care of by Tara. Other people, as they became older, got more wrinkles and their hair became more and more white, and they became more skinny, but she was completely different from others. Her body became healthier, her hair became darker, with a very nice looking color.

Those transformations of Taras took care of her even during her life. The reason she asked them to build a house outside was because it was about time, and she told her daughters, "These girls always ask me to come." Her daughters didn't know what she was talking about. But Tara was calling her, telling her to come to the pure land. So after she knew that it was about time to go, she told them to make a small house outside. The next morning she wasn't there, and they couldn't even see even her body; she was led by Tara into the pure realm.

This is just one example, it happened to so many other people, by making retreat, things like that.

[end of tape]

They have been guided by different aspects of Buddhas, guided and led to the pure realm. Besides that, many of those meditators, even many laypeople, without need to give up this body, without leaving this body, they were brought and taken by these different aspects of buddhas, whom they normally meditate upon.

This perfect human rebirth is highly meaningful to obtain the ultimate work. Even if one wishes to achieve nirvana, it is possible because with this perfect human rebirth one can accumulate the cause, one can follow the path. With this perfect human rebirth, one can keep the higher training of moral conduct, one can practice the higher training of concentration and with this perfect human rebirth one can practice the higher training of wisdom. And one can follow the five paths that lead to nirvana.

It is much easier with this perfect human body that we have received in this human southern continent to keep moral conduct. With human being's body on the other continents, such as the northern continent, there is no chance to take ordinations, because it is extremely difficult to generate the thought of renunciation for samsara in that continent. With their body it is very difficult to generate this thought of renunciation of samsara. The length of their life is 1000 years, fixed, and they have incredible, great enjoyments, similar to the life of the worldly gods. There are no changes of life as human beings on this earth have. All of them having a similar life, having great enjoyment, so it is very difficult to generate the thought of renunciation of samsara there.

In this continent people have all kinds of different suffering lives. Oneself experiences, also one can see others experiencing different types of suffering life. So it is very easy to generate the thought of renunciation of samsara with this perfect human body. That's how the practice of moral conduct is much easier with this perfect human body...

[break in tape]

And so it is easier to generate the realizations of the rest of the path, concentration and wisdom, and those five paths. It is much easier with the body of the southern continent human being, with this body. So that's how this perfect human body is highly meaningful even to accomplish the ultimate work to achieve nirvana. Oh then, even if one wishes to achieve enlightenment, it is possible. With this perfect human rebirth one can follow the Mahayana path. The door of the Mahayana path is bodhicitta. With this our body of the southern continent human being, it is much easier to generate the thought of renunciation of samsara, so it is much easier to generate bodhicitta, and easier to follow the Mahayana path.

Even if one wishes to achieve enlightenment in one brief lifetime, there is the possibility, if one does the cooperative practice of sutra and tantra, together. First train one's mind in the three principal aspects of the path to enlightenment, the mind renouncing samsara, bodhicitta, then wisdom realizing voidness. And then after having generated those realizations, one can take the initiations of Vajrayana.

Receiving initiation ripens the mind. It opens the mind. Then, by ripening the mind one can practice the graduated path of the Vajrayana, such as the graduated path of becoming and the graduated path of completion. Then one trains one's mind in the graduated path of becoming—the gross graduated path of becoming and the subtle graduated path of becoming. There are two levels like this. After completing the practice of the gross graduated path of becoming, after one has received the stability of the gross graduated path of becoming, then one starts to practice the subtle graduated path of becoming. Then after this practice is complete, one practices the graduated path of completion, the Vajrayana path.

The skillful meditators, the geshe who studied well these basic scriptures, the lamrim teachings, the subject of shunyata for many years, the subject of samsara, and tranquil abiding—those who have the infallible, perfect understanding of the meanings of these teachings on the meditation subjects, before they actually train their mind in the Vajrayana path, the path of secret mantra, before they actually try to experience the Vajrayana path, they try to develop bodhicitta. They try to generate bodhicitta. They, starting from perfect human rebirth, guru yoga, then gradually, perfect human rebirth—gradually they generate the realizations and they generate bodhicitta. And also they meditate on shunyata, try to generate the wisdom realizing voidness.

From the very beginning, they don't meditate on samatha, tranquil abiding. The skillful meditators, those geshe, those learned monks, when they really try to experience the path of the Vajrayana, then they meditate on samatha, tranquil abiding. When they achieve the graduated path of becoming, the Vajrayana path, they achieve samatha together with it.

This is a very skillful way of practicing Dharma. In this way it doesn't take much time. One doesn't have to train the mind in samatha, tranquil abiding, first.

The graduated path of the completion stage has five steps. Body seclusion, mind seclusion, speech seclusion. Then illusory body, then clear light. There are five steps like this in that graduated path of the completion stage, in the Vajrayana. When one's mind approaches the third one, mind seclusion, the person is on the way to achieving enlightenment. For that person it is possible to achieve enlightenment in one lifetime. Oh then, like that. Then illusory body, then clear light.

First, the meditators, having trained well in the general path, the three paths that I mentioned before, enter the path of the Vajrayana, when they reach this level the unsubdued mind all gets purified. When these five levels are completed then the subtle obscurations are completely purified. Then that person in that life achieves the unified Vajradhara state; enlightenment in that life.

This is just like mentioning the name of the person, just like counting the name of the person, without talking about the personality of the person, just mentioning the name "George" and whatever it is, "Ann" and whatever it is.

Then, anyway, if even the path is not completed in this life, by training the mind in the general path, taking initiation, things like that, trying to practice the path of the secret mantra, Vajrayana, if that is not completed, it is possible that one will again try to find another perfect human rebirth in that country, where the Vajrayana teaching exists. Many high lamas, many highly realized meditators do that. Where there is the opportunity to

receive teachings from the qualified Vajrayana Gurus, and then take teachings and complete the rest of the path that was not completed in the past life. One can achieve enlightenment in the second lifetime, in the third lifetime, in the fourth lifetime—within seven life times. Then it is possible to achieve the unified state of Vajradhara within seven lifetimes. It can be done with this perfect human body.

So, you see, my emphasis is this—the most important thing, if one wishes to achieve enlightenment soon, to work for sentient beings, the most skillful thing is to try to train the mind as much as possible in bodhicitta and try to generate bodhicitta within one's mind as quickly as possible. So that's the most important thing. This is necessary in order for all the practice of tantra to be successful. In order for it to become the shortcut path to enlightenment. It is extremely important to have the bodhicitta before. That is the most skillful way of following the path.

[BREAK]

The, by training mind in the lamrim, the three principal aspects of the path, if one take initiation and practices the Vajrayana path, how the mind approaches, just tell a little, a tiny bit of an idea. Actually the details cannot be explained without having received initiation. There are different types of initiations—it is not sufficient to receive the lower tantra initiation; has to receive the highest tantra initiation in order to receive the detailed explanations of this Vajrayana path.

There are differences. Vajrayana path and tantra path. “Tantra” is just general. “Secret mantra” is a general title and “Vajrayana” is a specific name of the path. The highest path of tantra is called “Vajrayana.” There are four divisions of tantra—all those are secret mantra, all those are tantra, but all those divisions of tantra are not called “Vajrayana.” Vajrayana is kriya tantra, charya tantra, anuttarayoga tantra, mahaanuttara yoga tantra—the Sanskrit titles. Mahaanuttarayoga tantra is what is called the Vajrayana path, the highest tantra path. That is the path that makes it possible to achieve enlightenment in one brief lifetime. Within twelve years, within thirty years, forty years, seventy years, eighty years, like that. Without need to postpone the life, without need to make longer life, like 200 years, 300 years, or 400 years. In the lower tantra first you try to have a longer life, then you practice, like that.

According to the Vajrayana path, without need to postpone the life, in this brief lifetime one can achieve enlightenment.

The body of the southern continent human being has the possibility to achieve enlightenment in one brief lifetime, or in this second lifetime, third lifetime, by following the Vajrayana path. Only this has the opportunity. In other human beings' continents, eastern, western, northern, they don't have the opportunity, there are no Vajrayana teachings, there is no tantra, no teachings of secret mantra. It doesn't exist in those other continents. And it doesn't exist in the realm of the gods.

The Vajrayana teachings exist only in this southern continent. And, in order to practice the Vajrayana path, the body should be constituted of six things. It should be born from the mother's womb. Formed of six elements—three things from the mother, three things from the father. The three are the skin, blood, and flesh—from the mother's blood. And then bone and the sperm and the mirror?—Mirror. Eh? (student; marrow) Marrow. Marrow. - Always I get mixed with “mirage” marrow from the father's seed.

So the body that practices the tantra, the Vajrayana path, should be that body, formed of those six things, six elements. Otherwise one cannot practice the Vajrayana path. So we have received this perfect body, which is formed of the six elements. So there is a great opportunity to achieve enlightenment swiftly, by practicing the Vajrayana path.

In the former time, there were those such as the great yogi Milarepa and the great yogi Ensapa who held the lineage of the tantra teachings and received enlightenment in a brief lifetime. Ensapa, this great yogi, achieved enlightenment within twelve years, I think. I can't remember exactly, three years or twelve years, but a very short period.

[end of tape]

...not having electricity in the caves, not having separate rooms, dining room, kitchen, garden, what else then? Anyway, it doesn't matter. Then those who just lived on only the nettle, the vegetable nettle. Didn't have 100 shoes there nearby the door to change into or to wear in the room when you go to see a movie, when you go to the beach. They didn't have 100's of clothing in the cupboard, hanging. Just one simple cloth to wrap around, nothing to cover here, and his sister was screaming a lot. His sister was always complaining, "You don't feel shy, you care careless, you are this and that." She was *so* embarrassed.

And many times she scolded Milarepa, "Oh you, elder brother, please don't do like this, I feel shy if you do like this. If you go like this with a naked body, showing everything, then I feel shy." Then after some time when Milarepa was living in a cave, I don't remember the name, the name of the specific place, one of the mountains, she would make clothes for Milarepa. She was working for other families, making woolen cloth. The money that she earned she used to buy wool, and then she made a big roll of woolen cloth, a white one. She offered it to her older brother Milarepa to make clothes. She insisted very much. "You *must* do this." And then, "How can you complete the life like this with a naked body." This sister cared so much for Milarepa. Then she went away and after some time she came back and she checked up. Milarepa he cut the woolen cloth in pieces. He made gloves here, here, I don't think he made a jacket or pants or anything, just pieces, like this. And then also for the sex, he put also a small piece, he made a cover of small pieces. Then I think, sister was again very embarrassed. So finally she insisted so much, I guess she cried or she complained a lot that it was wasted. Then Milarepa told her why should he feel shy with this. "Everybody has this sex. Everybody knows that I have this. Everybody knows and I was born with it. There is nothing to feel shy of this. You should feel shy with your breasts." Because her breasts were king of big. Milarepa told her, "This is natural, nothing special. After that then I don't know what she answered.

When he was in the cave he had one pot in which to cook the nettles. He doesn't clean it after each meal, so the inside, the green stuff, became thicker and thicker and thicker, because it was not cleaned. It was not cleaned after each meal as we do. One time this clay pot in which he cooked, slipped and fell on the rock, and even though it was broken outside, the actual pot, the clay was broken, inside there was a whole pot made of the green stuff, the residue of food, that was not broken.

He also had some—in Tibetan they are called *ghur*. Not called "song." It has a different name.

So even though he lived a very simple life like this, he achieved enlightenment in one brief lifetime. We have better living conditions than the great yogis Milarepa or Ensapa. We have very rich food. Also then clothing, very expensive clothes, even the living—the house is well-arranged, well-fixed. So if even those great yogis who had a very simple life were able to achieve enlightenment, why not us? Why can't we generate the path? What reason is there that we can't do like them?

In regards the living conditions, we have much more than those great yogis. It is just a matter of, from our side, whether we try or not. If we try, from one, if from one's own side one studies, takes teachings, meditates, practices correctly as it was explained by the perfectly qualified gurus, if one puts effort from one's own side, there is no reason at all that one cannot become like those great yogis who did great things for sentient beings. There is no reason.

This precious human body is highly meaningful even in an hour, minute, second. For instance, when we do breathing meditation, the purifying breathing meditation, or *tonglen* practice, for those who have read lamrim. Taking other sentient beings' suffering, drawing it upon oneself with the breathing, with breath. As you breathe in taking other sentient beings' suffering and dedicating one's body, material possessions, merits, and good karmas to all sentient beings. How much good karma one accumulated during these few seconds is infinite. Thus, then same thing, similar as you breathe out, as you dedicate your, one's own body, material possessions, surrounding—all this good karma is dedicated to all the sentient beings, and again in such a few seconds one has accumulated infinite merits. Also with the practice of bodhicitta there are infinite benefits that one accumulates, one receives. When you breathe out, when you breathe in, each time.

I complete this like this. You see; you plant a seed under the ground. In order to grow, in order to produce stems and flower, all these things, to become successful, the seed needs water and minerals. To bring the flower, all these things, the main thing is the seed. Seed. That is the meditation subject. The actual meditation subject. The practice of purification and accumulating merit is like water and soil, so without water and soil, the seed alone *cannot* make it possible to produce stems, all the flowers or fruit—it is impossible. So it should meet the conditions, soil and water.

So like that, just having the intellectual understanding of the path and the meditation is not enough, that alone will never make one generate the realization, generate the path. So there is need to practice purification and accumulating merits. When all the obscurations get purified, the work of accumulating merits and making purification finishes. When all the obscurations get finished, then that time the work accumulating merits, making purification is finished, because there is nothing left to purify. So then at that time the whole path is completed within one's mind. So at that time one receives enlightenment. So whenever one finishes the work accumulating merits, making purification, that at time one achieves enlightenment. Whenever one has finished the work accumulating merits, making purification, at that time one has achieved enlightenment.

So therefore, without finishing these two works, the obscuration does not get finished, the path is not completed, so enlightenment is not received. This point is important to understand, otherwise, if you don't understand this point, you won't feel so much the importance of making purification and accumulating merits. These practices are important to do. Oh then. I think I stop here.

Session 18

...my kind mother sentient beings. Therefore I'm going to listen to the profound Mahayana thought training teaching.

So yesterday on the meditations on usefulness, when I was talking I talked for a long time in each part, at each point. So usually, when the Tibetan lamas give the lamrim teaching, whatever meditation subject is finished in that day they repeat three times. Normally they repeat it three times. First the elaborate way, and secondly, more abbreviated, then third time, the shortest one, condensed one. So among the people there are different disciples who have different levels of intelligence. So if somebody hasn't got the conclusion of the first explanation, they understand the middle one. If they didn't understand the middle explanation of the meditation, then they find they get the conclusion of the shortest one. So they get some idea total idea of that meditation. So therefore the lamas or gurus who present the lamrim teaching use their skill and repeat three times.

Anyway, when you meditate on the eight freedoms and ten richnesses, you do as I explained before, and after the introductions of each point, that it's okay, no need to remember each time. So you go through each one, then you make the conclusion, "Oh, I have received this richness, and so I have opportunity to practice Dharma, so I should not waste this. And it can be lost at anytime, so I must practice Dharma right away." You make the conclusion.

Then in regards to the meditations on the usefulness—how if this perfect human rebirth highly useful to obtain the three great meanings or the three great works. The temporal meaning is the body of the happy transmigratory being, the body of the worldly god or king or the body of a wealthy person, or, even if one wishes to receive a perfect human rebirth, there is the possibility, then think of the cause. "Because with this precious human body, I can accumulate the cause." You think of the cause, moral conduct, then the result, to have great enjoyments. With this precious human body I can accumulate the cause, charity, and the perfect surroundings; I can practice the cause, patience. You make it kind of clear like this, make the conclusion.

Then, even if I wish to be born in the pure realm there is the possibility to achieve this with this perfect human rebirth, because with this perfect human rebirth I can create the cause—pure moral conduct, charity, and pure prayer. Same thing, and those special Vajrayana techniques that I can practice. Like that.

Then, this is highly meaningful to obtain the ultimate works, to achieve nirvana. That is because with this perfect human rebirth I can follow the path of the three higher training of moral conduct, concentration, and wisdom. And the base of moral conduct is the thought of renunciation of samsara, so it is very easy to generate the thought of renunciation of samsara with this perfect human body. To keep moral conduct it is very easy, with this perfect human body, in this continent.

I'm sure you have heard a lot about flying saucers. The airplane that kind of look like a dish, kind of like a plate. Like kind of two plates upside down, sort of. And when I was in Switzerland I found pictures from a magazine somebody took. He took pictures before it landed on the ground and after it landed on the ground he took pictures of it. It

was in the German language so I couldn't read it, so I asked one Tibetan boy who lived in Switzerland for a long time, who was sponsored by one, I think, one German or Swiss family, how he got ready the cameras as the person was coming. The person coming from the other planet kind of he checked up with his powers, so somehow he communicated with this person. Somehow he found this person was the right person to communicate with, so this person while he was in the house with his family, he felt to go outside. Some kind of force made him go outside with the cameras and while he was holding the camera outside it came, the flying saucer, and I think it was a lady. The face was very tall and kind of very white and kind of narrow and very wide here, with long ears, something like that. He explained in the paper that this lady said that their continent was much developed, thirty to forty times more than your country, or something like that. Much more developed their countries, and all the people in their countries live for 1000 years, it's all kind of fixed. And they have great enjoyments.

The way she spoke is according to what Buddha has explained in the teaching about the evolutions, the *Abhidharmakosha*, the second chapter of which explains about the evolution of the whole world, the evolution of the living beings, then the inhabitants of the planets.

What she described was exactly the same as what is described in the teaching by Buddha about the northern human continent. All the people there in that continent live 1000 years exactly, and they have long bodies, much, much longer than the bodies in this southern continent. Their bodies are twice as tall as the length of the body of the human beings in this southern continent. They have incredible great enjoyments.

[end of tape]

Also following the five paths to nirvana is much easier. Oh then, like that.

And one can achieve the great meaning, also the ultimate meaning, enlightenment, because with this perfect human rebirth one can generate bodhicitta. Bodhicitta is much easier to generate with this perfect human body. Because the renunciation is stronger, so bodhicitta is stronger.

Then, even if one wishes to achieve enlightenment within this life or within three lifetimes, or seven lifetimes, through the practice of secret mantra, the Vajrayana, there is the possibility. The body which is able to practice the secret mantra is the body that is formed of six elements, as I explained yesterday. Oh then, think, "I have received it.": Without having the body that is formed of the six elements, with the red seed, white seed, there is no base to practice the secret mantra, the Vajrayana path. There is no way to practice it. The way to meditate is like this, think like this.

And also, the Vajrayana teachings exists, and there are qualified gurus, there are also Vajrayana gurus existing. Also remember this, the possibilities. In even an hour, minute, second, this perfect human rebirth is highly meaningful. With this perfect human body one can achieve the great meaning. So this is the way to meditate on the three great meanings.

In such a short time how this perfect human rebirth can be used to achieve the great meaning. One can accumulate infinite merit and make purification, just in such a short time breathing in and breathing out. If one does this visualization, the breathing practice,

the breathing exercise with the practice of bodhicitta, taking all other sentient beings' suffering upon oneself and dedicating all our body, material possessions, merits to other sentient beings. As you breathe in, take suffering, and as you breathe out you dedicate everything, all your, all one's own happiness, everything, to other, to each sentient being.

I hope you have understood my emphasis at the last discourse at the end. The importance of accumulating merits and making purification. If you did not understand this point, if there is not any feeling in it, it will be just a subject, just a variety of existence of such a subject, but it won't become a practice, you won't feel it as a practice.

So yesterday I gave the example just to easily understand. I related the intellectual understanding of the subject of meditation as being like the seed. The seed of the fruit, like that. Then accumulating merit, making purification are like the soil, and making purification is like water. Soil and water like that. So even while it is growing, if there is no water, if there is no soil, nothing, then it can be direct. While the plant is growing, if there is no soil at all, if you take out all the soil, no water at all, it becomes dried, it doesn't bring fruit.

So anyway, like this, by accumulating merits, making purification, with these two practices then one follows the path. This purifies the obscurations. When the obscurations are completely purified, the work of purifying, accumulating merits is finished that time. Because there is nothing to purify, it is finished. When the obscurations are completely finished, the whole path to enlightenment is completed. When the obscurations are completely finished, then enlightenment is received, the path is completed. The work following the path is finished and enlightenment is received.

So therefore, you see, without finishing the work accumulating merits, making purification, without finishing this, there is no way to achieve enlightenment, because there is no way to finish the obscurations completely. So therefore, the greater merits, and the greater practice of purification one can do, one becomes closer to the path, and closer to enlightenment.

What is the best method? If it is so important to accumulate extensive merits and purify the karmic obscurations, what is the best method? To practice bodhicitta. The best method to quickly finish the work of accumulating merits and making purification is the bodhicitta.

So now, just breathing in, just breathing in, with this practice of bodhicitta, taking other sentient beings' suffering, you accumulate infinite merits, and as you breathe out if you dedicate all your happiness, the body, material possessions, all these things to each of the sentient beings, you are able to accumulate infinite merits. How? The sentient beings from whom you have taken the suffering are not just ten, or hundreds; they are countless. Countless.

So by aiming to each of the sentient beings who exist, you have taken all their suffering, and also dedicated your own happiness—the body, material possessions, merits, to *all* sentient beings. So therefore, each time you receive, as the number of sentient beings is infinite or numberless, so you receive numberless benefits and merit.

Oh then, when you offer, you light one stick of incense and you offer it. You offer whether there is an altar or not. You visualize Buddha. You remember Buddha, the

omniscient mind in that aspect, then you offer. So when you offer, dedicate the merits. When you offer one stick of incense, “Oh, I am going to make this one stick of incense an offering to Guru Shakyamuni Buddha in order to achieve enlightenment for the benefit of all my mother sentient beings.” So by just remembering for whom you are doing this work, offering one stick of incense to a fully enlightened being, you aim for *all* sentient beings, so just by that, in that few seconds, you have accumulated infinite merits, by generating the motivation of bodhicitta, like this.

Again you dedicate the merits. After you offered then, “May this merit that I have accumulated be received to each of the sentient beings.” You completely dedicate to each of the sentient beings.

If you think like that it is excellent, extremely good, *so* beneficial for the mind. Especially for self-cherishing thought. However, even if you can’t think like that, think, “May this merit be received by each of the sentient beings.” You dedicate from the heart, and the cause of happiness is infinite. Like infinite space one has gained infinite merit, like that.

Same thing, even you have small a flower like this, not a nice flower, even it is just something like this, when you offer if you are skillful and if you are wise in creating good karma, what you offer is kind of nothing, but the merit that you gain from that is infinite.

Even if you can’t accumulate infinite merits, even just that one merit, just offering to Buddha, without any motivation, particular good motivation, if you dedicate that merit to other sentient beings, even if you are able to dedicate that one merit to one sentient being, how great is that pleasure, that to become the cause of happiness for that sentient being. It is great pleasure. It is something that make the mind so happy. Then it is no question that if one is able to accumulate infinite merits from that, by making this small offering if you dedicate that merit to not one sentient being, but to *all* sentient beings, this is the cause of great, incredible rejoicefulness.

So like this, from that one small stick of incense, flower, or something like that, or even just a few grains, if you offer with the motivation of bodhicitta you accumulate infinite merits. When you dedicate the merits to each sentient being, infinite merits are accumulated. Then after dedicating to all, to each of the sentient beings, then, “Due to these merits, may I achieve enlightenment, may I receive and quickly enlighten sentient beings.” If you can do that it is extremely good.

Like that then, even when you are washing you mouth, you can think that it becomes great purification.

Besides your negative karmas, obscurations, think of the negative karmas, unsubdued minds, and suffering of all sentient beings in the form garbage.

Again the short time that you have spent washing is not wasted. Do the visualization like this, sincerely like this, then it become Dharma, and the cause to achieve enlightenment.

Also when you wash your body, when you see a lot of dirt coming out, after having made trekking on the mountains, instead of washing the body with the motivation of firstly attachment, secondly selfish attitude, to have comfort of body, think like this before the washing, “I must practice Dharma for the benefit of all the sentient beings, therefore I should have a long life. If I have an unhealthy life I cannot practice Dharma, therefore to

do the works for other sentient beings I am going to wash.” If one thinks sincerely like this it becomes Dharma, becomes work for other sentient beings.

While you are washing if you can meditate like this it is extremely good, really worthwhile. Especially if the shower is coming from the hole, it is very easy to visualize Avalokiteshvara or Guru Shakyamuni Buddha, and those who meditate on Vajrasattva can visualize Vajrasattva. From the heart nectar rays flow, think the water itself is nectar rays, flowing, white nectar rays, then think, “I am purifying.” It is good if you can visualize all the sentient beings around you who are also purified with this nectar flowing. Think that all the dirty things, the obscurations, the unsubdued mind, the negative karma are purified. Feel great happiness while receiving the nectar rays.

If you can't visualize the sentient beings around also getting purified, think, “The essence of this dirty water is all the obscurations of me and all sentient beings' unsubdued mind and negative karma, and I am purifying it.” These are just possibilities of meditation practices that we can do relating to everyday life activities, to transform them, to not let the daily activities become negative karma, to not become non-virtue, but to become virtue. To become causes to achieve enlightenment.

For those who have received Vajrayana initiation, who practice Vajrayana, there are profound practices to do relating to daily life activities, whether sleeping, eating—for each thing, washing—all these things have very profound practices. Similarly when you clean your mouth every morning, and when you clean your room, you can think of the garbage. Visualize all your own and others' obscurations, unsubdued minds, and negative karma and all the resultant sufferings of all the sentient beings of the six realms all absorbed in the form of black fog into the garbage. Think the broom is the path, the two bodhicittas. Normally, the meditators who try to experience the graduated path, as they clean the meditation room or cave or whatever it is, every morning, they relate the cleaning to whatever meditation on the path they are trying to realize. If they are meditating on shunyata, specifically, then the broom is the wisdom of shunyata. If the person particularly trying to generate the realization thought of renunciation of samsara, he thinks the essence of the broom is the mind renouncing samsara. Then you clean all the garbage.

Again, before cleaning you can motivate: “I'm going to clean the assembly hall of the buddhas.” Because you meditate in that room, all the time visualizing Buddha, whether there is altar and statue or not, you always visualize Buddha and you meditate by requesting, making purification, accumulating merits, trying to receive realization. Not only do you visualize Buddha in that room, there *are definitely* buddhas wherever you are. Buddha's always there, all the time, day and night, whatever one is doing...

[end of tape]

...even you are falling asleep, even you are not doing the sessions, in the morning sleeping. Anyway this is just joking. However, whatever you do you, whatever you think, whatever action you do, both sides, there is not one single time that the Buddha's mind, omniscient mind does not see, there is no one single time. There is not one split second Buddha's holy mind, omniscient mind does not see. Wherever one goes, wherever one stays, Buddha is always in the meditation room. It is not like this: there is no Buddha in kitchen, there is no Buddha in the dining room. There is no Buddha in the toilet. There is no Buddha outside. There is no Buddha in the shop. Where there is traffic

there is no Buddha at all. Where there is a bar there is no Buddha at all. Not like that.. I am not going to speak so much in this point. Again this is a very long subject.

There is nothing that Buddha's omniscient mind does not see. But from one's own side due to karmic obscuration we do not see the Buddha. We don't meet Buddha, we do not see Buddha. We do not recognize Buddha, do not see Buddha, due to our karmic obscuration. Due to ignorance, due to karmic obscuration, from our side we do not see, do not recognize. Even if Buddha is benefiting us, even if Buddha is doing work for oneself, talking to oneself, with body, with speech, we don't recognize this, due to karmic obscuration.

There are numberless buddhas in that room that you are cleaning. So think, I am cleaning the assembly hall of all the buddhas, the bodhisattvas, the holy beings. Instead of letting work become an action of attachment, oh, I want to comfortable, I want my room very clean, comfortable so my friends or other people will offer me good reputation. Or think if I decorate well in my room they will tell me nice things, sort of like this. Think, in order to receive enlightenment, for the benefits of all my kind mother sentient beings, you generate the motivation of bodhicitta, and in this way you don't think the room is my room, you think the room is all the buddhas, bodhisattvas, holy beings. So this becomes the bodhisattva's actions, you don't cling to it.

Then with this motivation you do that visualization, form garbage in essence your obscurations, the unsubdued mind and negative karma of all other sentient beings. Think, the broom, the two bodhicittas—while you are cleaning then you meditate on this. Even if you forget, you try to remember. Think constantly, "I am cleaning the unsubdued mind, the negative karmas of all sentient beings." Then in that way, for you, for you there is feeling or thought, "I am working for sentient beings, I am working for sentient beings," like that. The thought working for other sentient beings comes. The mind is very happy. Not working for the comfort of oneself.

With this visualization of cleaning garbage, each time you move, each time with the broom, as you move a little bit like that, one accumulates infinite merit. You work by aiming for all the sentient beings. Then after you finish, after you collect all the garbage, you bless it, bless it with nectar. You recite the mantra OM AH HUNG, OM AH HUNG, three times, then you bless that garbage, visualize that it's transformed into nectar, then when you throw the garbage in this garbage tin, if you can practice, if you can do this, very good. Where you throw garbage then you visualize again the *Yama*, the face of the lord of the death, like you see in the wheel of life painting, opening the big mouth, like this, kind of waiting for your life.

And then you put it in the mouth of the lord of the death. Then you think the lord of the death is completely satisfied. Then his mouth is closed and filled with double vajras as you see here, then he goes away. He goes thousand, millions of miles down, and it's impossible for him to come back, to cause death to oneself. If one can practice this it is extremely good because it helps for long life.

However at the end, after you finished cleaning, then you feel great happiness in your mind, oh, how good that I could purify all the sentient beings' obscurations. And think, they all become enlightened. If one can practice like this, when one cleans one's room everyday, it's extremely good. This meditation practice—I don't mean to practice this

only when you clean at your house, even if you have the job to clean at schools or in the street or the office or anything, any place, airports, anywhere, anywhere.

There was one student who was here for the sixth course, one young boy, one American boy, whose name was John, he was living with one of our teachers Geshe Sopa Rinpoche who is the one of the highly learned, most perfectly qualified teacher geshe, who escaped from Tibet, from our college, Sera College. He has been living with him for a long time and he was also studying in the university and so I think after some time he ran out of money, I think, and he went to work in California. He found a job cleaning schools or somewhere. So I met him and told him that's an extremely good job because you don't harm anybody. It's not like job that you have to go to fishing, catch hundreds of fish everyday and, not like the butcher, who have to take many different lives in each day. So your job is a very fantastic, very good job, and very easy to become Dharma. And he said he's going to try or something like that. Then especially if one has a job like that, if one's mind is capable and if one knows Dharma, if one knows how to transform this action into Dharma, the thought of happiness, then the profit that you get from that is not only that. I don't know how much you get per month—sixty dollar or seventy dollars, a hundred dollars, how much, whatever you get, a million dollars, by cleaning—probably if the person gets one million dollar that might be finished in this life. That alone doesn't offer any temporal happiness, and doesn't offer ultimate happiness. It doesn't benefit one to find the perfect human rebirth, the body of a happy transmigratory being in the future.

It might become a condition to have some comfort this life. But the person who performs the job of cleaning, cultivating the motivation of bodhicitta, this becomes the cause of temporal happiness, the happiness of the future lives, the cause to find the good rebirth, it becomes the cause of ultimate happiness and enlightenment. So like that, each movement, with this meditation, each movement of the hand becomes great purification. So that person everyday he accumulates good karma. Everyday he accumulates infinite merit.

Also when one does the disposal, after we ate food, after we drank, urination, making excrement. If you transform even this daily action that you have to do many times everyday, if the breathing is normal, visualize all the obscurations, the unsubdued mind, all the sufferings of all the sentient beings, coming through the nose. With the breath it came, entered into nose then went inside, absorbed into the urine, the kaka, sinking into it, like that. Then also your own unsubdued mind, obscuration, and negative karma, and disease. When you purify disease it should be as pus and blood and also excrement, urine, like that. So it's very good to take all the sentient beings' obscurations, the unsubdued mind, and sufferings through the nose and absorb into the urine, the excrement, and into the toilet itself. The toilet you can visualize as the mouth of the *Yama*. It's very easy to think like that, and you can also think of it in the form of nectar. When you receive that you don't have to think it's dirty, you can think nectar, nectar, you are receiving nectar, the mind is being satisfied. So then like that. This becomes a method of great purification, accumulating merit, because you take other sentient beings' obscuration, sufferings, then you purify.

I think I stop here. Just example relating to the daily life activities, meditations one can do relating to daily activities and how to transform the daily activities without need to stop those things, and how to make them virtue, Dharma.

If one is able to practice these things, then it has great meaning. I am doing purification, accumulating merit, you go to one kind of secret place, make big arrangement there and then you say, oh, I am making prostration, or I am doing mandala offering, I am doing this, that. Even if one doesn't do that, if one is able to transform daily actions that you are doing in the city, at home, in the office, whatever you are doing, into Dharma, the cause to enlightenment, it's incredible. And one day so many times you practice Dharma, and create the cause for enlightenment. You have created many causes of enlightenment in one day.

[Chanting]

Session 19

My guru Khunu Tenzin Gyaltzen said in his teaching, *The Precious Lamp Admiring the Bodhicitta*, "By depending on the bodhicitta medicine, all the disease of the all-rising unsubdued mind is recovered. Therefore there is no better medicine than this in samsara." What he's saying is that by depending on the medicine of bodhicitta, the unsubdued mind disease—the reason it's called "all-rising" unsubdued mind is because all the unsubdued minds arise from the "I" grasping ignorance, and from that arise all the sufferings of the six realms. They are produced from the unsubdued mind. So therefore the unsubdued mind is call "all-rising." By depending on the bodhicitta medicine the all-rising unsubdued mind disease is recovered. So in this samsara there no greater medicine.

Also great bodhisattva Shantideva says in his teachings, "One wishes to pacify the hundreds of sufferings of the samsara and pacify the unhappiness of the sentient beings, and wishes to enjoy hundreds of happinesses; even for him, bodhicitta should not be renounced all the time." It didn't become very perfect. But when I explain the meaning it's easy to understand.

What the great bodhisattva Shantideva is saying is that one wishes to cease the continual experience of all the sufferings of the human beings, all the sufferings of the human realm that exist. And all the various sufferings of the sura and asura realms that exist, and all the sufferings of the three lower realms that exist. Then you should never renounce bodhicitta. Don't renounce bodhicitta forever. That's what it is saying. Because bodhicitta is the best method to pacify all the sufferings of samsara.

Then the second verse—not only yourself but even if you're concerned to stop the unhappiness of other sentient beings, the best method is bodhicitta. So bodhicitta should not be renounced forever.

Then even if you wish to enjoy the hundreds of happinesses, the bardo of the happy transmigratory being. Then the definite perfection. The ultimate, which means ultimate happiness. If one wishes to enjoy all these samsaric pleasures and ultimate happiness, the great peace of being liberated from the unsubdued mind and karma, the blissful state of enlightenment, what is the best method? That's the bodhicitta, which gives us the possibility to receive, or to gain all these happinesses. So bodhicitta should not be renounced forever. For one who has generated bodhicitta already, do not renounce it, do not lose it. Then if one has not generated bodhicitta, practice, train the mind, generate bodhicitta.

Not only talking for oneself, but indirectly even if one wishes other sentient beings to receive temporal happiness...

[end of tape]

You should try to generate bodhicitta in the mind of other sentient beings.

So however, as there are reasons and benefits in order to generate bodhicitta we must generate the realizations of the fundamental meditations, therefore we should listen to the teachings. We should listen and then understand and practice, meditate. Therefore cultivate the pure motivation. I must achieve enlightenment for the benefits of all my kind mother sentient beings, therefore I am going to listen profound teachings of the Mahayana thought training.

The other day when I was talking about the five stages of the completion, the Vajrayana path, there are two graduated paths and the second is the graduated path of completion. So I mentioned the five but I did not mention the very last one. I think I mentioned just four, remembering only afterwards, at night time. So the last one is the unification, unification. The body seclusion, the mind seclusion, the speech seclusion, illusory body, clear light, and unification.

The meanings of these you will understand in the future, after you receive the Vajrayana initiations.

So as I mentioned yesterday, in the afternoon, do this meditation practice relating to daily life activity that normally that we do. This is something that we do everyday. Until we get free from samsara that's something that we do all the time. As we get born as human beings, if one practices like this, doing this meditation relating to daily activities this perfect human body doesn't get wasted. Even if even one doesn't get special time to be off from the job, to have a holiday, or a vacation to do some ritual, to do some Dharma practice or to make purification or something, if one is able to practice lamrim, able to do this small practice relating to the daily life's activity then while you are working in the city, while you are doing your job, all the time, continuously, one practices Dharma. All the time in daily life, life becomes meaningful. Because we spend so much time sleeping, eating, drinking, and also we keep the house clean, and also dispose of the urination, and also sleeping, washing, those things. Even in one day we spend so much time in those things. So even if we can't make the perfect human rebirth meaningful in other times, while we doing these activities if we make it meaningful by doing this meditation with the good motivation it's extremely good.

When you eat, when you drink, if you can transform the action into virtue, it is extremely good. Again your life doesn't get wasted. The perfect human rebirth is not to be used for creating negative karma, if one transforms eating, these actions, in virtue. If one can transform them into a cause to achieve enlightenment, it is extremely good.

Those who came in previous courses might have been practicing them, they might not. So this is good, as you have the food in front of you, on the plate, then at the beginning, you check the mind first, check the motivation first—whether this mind possesses ignorance or anger or attachment, check—how my mind is. Then think if it is anger, if the mind is possessed with think, oh, if I eat food with anger, this creates the karma to be born in the narak realms. If I eat this food with negative mind, attachment, this negative

karma creates the rebirth of a preta. It causes me to be born in the preta realm. So then if I eat this food with ignorance, this is the negative karma to be born as an animal. Think like that.

So therefore I mustn't eat food with this poisonous mind, unsubdued mind. Think like this. Whenever you remember the result of this negative karma is suffering, whenever you think of that it is like pouring cold water on the fire, pouring cold water on the flame. It puts out the flame of anger, the unsubdued mind. Suddenly, as you remember, as one has that much faith in the karma, that much quietness, realizations, or peace comes in the mind. The reason that remembering the result of the negative karma is like this is because those unsubdued minds that disturb your mind go away.

Then after this, then think, that is okay. That is okay. Then again the actions of eating food becomes work for the self-cherishing thought. So in order for the action of eating food, not to become a cause, to not become work for self-cherishing thought, the remedy is to remember the kindness of the mother sentient beings. Think, "This one rice that that I am going to eat, so many sentient beings, human beings, many animals, creatures, so many incredible numbers, they suffered, they died for this."

Then if you can't feel very strongly this kindness of the mother sentient beings, remember how they suffered. This came from the field, first of all the field it was fertilized by people, by animals, and very hot sun, with much hardships, and there were so many creatures in the ground, so many ants, so many worms got killed. Once I asked the Nepalese how they plant rice, and they explained so much, one after another, so much work, incredible work but I've forgotten the details that they have explained. Anyway, after they plant, when it produces the stems, then they have to split it and move it around like that, and then put water. Before the rice brought to the home, there is so much work to be done. While it's growing there is so much work, then after it's ready also many things. So this is just one time, we are talking just one time. Just this rice, we are talking about just this rice. And also the people who work, they themselves don't eat—in the West it might be different but here in the East, they don't eat the rice, they don't eat expensive food. They work very hard for that but they don't eat it, they eat the cheap ones. They sell the expensive ones.

Anyway, we're talking about one rice, how we got it to the plate, by going through many sentient beings, going through much difficulties. This rice came from another rice. This rice continued from another rice. So you see, so many suffered, worked for that. It is unimaginable, incredible, thinking back and back like this. If you really think well like this, how much sentient beings suffered for one rice, it's not something that you can easily eat with doing beneficial work for other sentient beings who suffered for this one plate that one has in front of oneself. Without doing some beneficial work for them, you dare not eat the rice. You dare not enjoy the rice, this one plate of food. And for vegetables it is the same. It's not something that you can just ignorantly eat with attachment, selfish motivation, only seeking happiness for oneself, having not one single thought of benefiting the other sentient beings, especially those sentient beings who suffered. If you dare to think like that, how much sentient beings suffered, how this is received by the kindness of mother sentient beings, this enjoyment, this object of the sense pleasure, just enjoying for one's own comfort, especially with attachment—it's a very poor mind.

The rice is just an example. Then you see similarity with other things. Remember, in order to stop the selfish attitude that disturbs the action of eating food, the remedy is to remember the kindness and suffering of other sentient beings.

So when you think or when you remember the kindness of other sentient beings, think how dare I use this for myself, for my own comfort. Think like this. Then make the decision, I must make this action of eating food beneficial for all the sentient beings from whom I have received this food. Then think I am going to make offering to Guru Shakyamuni Buddha, or whatever ... Avalokiteshvara, Compassionate Buddha. Whatever one wishes to visualize, then think that, visualize that in one's own heart, sitting on the lotus, the sun-moon and the disc, radiating compassionate light. Then think I am going to make this offering to Guru Shakyamuni Buddha in order to achieve enlightenment for the benefit of all mother sentient beings.

Then keep this motivation if possible then until you finish the food. Then even if your mind is disturbed, I think you will bring it back, try to be mindful until you finish that food. Like they're mindful in Thailand—there is one practice that the Theravada monks practice in the morning, in—one young monk came and he stayed with us here a few days and in the morning—some monks they meditated well, but some of them don't do sitting meditation so much, maybe they are meditating while they are walking, while they're talking, you can't really discriminate. However there are many monks who live in the forest, who live on begging and live under the tree in the forest and in the hermitage. In the morning, after he washed, he walked back and forth, back and forth in the corner of the room, back and forth, like this, for the practice of mindfulness. But I think, instead of spending another separate time for that, I think put the mind into practice, from morning until night time, I mean, always we are doing something, eating, drinking, sleeping, talking, shopping, so instead spending another separate time, oh I am practicing mindfulness, for fifteen minutes you walk back and forth, back and forth, back and forth then the rest of the day not being mindful...

When one is eating, as much as one can continuously remember the merit field and to whom you are making offerings; Avalokiteshvara or Guru Shakyamuni Buddha, whichever Buddha that you visualize at the heart. Each time you eat the food, then think, "I am making offering, I am making offering to Guru Shakyamuni Buddha," like that. And don't think, "I am giving garbage, after I've chewed, the residue of food I am offering to Guru Shakyamuni Buddha," not like that. You think I am offering nectar to Guru Shakyamuni Buddha. And actually just before you make the offering, when you start to eat, it's very good to stop the thought of ordinary food. Transform the thought, jewel thought. There is a golden pot, a very large golden pot, like earth, like earth, decorated with many jewels. And inside the food is like nectar, like the liquid of the silver.

Even if you get a bad taste, think the taste of the food is in nature sweet. It gives great pleasure, great blissfulness. As you're eating think, "I am offering nectar to Guru Shakyamuni Buddha," like that, while you are visualizing the Buddha in your heart.

If that is possible to practice, even if you spend two hours, three hours, eight hours eating, eight hours eating, in all that time, life is not wasted. It becomes highly meaningful, possessed with the motivation of bodhicitta at the beginning, so therefore each action becomes the cause to achieve enlightenment. Not only that, each action becomes Dharma.

So we have breakfast, and lunch, and dinner, three times and then maybe four, five times drinking tea or coffee. We spend so much time in that, and even if we do this practice once, life becomes meaningful.

Some people think mindfulness is some kind separate from daily life, nothing to do with daily life activities, some kind of special occasion, something in the morning for ten minutes, fifteen minutes, then the rest of day you completely ignore. Sort of like a duty. It is not like that. That does not help. Actually, really, the real time that you have to be mindful is normally, whatever work we do normally.

So if we are mindful while we are doing actions in day and night, if we are constantly mindful then it's very easy to practice Dharma. How? By being mindful. You recognize the action of body, speech, and mind, whatever you are doing. You recognize whether the action is virtue or non-virtue. When you recognize the action as virtue, then you transform it into non-virtue, the opposite way. There is no single benefit. So that is unnecessary. It's wasting, it is useless.

[end of tape]

What I am hoping to gain by doing this is happiness, this is what I am expecting, what I am hoping. But what I am doing is a complete opposite action, something that only causes the result of suffering, all these mistakes. This does not benefit other sentient beings. So there is no point. If it's completely an action of anger, of pride, jealous mind, there is not really a need for oneself to do this action.

Like for instance, like you feel jealous of some other friend, some other person, you don't like him—he is going to get some job in that office or something, or they are going to become very close friends or something, and you don't want that person to get that, to be friends with that person or you don't want him to get that job or something. You want to harm that person so then you go that person, you talk a lot of criticism, blah, blah blah, like this, did you see or did you hear or something. Oh that person I know very well. He was like this, a very bad personality, blah, blah, blah, he did this, he did this ... blah, blah. You give a whole black picture of that person. Not white and blank but completely black picture of that person, in the mind of the other person. This doesn't benefit you to eat, doesn't benefit you to wear, to keep warm, not to get cold, or to have long life. Really you don't have to do that kind of thing.

Things that are not really necessary to do, which are completely the action of the jealous mind, stop, think, like this. Think, think, [noise from airplane flying] what I explained before, just remember that. Think whether it is benefit or not, benefit for temporal happiness and ultimate happiness. And remember the shortcomings. The harm to all other sentient beings. It's not worth it to do, then you stop it.

Then talking to other people, or helping other people, making charity to people, things like that. Working in the office, things like that, if the motivation is non-virtue then one can transform the motivation into virtue and the action becomes virtue. While you are doing the action, then you can transform it. Previous actions became non-virtue but then as you change your motivation you transform them into virtuous actions. But the things for which there is no benefit at all, those are good to stop.

So the conclusion is this—to make the life meaningful in the daily life is being mindful in all the actions, and when this unsubdued mind rises, and there is danger of accumulating negative karma, harming others, then at those times remember the different meditation techniques that were explained in the course, that you have read from the Dharma books. You remember the remedy, the meditation, and try to control the unsubdued mind, try to pacify the problem by remembering the result of negative karma. This is very practical. One of the best ways of living the life. The best way of practicing Dharma in daily life is this. It is the best way to want to keep the mind always in a calm state, always peaceful, to not become confused, in happiness. This is the way to practice.

This is the best life, or this is the best way to practice Dharma. And this is real practicing Dharma, when the mind is in a state of confusion like this, when you are in the danger of creating problems to other people, causing disharmony, making all the surrounding people unhappy, all the friends, like that. Then this is the best method. By remembering the remedy, the meditation on the graduated path, keep your mind calm, in patience, and if someone bothers you, try to practice patience, remembering the shortcomings of anger, the result of negative karmas, and also remembering the benefits of practicing patience. In this way you don't create any problems for others, you don't make other people's mind confused, or crazy, so this keeps all of them happy. It benefits them so much.

When you don't try to control the anger, you do the violent action of speech and body. That causes others' anger to arise. First of all you make your own mind unhappy, then you accumulate negative karma, creating the cause of the lower rebirth, and you make other sentient beings' minds unhappy. You cause those unsubdued mind in their mind, then you let them create negative karma, to be caught longer in the samsara. So it's very harmful, you see.

In daily life if one remembers the graduated meditations, if one try to take care of oneself, one's own mind, and one's own life, , without need to talk about all the benefits, the great peace that you receive, it also gives great happiness and peace to other sentient beings. Surrounding sentient beings, friends, parents, whoever they are, don't have to experience suffering in samsara for a long time, accumulating these negative karmas, by your condition.

So the purpose, the purpose of doing the course is to benefit daily life. To stop the confused mind and the unsubdued mind of oneself and others and to always create happiness within one's mind and the mind of other sentient beings. As there are different diseases in our mind, we need to know more than one meditation. One meditation is not enough, just like one medicine is not enough. One medicine cannot cure all the 424 diseases.

If one makes prostration, the mind visualizing Buddha—the benefits of prostration are explained by Buddha in the Sutra teachings. When you make prostrations, when you lay down your body on the ground, if there is only one atom under your body, then you accumulate good karma, to be born as a universal king, who has incredible power, material possessions, great enjoyment, who possesses one continent, not just one small country. Like the king of the pure realm called Shambhala. A wheel turning king. It doesn't mean that one should be born as king. It doesn't mean that. To be born as this king, one has to accumulate infinite merit, so much good karma. By making one

prostration, one accumulates the good karma to be born as a wheel turning king, one thousand times.

So there is that much benefit, you see, if there is one atom. But the atoms our bodies cover are uncountable. So one accumulates the good karma to be born as the wheel turning king equal to the number of atoms that are covered by that person. By making one prostration there is incredible, unbelievable benefit. If one does the prostration to the holy objects, Buddha, Dharma, Sangha, because of the power of the holy object, the power of the omniscient mind of Buddha, the action of body becomes purification, which means cleaning the unsubdued mind, obscurations and the negative karma. Cleaning. The Tibetans call prostrations *chag*. Same as cleaning the garbage. So relating to this, cleaning obscuration, unsubdued mind, the negative karma, each prostration to the holy object, the object of refuge.

But if one is just doing imitation or just custom, if one is doing the physical action similarly but without having doing it to the object of refuge, simply, talking, it does not become a prostration that has this meaning, cleaning. It just becomes physical exercise. Just makes the body flexible.

So the purpose for which I mention the benefits of prostration—in such a short time, within a few seconds, within few second, how incredible, unbelievable the merit that one can accumulate with this perfect human rebirth, to achieve enlightenment soon. To be able to fully generate the path in one's mind. To just understand the possibilities, how great an opportunity there is with perfect human rebirth.

Even if one contemplates or even meditates on the meaning of this short prayer that we say at the beginning, taking refuge and generating bodhicitta, while we are reciting this prayer, if one is meditating on the meaning of this, thinking, “I go for refuge to Buddha, Dharma, Sangha, due to all these merits, from making charity and so on may I, may I achieve enlightenment for the benefit of all the mother sentient beings.” Just a few seconds of saying this prayer, generating the bodhicitta, one has accumulated infinite merit because one has generated the thought to achieve enlightenment for the benefit of all the mother sentient beings. And to generate bodhicitta for the sake of all the mother sentient beings. So as I mentioned before the number of sentient beings is countless, so the benefit of generating the bodhicitta, just by thinking this, one has gained infinite merit that equals infinite space.

What the great bodhisattva Shantideva said in the teaching on the *Bodhicaryavatara*, even the mere thought to benefit is much greater than making offerings to Buddha. If it is said like this, if the rising the mere thought to benefit is greater than making offerings to Buddha, then there is nothing to talk about in terms of actually attempting to do this, actually working for the happiness of other sentient beings.

What the bodhisattva Shantideva is saying, the commentary, is in the sutra teachings explained by Guru Shakyamuni Buddha—if one makes offerings to the number of buddhas that equal the number of the sand grains of the River Ganga, if you fill up the world with all the seven different types of precious jewels, diamond, gold, and offer that many worlds, equaling the number of sand grains of the River Ganga, for eons equal to the number of sand grains of the River Ganga, to incredible numbers of buddhas,, this merit, this good karma, and the merit created by one person simply thinking, “I am going to generate bodhicitta for the benefit of all the mother sentient beings,” from the heart,

simply thinking like this, and putting the palms together like this, and prostrating, if you compare, which one is greater, the second one, putting the palms together and thinking, “I am going to generate bodhicitta for the benefit of all the mother sentient beings,” is greater. This merit can never compare to the merits of unimaginable numbers of offering. The English might be backwards, I am not sure.

So this benefit is much greater. That’s the meaning of bodhisattva Shantideva teaching.

So remembering the meaning of this prayer and saying it one time and thinking this it is so easy to gain infinite merit. As we do this a second, third repetition, we gain even greater merit. Even if the person doesn’t know so much, how to meditate, various meditation techniques, if he finishes his life only meditating on this, repeating this prayer, taking refuge, generating bodhicitta, repeating this over and over again, morning and evening doing only this, his life has been extremely worthwhile. His life has been greatly meaningful. Each time he meditates he has accumulated infinite merit. So that much purification is done.

This person has collected much more merit than the person who has achieved one-pointedness meditation. Or even the person who has the achievement of samatha, but who never meditated on bodhicitta. The person who has achieved samatha, the realization of tranquil abiding, has the extraordinary physical and mental, ecstasy, but because he does not meditate on bodhicitta, he doesn’t accumulate infinite merit.

In Tibet, the root guru of our guru, whose name is Pabongka Dechen Nyingpo, had thousands of followers. Among the thousand of followers there were many high lamas, nowadays those who are living in Dharamsala, also His Holiness Song Rinpoche, whom we invited to give teachings in the West.

So one day, Pabongka Dechen Nyingpo had one disciple, one high lama, called Togden Rinpoche. This lama came from a very far place, from the lower place of Tibet to see his guru, Pabongka Dechen Nyingpo, to offer his realization that he has gained. I think he came at lunch time while Pabongka Dechen Nyingpo was having Tibetan food, in a bowl—the flour made from barley and ground and mixed with butter tea. This food is very simple, easy to make, you don’t have to spend much time to make it. So Togden Rinpoche came and tried to explain all his realizations, that he had achieved one-pointed concentration that can last for weeks and months without distraction.

So Pabongka Dechen Nyingpo was not surprised to hear that. After the high lama explained his realization, then Pabongka Dechen Nyingpo said, “My eating one bowl of this food cannot compare, cannot compare to your realization.” Maybe it’s backwards, I am not sure. What he was saying, Pabongka Dechen Nyingpo, was that his holy mind was qualified with the richness of bodhicitta, so even the simple action of eating food becomes work for sentient beings, and not for the self.

So he said your realization cannot compare to my one small bowl of food. There is no way to compare. This shows the signs that he has achievement of bodhicitta and so each single action has infinite merit, and becomes work for others, for all sentient beings. Those high lamas, in their daily activities, whatever they do, it’s all tantra, it’s all practical secret mantra for them, whatever they do. From morning when they get up, until night time, even sleeping, the whole thing, the whole daily activities—it’s all practice of secret mantra, the Vajrayana path. Not only bodhisattvas’ actions, not only that.

So actually their holy actions, their works for other sentient beings, are much more skilful. Much more profound, much more skilful.

However like this, in sleeping time, if one can practice like this, it is extremely good. If one can transform the action of sleeping into virtue.

[end of tape]

There are four things. I don't remember exactly those other two—one is sleeping, one is upsetness or repentance. Those two I don't remember. Anyway, these are translated in a book, there are many books, so you can find them from there. Specifically now what I am talking about is sleeping.

Before going to bed, before you fall in sleep, visualize Guru Shakyamuni Buddha where your pillow is. If you can make three prostrations, that is extremely good, part of the practice of refuge. So then if one doesn't do that, the correct position of sleeping is similar to the position of Guru Shakyamuni Buddha when he was passing away, which was called the lying down position. This showed impermanence and death, keeping the right side of the body on the bed, keeping the right palm under the right cheek. Then the two legs straight, then the left hand stretched on the left leg. Keeping the arm like this. If you can, put this closing the breath that comes through the right nostril, blocking it like this. One is the hatred wind, one is attachment wind. They run through the arteries—there is a middle artery, then there is a left artery, and a right artery. So these two winds, the anger wind and the attachment wind, run through this charka or the arteries, the nadis.

When you lay down in this position think that you are doing so in order to show these holy actions to the sentient beings of the future, like Guru Shakyamuni Buddha did. Guru Shakyamuni Buddha did the twelve actions in order to lead the sentient beings gradually to enlightenment. So in the future may I be able to work for other sentient beings like Guru Shakyamuni Buddha did, showing impermanence and death, like this. Therefore I am going to sleep in this position, thinking like this. Again, you have generated bodhicitta. It's very good.

As you lay down in this position, visualize Guru Shakyamuni Buddha in the front of you, your head in front of Guru Shakyamuni Buddha. From his heart many nectar rays flow, and all obscurations and negative karmas are purified.

Then while you are doing this, remember Guru Shakyamuni Buddha and try and fall asleep. If the mind is disturbed, with this thought of remembering Guru Shakyamuni Buddha try to fall asleep. In this way the whole sleep, however many hours you sleep, twenty hours even, that whole night and the next whole morning, the next whole afternoon, the whole action of sleeping become virtue. As you have generated the motivation of bodhicitta, to do this practice for the benefit of sentient beings, it becomes the cause to generate the Mahayana path, to receive enlightenment.

If you sleep in this position, in the same position that Guru Shakyamuni Buddha slept in when he was passing away, there is much benefit. If you have bad dreams or interferences at night time, if you sleep in this position you won't get afflicted by the

spirits, at night. It becomes protection, and the spirits are unable to give harm because of the power of that position.

I think why it's called the lion position is because it also shows the power of fearlessness. Especially if one is able to fall asleep by remembering Guru Shakyamuni Buddha, with this thought, one doesn't get bad dreams and the spirits are unable to give harm. So many times it happened. Around dawn you get some fearful dreams, bad dreams, then in the early morning, you become unhealthy, you start to cough or something changes in the body, becomes unhealthy. This is spirit harm. I am not sure whether you people have these experiences where there is some spirit pressing down the body at night, and you can't breathe, you can't move, or you have very fearful dreams, you can't move at all, you escape, unable to escape anywhere, you got stuck. These offences do not happen if one sleeps with this practice.

So, if one practices like this, if one tries to sleep like this, with the remembrance of Guru Shakyamuni Buddha, the mind gets trained in that. So whenever you are in the danger of death, when a great change happens, like a heart attack, suddenly you have the method, suddenly you remember. Your mind is able to remember Guru Shakyamuni Buddha. Then you are able to die with this thought of Guru Shakyamuni Buddha. So the very last thing of this life becomes virtue if one is able to remember Guru Shakyamuni Buddha. So in that way, one never gets reborn in the realm of the suffering transmigratory being. Either one gets born in the pure realm or one finds a perfect human rebirth.

So it helps very much, if during your life you try to remember Buddha frequently, like during eating, sleeping time. Then the mind gets well trained. So at the death time, when there is real danger, when one is at a very dangerous point, even if there is great hindrance like this, great difficulty in the body and mind, the mind is able to remember Guru Shakyamuni Buddha. So one has a very easy life, one has a very easy death.

There is a way also to meditate on shunyata, to fall asleep, while you are meditating on shunyata. If you fall asleep meditating on shunyata probably you might not get the chance to get up tomorrow morning, you are completely lost, and you have to find yourself to get up—anyway, I am joking.

However, if you want to meditate on shunyata during sleeping time, after you do the visualization of the purification, Guru Shakyamuni Buddha absorbs into you, you become light, and you absorb into your own mind, and your whole body becomes light. The formation of light becomes smaller, smaller, and it comes to reach the empty state, when the "I" in which I believe, what appears to me, the truly existent "I," is completely empty. Think like this, it's completely empty. This is completely empty. With concentration on this thought, one tries to fall asleep. If one's mind is distracted again come back, again try to meditate like this.

I just mention this here now so that if somebody wants to practice, wants to train the mind in this, during the course, it might be beneficial.

It's also good if one can visualize Guru Shakyamuni Buddha and pray, and remember impermanence. Thinking, "Now I am going to sleep and I'm not sure if I'll have the chance to get up tomorrow morning, to be alive tomorrow morning." Remember impermanence like this. Make requests to Guru Shakyamuni Buddha, to never be separate from the practice of bodhicitta, forever and again to find the perfect human

body and to meet the perfect guru and to be able to follow the Mahayana path and achieve enlightenment. One can make this request to Guru Shakyamuni Buddha.

If possible, you went to sleep with the thought of Guru Shakyamuni Buddha, either doing shunyata or remembering Guru Shakyamuni Buddha, so that's the last thought. When you wake up, if you can remember also Guru Shakyamuni Buddha it's extremely good. As you wake up, the very first thought, without rising the thought of work, the job, oh, today I have to something like this, drinking coffee, if possible make the very first morning thought remembering Guru Shakyamuni Buddha, then you make the determination how you are going to spend the life.

Like each time when you get the money, each month as you get the salary, you make the motivation—after you brought the money from the bank, wherever you bring it, you think how you are going to spend the money. For the telephone and for the house, and this and that—you kind of make the motivation, how you can spend it. Then what's leftover, how you are going to spend it. I am going to spend like this and like that. Give it to this friend or buy this or buy this and that. If in the morning as you remember Guru Shakyamuni Buddha, the very first thing you make the motivation, how you are going to spend the life.

Think, "I am extremely fortunate that by the grace of the guru, the Triple Gem, the Buddha, Dharma, Sangha, I didn't die last night. I did not die last night. I could have died last night. Now my body could be left in this sleeping bag, like this, with the consciousness somewhere else. While I was sleeping, while I was dreaming, the breath could stop, the consciousness could be now in the intermediate stage or in the lower realm; it could happen. If it happened, if it did happen what can I do by now?"

Think, "I am extremely fortunate that I am able to be alive, not having had the experience of death, by the grace of the guru, Buddha, Dharma, and Sangha." Then you think this one time that I have this perfect rebirth, I am not going to waste it by letting it under the control of the evil thought of worldly Dharma or the attachment seeking the pleasure of this life or the selfish attitude and "I" grasping ignorance." Think, firstly, this year, and especially this month, especially this week, especially, "I am going to make the perfect human rebirth highly meaningful, without wasting it."

"I am not going to let the evil thought of worldly Dharma or attachment seeking the pleasures this life use this perfect human body. I won't let it under their control. I won't let them to use, I won't let under their control. Even in each second, I am going to try to not separate away from Dharma practice and the practice of bodhicitta." Make a very strong determination how one is going to spend the life until the death, especially this month, this week, today, like this.

Then the rest of the day, try to remember again and again, while you are doing activities, the decision that you made this morning. Especially when you are in problems, when your mind is confused, when you are in danger of creating negative karma. Remember, when you made the decision as you have visualized Guru Shakyamuni Buddha, it's good also to pray to Guru Shakyamuni Buddha, to make it happen like this. As I made the decision for it to happen like this, you make the request to Guru Shakyamuni Buddha. It's very good.

So while we are doing the course, at that time it is easy to practice these things, the mind is more in Dharma. After this then meditate on the three great meanings, then on what can be achieved with this perfect human body, then check on wasting this perfect human body, without using it to obtain the temporal works. That is a greater loss than having lost many universes full of jewels.

Why is this a greater loss? Because even if I possess that many universes full of jewels, that alone doesn't have the power to cause me not to be reborn in the lower realms. That alone cannot save oneself from samsara. That alone cannot cause oneself to achieve enlightenment.

This perfect human rebirth can do these things. Meditate like this. Then try to feel that wasting this perfect human rebirth is a greater loss, much more greater loss than having lost many universes full of jewels. Even one hour, one minute, one second of having wasted this perfect human rebirth is a greater loss than having lost many universes full of jewels. Meditate like this, by relating to time, hour, minute, second, wasting this, how it is great loss, think like that.

Then also remember the path. I have been wasting the perfect human rebirth without using it to obtain temporal meaning. I have been wasting so much, in the past time. You question yourself, how much I have been wasting the perfect human rebirth. Question yourself and check. Then again think, while this perfect human body has the chance to obtain all this ultimate meaning I have not been using it for that. Check on yesterday, the day before yesterday, this year, last year, year before, like that you check.

Also think, one hour, one minute, one second of this perfect human rebirth can be highly meaningful. Each time one can be closer to enlightenment by accumulating infinite merit, the unimaginable purification, and doing great work for the sentient beings. But I have not been using it this way. How much I have been wasting the perfect human body. Check like this.

Try to feel how much one has been wasting it relating to example of the jewels. The value of the material things is easy for us to feel. But the value of the perfect human body is very difficult for us to feel, to recognize, so therefore by making comparisons to the material we can see the differences.

And not necessarily only jewels—if one has more feeling for money, then first of all, think the money that one has. If one has one hundred dollar in the pocket, think of that. Then if one has a trillion dollar in the bank, remember that. When you remember that you get a very good feeling, you really feel the value of those trillion dollars. You really feel it, from the heart. No one can doubt the value of dollars. So then you visualize that the whole of this earth is filled up dollars. Think, "I possess that much, I have that much." Maybe it's a great feeling when you visualize that much, seeing the value of all this money, filling all of space. Then with, with money alone what can you do.

At the moment because our minds have not been well trained, we have not meditated well on it, so we get more feeling for one rupee's value. If you have one rupee or five rupees, you can get chocolate, you can get a cup of tea. So many things—candy and biscuits. So you see the value very clearly, nobody has to tell you. But we don't feel this with the perfect human body. We don't recognize it, we don't see. And we have wasted this perfect human body without using it.

[end of tape]

We don't get a feeling of loss. Even the feeling you have when you have lost a hundred dollars we don't feel. Even if we waste this precious human body even for twenty, thirty years, like that. So then like this, meditate, after taking the three great meanings, as I explained, by remembering the cause, then you check—are you wasting this perfect human body without using to obtain temporal meaning, for one hour, second, like that, and how it's a great loss, more than losing a universe full of jewels or money. This meditation becomes very effective, very clear and very effective.

If you don't know how it is wasted, if you don't know then check, like this, how many times have I been using this perfect human body for the evil thought of worldly dharma or attachment. Seeking the pleasures of this life. Then this way you can see very clear, very clear. All this time that we have been spending for the evil thought of worldly dharma or attachment seeking the pleasure this life, all those works did not become the cause to achieve the temporal meaning. So the perfect human body has been wasted.

[Chanting]

Session 20

In the *Bodhicharyavatara*, all other virtues are like the water tree; the fruit comes and it finishes. But bodhicitta always offers the fruit and increases unceasingly. It increases unceasingly. All other virtue are like the water tree; the fruit comes and it finishes. And the bodhicitta tree, it always offers the fruit and it increases unceasingly. After you have taken from the water tree, after you have picked up all the fruit or what it produces, there is no more fruit left there. It becomes fruitless, that tree. Without bodhicitta, other virtues are like this.

You accumulate those merits, such as making charity, keeping moral conduct, things like that, not stealing, not telling lies, those good karmas collected with just the virtuous motivation to have a good rebirth, to have good enjoyment, perfect enjoyment, then in the future life one gets born as a human being. In that future life one has received the result of the human body and has great enjoyment. Then it finishes. There is no more after that to generate gradually the whole path, to free from samsara, to reach enlightenment. It does not happen. It does not increase like this, you see. Like the fruit from the water tree, like that.

Either that or one receives nirvana, the blissful state for oneself. Then that's all. The merit that is accumulated with bodhicitta, the motivation possessed by bodhicitta, is like the wish granting tree. Whatever you wish, whatever you ask from that wish granting tree, unceasingly you get the fruit from that wish granting tree, not only receiving happiness in this life, not only receiving temporal happiness in the future life.

This causes you to generate the Mahayana path. Then more and more, one enjoys the result of the virtues of accumulating bodhicitta, and one reaches a higher and higher path. This causes one to achieve enlightenment, the rupakaya, dharmakaya. One receive this good result, and after having achieved enlightenment, one does unceasing work, one does continual unceasing work for all sentient beings. So the good karma accumulated with bodhicitta, the more we enjoy that, the more we increase the Mahayana path.

And also, but in the present time, the good karmas that we are accumulating with the motivation of bodhicitta becomes beneficial for all the sentient beings. Then especially after we have generated bodhicitta, and entered in the Mahayana path, when we become a bodhisattva, we are able to dedicate more for other sentient beings. We are able to work continually, more sincerely, and as we approach the higher and higher bodhisattva path, the work for other sentient beings should become more and more skillful, greater and greater. As the wisdom develops, the two paths, method and wisdom, the works for other sentient beings become greater and greater, more and more extensive.

After having achieved enlightenment, the result of the bodhicitta is not finished, it's not finished. So then after having achieved enlightenment, one does this spontaneous, unceasing work for all the sentient beings, until all sentient beings become enlightened.

So therefore even after enlightenment is received, still the benefit of bodhicitta, the result of the merit that was accumulated has not finished. Therefore, as this bodhicitta has incredible benefits like this, if you're able to train in this path, bodhicitta, then this is the greatest meaning of the human life. So therefore, to be able to train the mind in this, we need to hear and understand, to meditate, and practice in the graduated meditation on bodhicitta.

So think, "I am going to listen to the profound, Mahayana thought training teaching in order to achieve enlightenment for the benefit for all my kind mother sentient beings."

Then also think, "After checking how great I have been wasting my perfect human body, seeking only the happiness this life for myself and completely dedicating my life for this, what is the difference between my life and the birds, dogs, cows, buffaloes, the worms crawling round, going up and down, seeking only pleasure of this life, comfort of this life? What's the difference?" Think like this.

What better do I do than them? This time I was born as a human being, but has it been really meaningful or not? Has it been really worthwhile or not that I have taken this body?

For instance, let's say we sent a member to do the work for the country, to another country for a meeting. Then if we give him the title "member" like this, and if he didn't do anything to get help for the country, and comes back with empty, the people in the country will criticize him. As he has the title, it has not been worthwhile because he did not act, did not function as he was supposed to function with that title. So he was not worthwhile. So like that.

In many of one's own past lives we have accumulated, tried so hard to receive this human body, the perfect human body. With much hardship keeping the moral conduct, making charity, making prayers, or things like these. So this time I was born as a human being, having taken this body, but so far, has it been really worthwhile, did I really do the work that I am supposed to do?

Check like this, examine like this. Any work that has been done has been to obtain happiness of one's own life. With attachment, seeking only pleasure this life—all this is meaningless work, meaningless work. None of that is the meaning of human life.

Even the animals do this. They do it very well. In regards to collecting material, by thinking of next year, next year, by thinking of the future, making preparations, collecting material possessions, things like that, even the animals do this. Like the bees collect the honey for the winter or the ants collect much food to eat the next time. They collect so much in the fall to eat in the future. So many worms do this too, collect food to eat in the future. So they work for their comfort of this life. Think like that.

Also mice are so clever, extremely clever, in regards to working for happiness this life. They know very well how to steal; they didn't go to school or anything. Very well they know. They know very well how to cheat other sentient beings. They know very how to hurt other people too. If people harm them, they know very how to take revenge. This kind of thing. Working for the comfort of one's own life, they do very well.

If you disturb a mouse, they know where your greatest object of attachment is. They know very well. They know, the cloth or jewels, whatever it is, you keep in a box. They come to it, and if it is locked, then they bite it from the bottom. They bite, they eat like that, then they get inside. They get inside, and take the jewel away. Or if you have expensive clothes, kept in the cupboard or whatever it is, then they go inside and make a hole. It doesn't benefit them, doesn't help them. It doesn't make them warm and they don't eat it. It's just because they were harmed before, they want to harm back.

One time happened in Tibet there was one Kadampa geshe, I think, Geshe Kamlungpa, in his retreat house. So while he was meditating there were a bunch of mice, keeping busy. So busy around. And so he looked at them, what they were doing. They were so excited and they were so busy. So he watched them. There were three mice in front of him. Nearby him there was a wall. So the three mice had stolen one big, big turquoise from another family, somewhere around. There was a crack in the wall. One mouse cannot manage that turquoise alone through the crack. So one mouse went inside the hole, and one mouse he lay down as a bridge. Then one mouse on the other side pushed the turquoise on the backside of the other mouse, to get over, to get to the other side. This made him laugh. This meditator, Kadampa geshe Kamlungpa, in his life, he laughed only three times. So this was one of the things that made him laugh. He saw that even the mice are so clever. Normally, all the time he meditates on impermanence, impermanence, death. So people don't see him laughing.

Even the bugs, the red bugs, know the right time to come to bite, at night time. When there is a light, they do not come. They hide in the corner. When the light goes off, when the person went in deep concentration, then they come down, then they crawl down like this.

In India where we were lived for eight years, at one place called Buxa—a concentration camp, prison for Mahatma Gandhi and Nehru, when it was controlled by British—it became a monastery after we came there, escaped from Tibet, from Lhasa...

[end of tape]

Gandhi prison's became a nunnery. And some nuns lived there and the other building became our college, the Sera prayer hall.

It was a very long building, a very long building, with many bars outside the windows, doors, full of bars, the whole windows tied with the wire and thorns like that. It was a

very strict place. Nowhere to escape. So in that place there are a lot of bugs there, so that's how I saw this. On the bed, there are lots of bugs, and in the space, a lot of mosquitoes, and then if you go outside, leeches, snakes. If you go out to make peepee, you put the umbrella outside, because the snake, or leeches sometimes they come in the house, they fall from the roof. Even so, the monks studied so hard in spite of the climate or those things.

In Tibet there is one sweet plant. In Tibet they use it in the rice. On special days, new year or a festival or something like that. It has a little bit different taste from the raisin. They pick it up and then collect it together at one place, under the ground. Maybe two, three places. It's piled on the ground. They take off the leaves, it's kind of like a seed, so they take off the leaves and the roots, the bottom part. They break it and then they break also the leaf part, the stem, and only the middle one. They clean the dirt they collect two, three places, like that, under the ground. And so when the Sherpas, who live in the mountains, work they can feel where this sweet plant is collected by the monks, when they are walking. They feel very soft. I ask them how do they find. So they say, while they are walking, that they can find them because they feel very soft. Then they dig it up, then they take it away. The monks collect them to eat in the winter time, in the freezer.

One time in my room also, last year, there were mice. They were there, I think, for a long time. One time, Lama Yeshe saw the mouse when bending forward. One of the monks tried to keep the mouse out with a stick. So the mouse ran away. He jumped from the upstairs to down on the ground. Afterwards those mice came back, and in a cupboard a nun had kept one very thin robe, to wear in Japan when it is very hot. She was planning to wear it at that time. It was folded well and put in the cupboard. So there were many robes. There were other robes, not new ones. So what happened was, the mice came back and right in the center of the robe they made holes. So when you opened the robe there were four or five holes. Without having a patch, you can't really use. Very skillfully they did it. I was very surprised, extremely surprised, incredible. They could have bitten many of the robes, but they didn't.

Ants are incredible, just having this body, a tiny, tiny, but they act exactly, exactly as common people—especially fighting. So similar. Also they have so much discipline—I saw one time in India two types of ants. One day I went walking outside, and on the mountain and on the stone, there were two types of ants. On one side were black ones. On one side the red ones, I think. It was full of ants and they were fighting so much like this, biting each other like this, so much, so busy. You can't really see very clearly because there are so many and they are fighting each other. So busy. If you had the cameras, you could make it very slow, like on television, on football.

Anyway, for a few seconds they fight so much like this and a few of them fall down. Then after a few seconds, they completely stop.. Everybody stands up. The bottom of the body completely stuck on the stone and the other parts of the body completely stand up. Very funny. And after standing like this, again they fight. That was really amazing. Even the animals do this, very amazing.

But I didn't watch the whole time. So I don't know what happened at the last.

There are lots of ants in my room. They come for the seeds and things like that. They stop the journey, going back and forth, around nine o'clock. Then in the morning after

the sun has risen, when things became warm, around eight o'clock then again they start to come, the whole group, through the windows, under the bed, in the table.

However, cheating other sentient beings for one's own profit, for one's own happiness—for that some animals are much more skillful than the human beings. Like honey, things like that, the animals collect from each flower, picking up like this. The tigers, those things, the cats, the spiders, many of the animals, they are so skillful to obtain the means of living. The spiders have a web. They put the web outside there where there are many flies, and they hide inside somewhere else. And whenever a fly comes, and drops there, they come down to eat it.

Also the animals in the circus, those who play very much, those who are very clever, who dance. The elephants who sing and dance following the music, following the people who play music, in the circus. They're standing on the chair or the round things. If they didn't do this they would have difficulty in the means of living. After they play then the people give them a big loaf of bread in the mouth. Dolphins they do many things. They carry surf boards in their mouth, and they wave their tails saying kind of goodbye or thank you, whatever.

However, any work that is done only for the happiness of this life, with attachment, is meaningless work because it does not benefit, it does not become the cause of happiness. It does not bring the result of happiness. Only suffering result.

Even one if one's whole body has got light, an aura—many creatures have that too—so there is no surprise. What's the surprise of that.

Even if one is able to disappear, go under the earth, able to fly—none of these things are the meaning of human life.

In the water so many animals go under the ocean, from the surface, and many animals fly. All these things we did numberless times, we were born as birds, we flew numberless times in the space. None of this is a new experience for us.

Even if one has the five clairvoyances, seeing the past life, future life, very far distant things, other sentient beings' thinking, psychic powers to fly, to show many transformations, many miracle things, even if one has unshakeable concentration, even if a hundred jets flying around cannot disturb the concentration—none of this is really the meaning of human life.

We had these things numberless times in past lives. The best way to make life meaningful—we had all these things but we have not been liberated from samsara so far because we haven't generated the realizations of the graduated path to enlightenment, the wisdom realizing shunyata, bodhicitta, renunciation of samsara. So therefore, train the mind in the graduated path to enlightenment. Year by year, month by month, week by week, day by day. Try to make some progression, better in each year. Your mind is better in each year, like this. Closer to the path, closer to the graduated path to enlightenment, in each year. This is really good, the best meaning of human life. It's a new experience. This is really a new experience that we haven't done, from beginningless previous lifetimes.

From childhood you studied then you worked and collected money. Then traveling, to see new countries, mountains, old countries. Then spend the money—use the precious human body for that. Like this finish. And again start over. Each year, go to another mountain to camp or have a picnic, come back, say how good it is, then next year where will we go? I've never seen this mountain or this island. Then again work hard, save money, then spend it all. Again and again like this. One day life is gone. This precious human body is finished. This has no meaning. Life kept busy. Suddenly, unexpectedly it's gone. Gone. Finished.

Then that day, that day, when he's passing away, when uncontrollable death happens, whatever enjoyment he had, whatever exciting enjoyment, there is not one single thing from that which is beneficial at death time. Nothing. He cannot carry it with him. But good karma he can carry with him, to benefit the future life.

So what I am saying is this. My conclusion is, as I explained before, train the mind in the graduated path and make progress in each year, month, day by day, like that. Especially train the mind in bodhicitta. Then train the mind in wisdom, shunyata. Most skillful. You can understand from all these benefits. Without bodhicitta, with shunyata realization alone you cannot achieve enlightenment. One enters in the path to nirvana of the lesser vehicle. Instead of spending money like this, for meaningless works, at least in one year, do a one month retreat on the lamrim. It doesn't mean you can only one month, it doesn't mean that, but one month, that's very important. At least fifteen days. Whether you normally meditate or not. If you normally meditate it's very good, but this is extremely important.

I think that's all.

[Chanting]

Session 21

The motivation is bodhicitta thinking to listen to the teaching to achieve enlightenment for the benefit of all mother sentient beings.

In regards meditation on the usefulness or the purpose of perfect human rebirth, one should talk about all the possibilities to achieve all the paths to enlightenment. So one should explain the whole path. It cannot be finish explaining.

As I mentioned this morning, if one is able to do meditation on lamrim every day, then that is of course excellent. If that is not possible, one has to live in the city, one has to work, one has much responsibility with the family—in Tibet, other countries, the children have to take care of their parents until they die. Anyway, having ten, fifteen children, much responsibility, or if one is unable to meditate every day, make plans for the future. Like you make plans for other things. Even if you can't put signature, can't really say it will be definite that I will be alive next year, still you make plans for next year. Like we make plans to go to the island, to go that beach, to go to distant places...

[end of tape]

...we can either study or do retreat or study and retreat together, this way then. The little time that one has in each year, you save money for that, you save the time for that, and

then spend that time studying or to making retreat. If you can do like this, it's extremely good. If one lives fifty years, and you spend one month from each year for retreat then you get retreat done. It is extremely good if one can do that much.

One way to make the life highly meaningful, as I normally emphasize, is to make a direct meditation on the graduated path to enlightenment, like we did this morning, by following the short prayer like this, which contains the essence of the whole path, sutra, tantra, and also meditation on tantra. Also you purify to generate the realization of tantra.

Doing formal meditation like we did in the morning, those preliminary practices, the practice of purification, accumulating merit, and then the visualization of the merit field. Then practice the seven limbs, mandala offering and then the direct meditation on the essence of the path.

So the reason why I try to spend a little bit of time explaining these paragraph is to be able to understand—normally in daily life if you're going to do this, if you're doing to do direct meditation on the whole path, on the essence of the whole path, then to know how to do this, how to do the meditation with that. So do the direct meditation, and try to be mindful while you are reading the short teachings.

Then if one has time, after finishing this prayer, instead of giving the teaching, if you have time, then you do a little bit of meditation. Today you do little bit of meditation on the perfect human rebirth. If that is not finished, if you don't have time, do the rest of that tomorrow morning. Tomorrow morning if it's not finished then do the rest of that meditation the following morning. Then you go gradually follow like this, one after another meditation. So in that way, bodhicitta, then shunyata meditation, those things. You go down that much, then again you come back and again you start from the beginning, perfect human rebirth or the meditation on guru yoga, those things. If one knows how to do this, then like that. Try to get the whole of idea of it, try to get clear idea of the whole meditation, for awhile. There are two ways to experience the meditation. First, before you get the effortless experience of meditation, you should get the effortful experience of the meditation. The meditation that we are doing now, by using this two techniques, analyzing and fixed, this is called the effortful experience of meditation.

When this is done well, then try to get the effortless experience of each meditation. Try to generate the realizations of each meditation. After you got the effortful experience, in the whole meditation, in the basic meditation down to bodhicitta, shunyata, then from the meditation on the guru or the perfect human rebirth, try to get the effortless experience, spend more time on one specific meditation, until you generate the realizations of the meditation. Then after you've generated that realization do the second meditation on the usefulness. Then after you generated that realization then you generate the realization of the difficulty, you do this gradually.

There are meditators who meditated on the graduate path and who generated the realization of these meditations. They do it like this. Then those who are much more capable, and without spending time on one particular meditation, they practice together. They try to get the effortless experience of the meditation on guru yoga and also perfect human rebirth and shunyata, together like this, but meditating in a different time—maybe in the morning guru meditation, perfect human rebirth in the morning and

shunyata maybe in the evening time, with more time in those. In that way one finishes very quickly generating the realizations of this fundamental path.

Then it doesn't take much time in order to generate the realizations of the tantra path.

If one can do it, do it like this. In the morning, with this preparation do this direct meditation, and after this if there is time then do a little bit of meditation..gradually on those meditations. Today one meditation, tomorrow, usefulness, the day after tomorrow the difficulties—it can be done in that way, however one wishes.

Then also trying to have relationship between the rest of the daily life and the morning meditation. What you meditate on in the morning, try to have some connection. Then also in the rest of the day, if you are meditating on the perfect human rebirth, try to get that experience the rest of the day—remember this again and again. By remembering the meditation that you have done in the morning in the rest of the day, it helps very much to not waste the life. It helps the rest of life to become meaningful. In that way the morning meditation is very healthy, very beneficial for mind, like that.

In that way all the money that you want, that one has collected, material things like that, become worthwhile. They become worthwhile, and they become Dharma in that way. The jobs that one is doing—it is very easy for them to become Dharma because you can think, oh I am doing this work in order to practice Dharma, and I should have the conditions, the means of living to practice Dharma for the benefit of other sentient beings. In that way even the daily work—it is easy for it to become Dharma, as one has that goal.

However the essence of the life, the conclusion, to have a meaningful life, the essence of an easier life, having taken the human body, is to have a good heart. To benefit, to not give harm to any other sentient beings, without any partial mind, to benefit and to always have a good heart. That is the essence.

If one has a good heart, one has a good life, one doesn't have much confusion in life. Oneself is also happy, other people are also happy. It makes them happy. If you have a good heart, it makes other people happy. If one has a very cruel mind, very bad, evil mind, a very strong selfish attitude, it makes everybody upset. Even people with whom you live together, friends, everybody; it makes them upset.

So therefore as I emphasized before, this is generating the realizations of the graduated path, this is a new experience. This is very new experience for us that we have never done before. So therefore we should try very hard, we should put as much effort as possible, not having little mind, not thinking very force, looking far, the aim, enlightenment, for the benefit of sentient beings. Don't think very short. Look at the very end, to achieve enlightenment for the benefit of all the sentient beings. And then generate wide mind, wide mind, I don't know. Generate wide mind, very large mind, large mind, wide mind, not white, not the color, WIDE, wide.

Even if it takes three countless great eons to achieve enlightenment for the benefit of other sentient beings, even if it takes that much to do this, to complete this work for other sentient beings, I will to do it. You need this very strong mind. Even it takes that much time, I will do it. Like this.

Then if one really has such a great will, no matter how much difficulty there is, no matter how much it takes time, even three countless great eons, one has such a strong will, having patience to bear difficulties, and for him it is possible to achieve enlightenment within this life or within three lifetimes or within sixteen lifetimes.

If one has that much more extended, wide mind, strong will, then it is not necessary to take three countless great eons. Because of that, he puts much effort in the practice, in the study, in the practice. So he achieves enlightenment quickly.

The person without that mind like that, the person who doesn't have to bear much difficulties for practice and Dharma, doesn't have to accumulate much merit, or make much purification, who expects not to have to do much, who expects to not bear much hardships in following the path, who expects to receive enlightenment very easily and quickly, within one month, within three years, so comfortably and so easily, so quickly, just like the automatic machines in America, you push the button and then it comes, for the person who expects that, enlightenment is impossible. Even to generate bodhicitta is not possible. For that person who expects that so easily to happen, so quickly, right away, by doing one session, the beginning of the meditation session he was not a bodhisattva but after two hours meditation, he become bodhisattva...

Even just to generate the mind renouncing samsara, for the person who expects it so easily, who doesn't have such an extensive mind, he cannot generate.

Looking at the very far end, that's one thing. The second one is to have strong will, the third one is having relaxation of mind, not feeling tight, like the people who build factories, who have big projects, who do the worldly work just for the happiness this life, who do many projects. They make much plans to build so many buildings, so many places, and do this and do this and do that, do this, so many things—he can't do that, all those things, he can't do it within one day or within one month. It takes much time, much effort and much material expense, so slowly he plans and he has great aims, in his mind he has plans to do this work. He doesn't expect to finish in one day.

Then this kind of mind, this kind of mind, feeling very, oh I can't do this, when can I finish this? Kind of think, this is impossible, it's, thinking like this, having little mind, like this. This only becomes, this only becomes hindrances. This only become hindrances. It only becomes hindrance to continue, to continue ... to study, to understand and to generate realization for meditation. It only becomes hindrances, it doesn't help, feeling uptight like this, like this. Should like this example, the ordinary person, the ... person who do worldly work, who do worldly work, who makes so many plans, for comfort of this life, make so many plans, so many projects, do this and this, so many but he does gradually, he doesn't expect to, to finish within one month or one day, like that, and feeling very uptight and, he has ... he makes big plans, he does slowly. Like that. One should have relaxation. One shouldn't feel uptight, one should have realization of mind.

These three are extremely important to have. If one doesn't have this three then it is very difficult to generate the realization to the path and achieve enlightenment. This is something to keep in the mind, these three things.

If you want to study the realizations of the graduated path then you should keep these three things in our heart, this advice. We should keep it in our heart and then remember.

Then this perfect human rebirth that we have received now, if this can be found again and again, again and again, if it's kind of fixed, if always you can find the perfect human rebirth, then you don't have to worry so much about wasting this perfect human rebirth. Maybe we can waste a little bit. I am joking. However, to find again this perfect rebirth, it is very difficult. Whether we will find or not, that can be figured out, it's nothing difficult. It is nothing difficult to find this answer. If somebody asks, will you take again the perfect human body or not, if this question rises in your mind, then to give answer to this person is easy. The answer is within your mind. The answer is within your mind and you don't have to ask anybody. You don't have to ask a scientist or you don't have to ask Tibetan lamas, or anything. It is within one's own mind, by checking each day, how I live my life. The conduct of my body, speech, and mind. You can understand from that, very clearly. The answer is very clearly there within your mind, whether I will find the perfect human body again or not.

In the teachings, they say what karma was collected by the previous life, look at the present body. In the future what body will be received, look at the present mind.

In the previous life you collected good karma; you can tell because you have this perfect human body.

[end of tape]

That means in daily life, by watching the way of thinking, from that you can tell whether the perfect human body will be found again or not. That is actually true; by checking, one can understand.

How that is difficult to find again, because to create the cause of the perfect human body is very difficult. Even one if one tries to make charity, there are so many hindrances, so many hindrances, from inside, miserliness, things like that. Then also from outside, hindrances, not letting one make charity. Even if one makes charity the self-cherishing thought doesn't lead to charity, there is miserliness, attachment, those things like that. From outside, other people disturb and don't let you make charity or things like that. Even if you try to make charity doesn't become pure, because again it is polluted with attachment, with the eight worldly Dharmas. It's done for one's own comfort, for one's own pleasure. It doesn't become pure Dharma.

There is so much hindrance for moral conduct. So much hindrance to able to take the different levels of ordinations, the different numbers of precepts. First to take vows, ordination, so many hindrances from inside, from one's own mind; and from outside, so many hindrances. Even if one is living in the precepts, in the commitment, in the precepts, there are so many hundreds and hundreds of hindrances around, from inside coming, from outside coming. It is difficult to live and difficult to continue living in moral conduct. There are five ordinations that have five precepts, eight precepts, things like that. And then the thirty-six precepts, 250 precepts, the pratimoksha ordination, the ordinations of liberation for self, liberation, nirvana for self.

Think like this when you meditate on this in order to generate the realization of the difficulties in receiving perfect human body. To create the cause is difficult. Then first you think of charity, then you think of the moral conduct. First check outside. Who keeps the 250 precepts, who has become a monk, with full monk ordination like this—very, very few, so rare, so rare. Again then check, who are living in the 36 precepts, in

this ordination. Those who don't live in this ordination are so many, an incredible number. Those who live in this ordination, the 36 precepts, are very little. Then the ordination which has eight precepts, how many people are there in the world who don't live in this ordination that has eight precepts, how many people are there? So many, an incredible number. Then who are living in this ordination with eight precept? Very few. Then even in the country like Tibet or lets say India, where there are many monks and nuns. The people are keeping all these levels of ordination but still the number of people who don't live in these precepts is incredible number. And then five precepts. On this earth the people who are not living in the five precepts is an incredible number, so much. Those who are living in the five precepts are so little. Even those who are living in the one precept, not taking others' life, or not telling lies, even living in one precept has a very little number compared to the number of the people who don't live even in one precept.

Why are there little numbers, people who live in ordination, people who observe karma, who protect the karma? Because it is difficult. Why is it difficult? Because there are so many hindrances, as I mentioned before. Inner hindrances, outer hindrances, so many hindrances, so that's why it is difficult. It is difficult.

Then first check outside like this, then secondly check up on yourself. If you are able to count, if you notice the number of eight precepts, then you count. Believe yourself as if you are living in the ordination that has eight precepts. And then think, it is easy or difficult?

So by counting each one, not taking others lives, not telling lies, then think, believe that you are living in ordination with the eight precepts and think, is it easy or difficult. Meditate, easy or difficult. Then after that, check again with the five precepts, check again with the past, whether it is easy or difficult.

[BREAK]

Let's say I am living in this commitment, I have this commitment and how it is easy or difficult, just check. If one has been living in the precepts, one of these ordinations, then check. I took this ordination but whether I have been keeping it purely, perfectly, ask yourself and check, whether one has been keeping it perfectly, without the precepts being degenerated, without them being broken, like that check. Then the answer comes. It is so difficult to keep them perfectly without breaking them. If one has kept them without being broken, that is something for which one can feel great rejoicing. If after checking if one has found this, check like this.

Because the cause is difficult to create, the result of the perfect human body is difficult to be found. Even with numbers, besides from the point of view of cause or examples—anyway I am not going mention much in these examples—you might have heard and you might have read books on meditation. So having found the perfect human body is like the blind tortoise who lives in the ocean and comes up each hundred years to the surface of the ocean and puts his head through a golden ring that floats on the surface of the waves. This is like having found the perfect human body. The ring is always moving, it doesn't stay in one place. His head goes through the golden ring. So for this to happen is kind of impossible. So having found the perfect human body is more difficult than that example.

Anyway you might think how does gold stay on the water, it's an impossible example. It can be a plastic ring. We have to use some example so the example for finding the perfect human body and also having met the teaching is gold. One of the expensive materials. The golden ring signifies the pure teaching of the Buddha. The blind tortoise is we who are wandering around in the lower realms, not having the Dharma wisdom eye. His head going through the golden ring is having met the pure teaching of the Buddha, having found the perfect human body. It is very rare—like if you throw rice on the window glass, a piece of rice staying there. Very rare, relating to the example.

In regards number, first if you think about animals it is very good. Easy to understand. These are objects that we often see. So in regards animal, in one tree on the mountain there are many tiny creatures that we cannot see. In one handful of earth, there are many tiny creatures. Even if one flower pot there are many creatures that we see and don't see. If you just watch the animals, the ants, how many different types there are, how incredible their numbers.

It's not just in one country, not just in Nepal, not just in India, in East and West, in anyplace there are these types of animals. Many various types of birds, so many animals they are flying. Many varieties of butterflies, many flies, many creatures flying in. If you watch in summer time, in the hot country, if you look in space in the morning, there are so much. The whole space is full of flies, so many different types of animals flying. Then if you listen at night you can hear them making noise, suffering.

Then if you get into the water, so much, under the ocean, so many. Under the ocean, the animals are piled up like dust. Everybody has seen the Atlantic sea, everybody has been to the beach so you can see very clearly the incredible number of animals in the water. If you think about the shells, there are unbelievable numbers. In the water, just even around the rocks, around the beach, the edge of the water—there is no place to step, no place to put your feet.

The first time I was in New Zealand, the place where we did the course, just down below the house there is the sea. And at first I didn't know that all these white spots were animals. So then afterwards I looked carefully, and there were very tiny shell on the stones, like there is no place to step over. So much.

Then in the water, incredible numbers of shells, all these varieties of fish, so much. Even in the small water stream there are so many creatures. If you keep the water two or three days, after two days there are worms there, very tiny ones, long ones, all kinds. They are easy to be born there and if you keep some food in fruit, if you just keep it there for a few days, one or two days, three days, easily it becomes full of worms.

If a dog dies, in one or two days his body is full of worms. If it is left there, his body full of thousands of worms, moving like this. So much and so easy to get born. There are even worms in the stomach of human bodies.

Like this, in the intermediate stage there are so many beings, and they are easily born. If you keep a piece of meat, two, three days, easily it becomes full of worms. Or you keep food or some stuff in a bottle, without any chemical medicine, it becomes full of tiny, full of tiny jumping ones, thousands of them get born, so easily.

So this explains the intermediate stage; that there are so many sentient beings who died from one realm and are in the intermediate stage. They are ready to be born, seeking a place, ready to be born as animals, or as pretas or as narak beings, like this. If in the intermediate stage there were not that many sentient beings seeking a place, there would be no reason for these creatures to easily they get born like this. Even if there are conditions, there is no reason to be born. You don't put them in the refrigerator, anything. There is no reason why these worms should be born there. It doesn't matter even if the condition is there. Why they should be born? This is very good to find out, to check up.

So like the animals that we see with our eyes, so easy to be born, like this everywhere. Even in the tree, even in the bamboos, even in the rock, no doors—they get born in the rock, due to karma, even inside the tree. We don't see from where it entered, there are no holes, nothing, in the bamboo, the whole thing is blocked, you don't see it but snakes are born in the bamboos.

Anyway, with those other sentient beings, we can check out the numbers in paradise. Like the sand grains. Like the snow flakes, like the dust of the earth. The beings who receive the body of the happy transmigratory being are so rare, so small in number, incredible number. It's like the dirt you get in your nail when you scratch on the ground, a very small number. Especially the beings who receive a perfect human body—the smallest number, smallest number.

The question, why, there are so many animals so easy to get reborn, so many incredible numbers, and the number of people is so little. In one country you can never compare—the number of people in Nepal is lost when you count the creatures, even in just one mountain. So the number of people on the whole earth is so little compared to the number of animal creatures. How did this happen? Why can't there be more human beings and less creatures?

The answer is very easy. By examining the mind and actions of each day you can understand why there are so many, why it's so easy to be born as a suffering being.

Session 22

... just this way, because even if one has accumulated the merits, it wasn't dedicated properly, and so then the anger has destroyed the merit. No cause is left for the result happiness. Check, like this, in one week how many times anger arises. One day, one week, one month, one year, one year, since I was born until now how many times did I get angry. Examine the undedicated good karmas how it was destroyed. This made the merits not have the potential to bring the result of happiness. Like burnt rice. So meditating like this.

As Shantideva explained in the teaching the *Bodhicharyavatara*, the good karma of making charity, having made offering to the buddhas and so on, collected for a thousand eons is destroyed by one second of anger. It is dependent upon how many seconds one get angry, and with whom one gets angry—bodhisattvas, buddhas—how much merit the anger destroys depends on how long and also the objects with whom one get angry. If sentient being's level of mind, if his realization is higher than yours, then the anger destroys that much merit. Anger is incredibly so dangerous. Anger at bodhisattvas

destroys so much of the good karma that has been collected in many eons, like Shantideva said in his teaching.

Similarly, the negative karmas, the anger relating to the holy objects, one's own guru, who shows one the Dharma, the manifestation of buddha, the holy beings, bodhisattvas—Shantideva said in his teaching that even one negative karma accumulated on one second causes one to abide in the unimaginable state of the narak, so no need to talk about the negative karma that has been collected from beginningless previous lifetimes. These negative karmas do not let oneself to go in the realm of the happy transmigratory being. What he's saying is, with such relationship with these holy objects, anger arising, the wrong view, heresy, like this, this negative karmas in one second has harms that much. So if it harms that much, such negative karma collected in one second, then there is no need to talk about all the negative karmas that has been accumulated from beginningless previous lifetimes. It is very difficult to be born in the realm of the happy transmigratory being, to be born in the upper realms, it is difficult, because of those past negative karmas. Therefore it is extremely important to try to control the anger as much as possible. Even if the object is not sentient beings, or even if it is an animal, a crazy person, a person who behaves very badly, who looks ugly, as you see that sentient being in your view the fact that he is like that is not certain. Among the animals, we can't say which is the transformation buddha, which is not the transformation buddha, we cannot discriminate, actually we haven't got the clairvoyance, the powerful knowledge, able to see the level of other sentient beings' minds. So we cannot discriminate who is a holy being, who is not a holy being by judging how the other sentient being behaves and looks. With this alone you cannot discriminate. You can't really say. Because like this now we see things according to the level of our mind, according to how thin our and thick our obscurations are.

So therefore it is important not to get angry at any sentient beings who is in our life. If one gets angry, if one lets go under the control of anger, then you lose your happiness completely. You lose your temporal happiness, ultimate happiness. You lose the root of perfection, this life and also future lives. By remembering these things, then you stop, try to control anger. Also try to stop rising the wrong thoughts, heresy, to the refuge objects.

Check like this, meditate like this. Remember this quotation and then think, I have meditated so much and I did lot of things; I made so much charity; I always gave money to the beggars—if you feel pride, think, how many times I got angry, check like that. And other hindrances, the rising the wrong view. Those things.

To create good karma is so difficult. Generally even we who think, I am practicing Dharma, I have been practicing Dharma, if you really check up one year, one month, like this, if you really check up, the good karmas, the merits, what has been accumulated is so little. If you count from morning until night how much good karma has been collected, how much negative karma has been collected, if you have machines or calculators—the merit, the good karma is the smallest number, the non-virtuous action is the greatest number. Many times we try to do Dharma but it does not become virtue.

The virtuous actions that we have collected are not so powerful, incomplete—they had the motivation but were not dedicated. Or the action is not properly done. So it is not so powerful as the non-virtuous action. For the non-virtuous action we have very powerful motivation, very strong, powerful motivation and also the actions are well done, and the

main body of the action is well done, we feel much rejoicfulness, and we make very powerful negative karma.

If it is the bug bites you, disturbing you, while you are sleeping very comfortably in the very warm bed, very peaceful, and this bug is biting everywhere—when you move your body it bites another place—you move your body and it bites another place, and you are unable to catch it. Then you afterwards you find the bud that has been disturbing you for hours and then you want to kill that bug, for sure. As soon as you see the body, you just crush it, crush it, crush it. After you are able to crush the body, then you are so happy, incredibly happy. Now I got peace. Now I can relax. There is great joyfulness in the mind. The non-virtuous actions are done very powerfully.

So, then with numbers you check up, and with the cause. You think as I explained yesterday, the numbers of people and animals in this world, like this you check up.

First concentrate on the creatures in the ocean. All those different fish, so busy running around back and forth. In the depth of their heart they are only trying to obtain the pleasure of this life. They keep themselves so busy, running back and forth, seeking food, seeking place.

All the creatures on the ground, and flying, crawling—concentrate on their minds, the way they think. They have the same thing in the very depth of their heart. Only the comfort of this life.

You check up. Then watch one city, like New York. Watch all the people in that city. Watch their mind, not so much the body, the way they are thinking. Again you find the same thing. People, with the exception of maybe one or two, in the city, flying in space, in vehicles, airplanes, they have the same way of thinking, the same concern for the comfort of this life, the pleasure of this life. Nothing else, keeping the life so busy. Those who are flying, on the water, have a similar way of thinking. If you watch their minds, you do not find any different. They keep so busy with attachment, seeking only the pleasures of this life.

Then again, those who are in the shops, keeping so busy, again have the same way of thinking. Those who are in the car, in the car outside, running up and down, like this, so busy, so busy, all those things in the mind, in the heart. For what reason are they working? You watch their mind. Then same thing, only, nothing else, there is no other thing, only to obtain the pleasures of this life, that's all, what is in the heart.

So, you see, doing the worldly work, being under the control of attachment, seeking the pleasures of this life, not having the sense to practice Dharma, doing only the non-virtuous work with this motivation. So, this is the reason why there are so few human beings, and an incredible number of suffering transmigratory beings. This is the reason. So anyway, by examining, by examining one's own mind, in each day life, this can be understood.

What makes one waste the perfect human body, which is highly meaningful and difficult to find again? What is the thing that disturbs all the actions from becoming Dharma, from becoming virtue. That is the evil thought of the worldly Dharmas, this attachment seeking only the pleasure of this life. The evil thought of the worldly Dharmas disturbs oneself from achieving the ultimate happiness, and even the temporal happiness. How it

disturbs to achieve the ultimate happiness, that is very clear. To achieve nirvana, the blissful state of peace for oneself, the door of the path to nirvana, that is what? That is the mind renouncing samsara. This is the first thing to generate. This is the door of the path to nirvana. So as long as the evil thought of the worldly Dharmas still occupies our mind, there is no place for the realization of the mind renouncing samsara. I already explained that in order to generate this realization first we need the mind renouncing attachment, seeking the pleasures of this life.

The thought of the eight worldly Dharmas, how does this disturb us from achieving enlightenment? The door of the Mahayana path is bodhicitta. In order to generate bodhicitta we must generate renunciation of samsara. So that's how the evil thought of the worldly Dharmas disturbs our ultimate happiness of enlightenment.

It doesn't even let us attain temporal happiness of the future lives. To take the body of the happy transmigratory being in the future, we need to practice moral conduct. But the evil thought of the eight worldly Dharmas, this attachment, makes this difficult for our mind. It is not a net, a prison, a very solid iron wall that you have to break, no way to escape from it—not like that. It's just the mind's way of thinking. Finding it difficult to have faith, to practice Dharma—difficult is just made by the mind. The mind is not physical, it's formless. You can't see it with the eye, you can't touch it, so it's formless, just a way of thinking. Just a way of thinking makes it incredibly difficult. It makes a difference. One makes you believe, oh this is harming me. One makes you believe, oh this is benefiting me.

Finding it difficult to make the determination to practice Dharma can become so solid, so real. Finding it difficult to practice moral discipline, good karma, stopping the actions of the unsubdued mind. This is just made by one's own mind. It seems more difficult than a huge rocky mountain to break. Your view becomes so solid. It's created by your own mind, just a slight different way of thinking.

One way of thinking is so incredibly easy. One way of thinking is more difficult. What makes you think it is difficult? The evil thought of the worldly Dharmas. It doesn't let one create the root of happiness—the practice of good karma, moral conduct, precepts. It also makes them difficult to keep, even if one has taken them, and makes one lose and degenerate moral discipline.

That's very clear, easy to understand. Because the person is clinging so much to the comfort of this life, they can't understand the benefits of the results of the karma. As the attachment is very strong, they find it difficult to practice dharma, to practice karma, to keep the moral conduct, things like that.

Again, one tries to practice dharma by making charity. Again this evil thought of worldly Dharma disturbs. It makes you seek reputation, reputation, you know.

Even if one tries to meditate, you know, again it comes to disturb. The evil thought of worldly dharma comes to disturb. There is a one hour meditation session, but in actual meditation you spend only five minutes. Most time is wasted.

[end of tape]

...meditation on the unsubdued mind is mostly spent in distraction, caused by this evil thought of worldly Dharma. If you check up, you can see very clear, this is the main distraction in the meditation for our concentration, so easily the mind gets distracted. If you check up with that object, if you check up the mental pictures, the objects that we remember during the meditation time, mostly those are objects that one is attached to. So it is clear how the evil thought of worldly Dharma disturbs your meditation.

Even if one knows Dharma, even if one knows karma, even if one has a little bit of faith in the karma, one finds it difficult to practice, to do the action. One has much intellectual understanding of Dharma, you study so much, but in action difficult. Practice is difficult, can't get done. This again is because of the evil thought of worldly Dharma. Even if one has a lot of time to meditate, one knows the meditation subject, what to meditate on, even if the daytime is busy working on other things, in the morning there is time to meditate, we do not time for Dharma practice, meditation practice. We find time to do other things, to do other worldly work, but no time for Dharma time, no time to meditate. Even if there is time in the morning, one is unable to do it. There is time for sleeping, there is much time for sleeping, but no time to meditate. Those things are due to the evil thought of worldly Dharma. Very clear, if you check up this.

I think stop here.

Session 23

The great bodhisattva Shantideva has explained in his teachings.

Just like the foggy, dark nighttime showing the lightening, like that, due to the power of the Buddha the virtuous thought arises for a short time in the mind of the beings in the world. What Shantideva is saying is at nighttime, when it is dark, no moon, no stars, completely dark, very foggy, for such a short time lightening happens, in seconds, it comes instantly, and gives a clear light. It makes you see things clear. It doesn't happen all the time. It only happens for a short time, gives light for a very short time.

The mind of the sentient beings in the world are like nighttime, obscured, obscured, completely dark, obscured by the "I"-grasping ignorance. By the I-grasping ignorance. Not realizing the meaning of selflessness, ignorant of the inner meaning of selflessness.

Secondly, they are foggy, not having Dharma wisdom, understanding karma, completely foggy, like that. So in those beings minds, even if the virtuous thought rises it rises very rarely, it happens very rarely. When this virtuous thought is rising in the mind of some of the living beings in the world, first of all it rises occasionally, very rarely, for a very short time, like the lightening. The virtuous thought, the thought of Dharma, when it rises, lasts just seconds, like that, a very short time. The virtuous thought, which is the cause of all the perfections and all happiness, that rises just for a very short time. And so usually their mind is foggy, also with attachment, anger, those unsubdued mind.

Shantideva is saying that always they dwell in the small virtue, not so powerful. In the small virtue, with the incredible powerful of negative karma—what other virtue can pacify this except the thought of enlightenment. What are the virtues that can pacify this, except the thought of enlightenment. So what Shantideva is saying in his teaching, is that the mind is like this, the mind of the sentient beings in the world is like this, so even those who accumulated virtues, they always live in small virtues and in very powerful

negative karma, which causes rebirth in the realm of the suffering transmigratory beings and the experience of the result of the karma for a long time.

What are the virtues that purify? No other virtues can purify except bodhicitta, which intends to achieve enlightenment and to take out sentient beings from samsara. Only this can pacify all those heavy negative karmas. Shantideva is emphasizing this in regards to purification. What is the most powerful method to purify the negative karmas, the unfinished negative karmas?

The most skilful thing is to quickly pacify all the karmic obscurations. Even if one thinks I have accumulated very heavy negative karmas, one should wish to purify it, in the most skillful way, quickly purify and extensively purify, by training the mind in bodhicitta. Therefore we should generate the realizations of the graduated meditations that lead to bodhicitta. Think, “I must do it, listen to teachings,” motivate like this, “I must achieve enlightenment for the benefit of all my kind mother sentient beings, therefore I am going to listen to profound Mahayana teachings.”

So yesterday the meditation I told you was not finished, on the evil thought of worldly Dharma. You check, after meditating on difficulty, check three ways, like this: the cause, the example, the number. Check what makes one waste this precious human body. That is the evil thought of worldly Dharma. Recognize this, then check like this, how it disturbs you from receiving ultimate happiness, even temporal happiness. Then you check how it disturbs you from achieving ultimate happiness, nirvana, and enlightenment, by checking how it disturbs achieving the mind renouncing samsara.

After that then, check the how it disturbs temporal happiness. It disturbs the temporal happiness of this life, the temporal happiness of future lives, as long as you are in samsara, it doesn't let you experience even the temporal, samsaric happiness. It disturbs. How? You check like this, you check the cause of happiness, practicing Dharma, and how it disturbs the practice of Dharma. The cause of the body of a happy transmigratory being, moral conduct, charity—how it disturbs, you check. Generally how it disturbs, any time, whatever you do, the different types of actions, when you try to meditate, when you try to make offerings to holy objects, when you try to make charity, when you try to help others. Every time you try to do good, always this rises, always it comes there, comes there to disturb you, to not let the action become the cause of happiness.

When you listen to teachings it comes to not allow the action of listening or teaching Dharma become effective. It makes you think, “Oh, it is hurting me. It is hurting me.” Actually it is hurting your attachment, the evil thought of worldly Dharma. It is hurting the eight worldly Dharmas. It is hurting his enemy but he does not recognize that. He thinks it is hurting him, not recognizing it is hurting to the enemy who always destroys his happiness.

So the person becomes pessimistic. Everything gets transformed into suffering, yourself suffering, everything you see turns negative. Everything becomes kind of unpleasant. Kind of the enemy to oneself, sort of.

Even if one talks Dharma, teaches Dharma, again this eight worldly Dharma arises and disturbs. It makes the motivation non-virtue, evil.. It does not let the virtuous thought arise.

So when we listen to teachings, we reflect on the Dharma, when we are studying, when we meditate, when we practice, all those times this evil thought of worldly Dharma arises and doesn't let these actions become the path to nirvana, the path to the boundless state. This evil thought of worldly Dharma doesn't let our holy Dharma become the path to the boundless state, the nirvana. Always, it's like this, always when you try to good, listening to teachings, reflecting, studying Dharma, practicing meditation, the eight worldly Dharmas make it like delicious food with poison. It is good looking but it is not worthwhile to eat. You have to throw it out.

Even when we want our mind calm, peaceful, what doesn't let our mind keep calm, peaceful, relaxed? What makes the mind like a water bubble? Like the boiling water, like the dust that is taken by the wind, completely controlled by the wind. The mind has no control, can't relax the mind. No peace of mind. The cause of that is the evil thought of worldly Dharma, this attachment, seeking the pleasures of this life.

If you are aware, if you keep your mind inside, if you examine, you can clearly recognize all these things—how unhappiness, loneliness, all these things, the unpeaceful mind are caused by this attachment. All the depressions, aggression, whatever you call it, different names—what causes all these things? That's the eight worldly Dharmas, this attachment, so much clinging to the pleasures of this life. If you carefully check it's nothing difficult. It's not like meditating on shunyata or a profound meditation, nothing like that. It's just a matter of being aware. It's nothing difficult. It's just being a matter of being aware. Just matter of watching your mind, Just a matter of studying your own mind, just a matter of studying your own mind. Like looking in books and studying like that, you watch your mind all the time like a book, study, watch, kind of like this. Then you can understand. It's a matter of not being introduced, somebody hasn't explained, just a matter of that. It's not a matter of not having meditated in this way.

So how it disturbs even the pleasures of this life—anyway, from this you can understand. As Nagarjuna has explained in one of his teachings, when one receives something, when one finds something, one is happy. Happy. Happy. When there is no receiving, there is dislike, dislike. When there is receiving, attachment arises. When there is no receiving then dislike, dislike. When there is happiness, there is like; when one receives unhappiness, dislike. When there is reputation, there is like. When there is criticism, dislike. When there is good reputation, like. When there is bad reputation, dislike, dislike. When there is admiration, then there is like. When there is opposite, abuse, then dislike. These are the eight worldly Dharmas.

The four objects that we cling to, and the four opposite objects that we dislike.

In the present life, for instance, Christmas time, birthday. If a person who normally gives you presents, from whom you expect presents gives a present on the birthday, there is like. The mind is lifted up. If somebody gives delicious cake, the mind kind of sinks into the object, attaching, absorbing itself. The mind gets stuck to that object. It not actually got stuck, no material, no kind of wax or anything that makes you stick there, but this is the nature of the attachment...

[end of tape]

...much more stronger. There is no comparison. The mind kind of sinks, sort of absorbing into the object. Getting kind of completely got stuck to that, and difficult to

separate away, difficult to give this to somebody. Difficult to give it away. Difficult to renounce it. There is nobody who keeps you there but the mind makes it difficult. What makes it so difficult in your mind, with that object? What makes it difficult is this attachment.

Then when somebody suddenly shows a present or something like that, clothing, or a cape, suddenly the mind kind of lifts up, stuck to that object. This makes it excited, the mind is not in peacefulness. It's not in calmness. The person talks about how good it is, he talks a lot about the qualities of that; because of the object, the mind always clings to the person who gives the material.

The parent or the friend, normally he gives a present on the birthday or Christmas, but one time he doesn't give, one time he stops giving presents, and before one has been expecting, oh, I will get a present from him on Christmas or my birthday, and then if you don't get it, the mind is confused. Then you wonder why, much speculation, much doubt arises. Then dislike, very strong dislike mind arises, to the person. Then if it is the parents, then you'll complain to the parents—why do you love the other children, other sons, other daughters, why you don't love me? You complain to the father or mother, criticize them. Maybe spit in their face. If you are sitting at the table having lunch, then you break the cup, you break the bowl, the plate. While eating without finishing it, you throw your food on the floor and you make a big noise with your feet. You make a big noise, quickly running back to your room. Shutting the door with a big noise so that everybody in the room can hear. Then maybe you go inside the bedroom and you cry, or maybe criticize by reciting mantra. Hours and hours like that, reciting mantra.

When materials are not received, then how much confusion, how much the worry there is in the mind of that person. That depends so much on how he likes receiving materials. The stronger attachment he has in receiving material things, the greater worries he has when he doesn't receive. There is much greater confusion in the mind. His mind becomes that much unhappy. That much unhappy.

When he doesn't expect so much, when he doesn't cling so much, when he receives little, the confusion is also little. So it is dependent like this.

[BREAK]

Simply talking like this. There are four other dislikes, you see.

When we do not receive material, there is unhappiness. Then uninteresting things, reputations, and abuse. With these four the dislike arises. So of course normally we understand that it is not comfortable to meet the four undesirable objects. We are not happy, that is suffering. We understand. When we meet the four desirable objects, receiving material things, happiness, good reputation, and admiration, we believe that is happy. I am happy because I got this present. I met this friend or it says I have a very good reputation in the newspaper. It's got articles of me, saying how good I am or what a great educated person I am or how compassionate I am, sort of like this. This person is telling me nice things. So when we meet these four desirable objects again our mind is confused again, on the other hand. Because actually that time, mind feels highness, and the actual nature of mind during those times is a very uptight mind. If you watch the nature of mind those times, when you meet the four desirable objects, if you check, if you watch your own nature of mind, it's not the absolute nature that I am talking about,

it's the relative, talking about conventional truth. How you feel. How does the mind feel at that time? The mind is not relaxed. When we meet the four desirable object, the mind is not relaxed. That mind is unpeaceful and uptight. That is the nature of attachment. When you attach, when you cling, when you cling to the object the mind is kind of uptight. Not peaceful. It is different pain, than when we get sick, but when attachment rises the object, there is pain there. The pain of attachment. So if you watch during those times the mind is never peaceful. It's confused, it is a disturbed mind, it is a confused mind. As there is strong attachment during those times, when you meet this object, it is hard to see. It is hard to control and see the absolute nature, even to discover the nature of the mind, the conventional truth. And to see the result, to see the result of karma. It obscures the see the result of karma, also.

When you meet the four undesirable objects and the four desirable objects, both minds are confused minds, not calm, peaceful at all. So in both times, actually, the mind is in the nature of suffering, the mind is suffering actually. The other one will recognize will clearly but this nature of the mind, we do not recognize how it is suffering, how it is pain or attachment, when we meet the desirable object. That's normal, you don't check up and the mind becomes uptight like this, attached to the object. That's what we call pleasure, I am happy. I am happy.

So similarly, when one is attached more to that friend or to that person, on the other hand there is that much greater worry of losing it. There is fear that he or she might separate away from me.

Then, you see, all those problems that we always see in the television, all the problems of the people, the relationship, families, the couple relationship, the hero in the movies, in television, in the newspaper—somebody divorced, somebody doing this, somebody doing this, a bunch of things. Somebody is lost, somebody escapes, all these things. Actually this is the shortcoming of the evil thought of Dharma, the attachment seeking pleasures of this life. It shows very clearly this is the shortcoming of the evil thought of Dharma. Causing problems to the life, this evil thought of worldly Dharma, within the minds of the people. Making life unhappy, confused, like that.

So, you see, as there is very strong attachment to that person in the mind, then, as I mentioned before, the nature of attachment, the meaning of attachment, is either an inner object, or living beings or non-living beings. The mind kind of got stuck to that, sunk or stuck to that object, and it is difficult to separate away from that object. That is nature of attachment, difficult to separate away. You find it very difficult to separate away from that object, so that is nature of attachment.

There is that much attraction to that person, and there is that much fear when she goes away, when she goes alone outside, even for a short time, for one, two or three hours. The husband who stays at the house has that much kind of worry or fear, to lose or that she will be possessed by other people. If she went for a few days or one week holidays, off from the husband, going to another place, there is so much worry in the mind, can't stand, can't wait, can't wait .. if she did not come back in time, how much worry, incredible worry in the mind. You can't relax in the house, can't stand it. Like that.

If she didn't come back, then you make a phone call to everybody. Keep everybody busy. The mind is so nervous, the whole body so nervous. Then if one hears, oh, she has left with another man, she flew this morning to Chicago or to Hawaii or something with

somebody, with another gentleman, then you can't stand it, completely shaking. So then the other person, in one's own view, there is no worse enemy than him in the world. He's the greatest enemy in the world. As soon as you see his face, you want to kill him, make him explode, completely make him non-existent. Completely cease his consciousness. If one has the power, one would think of this. You are so nervous you don't eat food at the house, even though you have everything in the kitchen, no thought of food coming. No hunger. Even if someone else makes food and brings it in front of your table, there is no taste. You don't get the taste from food. The food just going in the mouth, but there is no taste because the mind is full of worry, the mind is completely concentrated on the that enemy and one's own friend that is lost.

Then at night time, no sleep. The whole night you move around your body in the bed, sleep upside down and backside like this, all, no sleep, the whole night completely meditating on those two objects. You are so nervous, you can't relax at all. So then right away if you hear that they have left the country then, no matter how much it cost you get an air ticket and then suddenly you go to that country. So then whole time you completely concentrate on that problem.

After going round, round, round, round, round and round, checking everywhere, looking very nervous, very worried, completely spaced out, everybody can see from that person's face the problem he has. When he meets these people, he suddenly makes a big scandal, a big hassle, shooting each other, killing each other, then maybe unfortunately, before you kill the other boyfriend or whoever it is, you get killed, you get shot. Then finished. All those worries, all those attempts were unsuccessful.

Having much confusion in the relationship is similar—the husband or the wife met another man or another wife. First of all this is a fantastic person, how good he is, how beautiful, how handsome he is. The mind clings so much. Then you make the relationship. Then after some time you have another person outside, besides that. So when you are outside in the city, or outside from the house, then you have somebody whom you can enjoy also. For a long time the inside house husband or wife doesn't hear that he or she has a friend outside. Then after some time unfortunately, after having kept the secret, like the tantra teaching, like the Vajrayana teaching, one day it's exposed. So without choice, unfortunately it happened. Then after the husband or the wife comes back, they hear all these stories from another friend, a friend of a friend, oh yes your wife blah, blah, blah. Your wife was following this, drinking this, at this party, and blah blah blah, all these things. Then whoever is in the house, so nervous waiting, the face becomes most completely red. He or she is unable to do any work, just keeping the hands like this. On the chairs, on the table, even somebody making a phone call—you stop it. You drop the telephone. You don't answer.

Then when he or she comes back, there is big screaming. All the other families, downstairs, upstairs, can hear. What's happening, what movie is being shown in that house?

Sometimes maybe the families who are upstairs, downstairs, outside, they get fed up—this couple always screams, they always fight. Oh, this is no good. Better to move to another place, somewhere in an area where there is more peace.

So anyway, they fight each other, and it gets worse, stronger, stronger; one says this, he says something, she says something, then it generates the mind of anger. Afterwards

there is no choice, they fight each other. Grab the hair. Pull the hair. Then they beat each other, like this. Then maybe probably they get killed, or if one is not so brave then one person escapes away. Suddenly he packs up, suddenly he goes in the toilet, the clothing place, picks up the clothes, pick up the suitcase, shuts the door very loudly, and then leaves. Something like that.

Then probably if his mind is not so sure, he might come back after one or two days. He might appear again in the house. But because he was not there, the other friend that stayed outside, who was kept very secret, came in the house. While they are enjoying, having great excitement, then the other husband came back. Again another trouble. Even worse. Then like that.

Even if you don't have much money this makes you crazy, and you go to one country to spend a few years, few months, trying to find a desirable object. Trying to find a friend. The mind is so upset, so lonely. There is much worry, then again you go to another country. You go to Greece maybe, and spend some time there, wandering round, hanging around, in all those different cities, then you don't find a favorable object. Then maybe you go to California.

You spend all your money like this. By clinging to one person's body, you are unable to meet him, unable to live with him, but you want to live with him. You go round in the world, following attachment like this. You experience a difficult life, all those things caused by the evil thought of worldly Dharma, attachment, seeking the pleasures this life. Having so much attachment to receiving friends...

[end of tape]

Then after some time, you suddenly become pregnant. Even if there are pills to take, without choice it happens, uncontrollably it happens. Then after some time there is incredible worry in the mind. Then you are unable to tell the husband, unable to tell the parents. It's very expensive to do an abortion, so incredibly expensive. No money, then what to do? If one tells this to the parents and the husband in the house, they will get angry. They will scold., you will be kicked out. Then what to do? Better to steal some money.

The other boy who made the child doesn't help. He made the child but he doesn't help, he doesn't give money. Or he doesn't have money. Things like that. Either you steal money or borrow money, you are in great from doing the abortion. Then after one abortion, another one happened.

Anyway, we should know the source of all these problems is caused by the eight worldly Dharma, the attachment seeking pleasures of this life. This is the one that disturbs one's own life. It does not allow you to have peace in the life, giving so much worry. Dissatisfactory mind.

So I did not finish the meditation, but anyway it doesn't matter. The meditation you do like this. You remember as I explained, the four desirable objects, you count the eight worldly Dharmas and the four desirable objects and the four undesirable objects, how much they relate to each other, how everything depends on clinging to the four desirable objects. Without this will it happen or not? So very clearly you can see how all these problems I have mentioned are really caused by the evil thought of the worldly Dharmas.

Then you remember all the problems of your life, this year, what problems I have gone through, with friends, with people, with oneself, all these things, remember each one, whether it is caused by the evil worldly Dharmas or not. Each problem that you can remember, today's, yesterday's, this month's, this year, the previous year, as you can remember from childhood, relationship problems, all those things, you check, are they caused the eight worldly Dharmas or not. Like that.

Then at the end, you purify. Maybe you ask Dr Adrian to take it out with his tools.

[Chanting]

Session 24

When there is upsetness, remember bodhicitta. When there is suffering, remember bodhicitta. When there is fear, remember bodhicitta. When there is happiness, remember bodhicitta. When the mind is discouraged, feeling much kind of depression, thinking I am hopeless, I can't do anything, that you are the poorest sentient being among all sentient beings, when the power of the will become weak, reflect on bodhicitta. When the work for other sentient beings becomes loose—what he's saying is that when you don't feel so much the work for other sentient beings, how important it is, you don't care so much, the mind is kind of careless, even if one's action doesn't become beneficial for others. Even if it becomes an action of selfish attitude, one doesn't care. The work for other sentient beings becomes very weak, loose, very weak. Not strong, not sincere. When the work for other sentient beings becomes loose, reflect on bodhicitta.

When there is laziness, reflect on bodhicitta. When there is tiredness, exhaustion, when you are completely collapsed—maybe tonight, you can wait for that. And see whether you can remember bodhicitta. When the front stomach is touching the backside stomach, when you can't keep the body straight, when you can't keep the body up, automatically it falls down, then at that time you can try it. When there is tiredness, reflect on bodhicitta, which means to meditate on bodhicitta. Remember the kindness of other sentient beings, remember the sufferings of other sentient beings, how they are experiencing the sufferings from which they are not free, then generate the wish to lead them to enlightenment by liberating them from all the samsaric sufferings.

The guru, Khunu Tenzin Rinpoche, the great bodhisattva, said, when there is upsetness if you meditate on bodhicitta, the upsetness goes away, especially the useless upsetness, that is of no use for enlightenment, no use for anything. Just only creating double suffering. Upsetness without having lost pleasures of this life. It's the best meditation, best method.

When there is suffering, if one meditates on bodhicitta, practices bodhicitta, then the suffering gets transformed into happiness. There is no suffering for the mind of that person. Right in that minute as he meditates on bodhicitta, it becomes happiness for the mind of that person.

If one meditated on bodhicitta when there is fear again, this fear disappears. The person's mind becomes fearless. The fear that the person has becomes the path to enlightenment. As one meditates on bodhicitta, as one remembers bodhicitta, one has to reflect on the compassion and love for others, so the fear goes away. Like that. By

generating compassion, love for other sentient beings of whom you are scared, of whom you are frightened, that fear goes away. It gets transformed into the path to enlightenment as one generates love and compassion to those objects, the sentient beings.

Then when there's happiness, if one meditates, again it is necessary to meditate on bodhicitta, to reflect on bodhicitta, then, you see, this samsaric pleasure that we experience does not become the cause of pride or developing attachment. Normally, you see, the person who's caste is recognized as a good caste, when he's among the people in the lower caste, he has a kind of reputation, so he feels a kind of pride. He feels a kind of pleasure and pride from that. The rich person who has much material possessions also feels a kind of pleasure and from that pride rises and attachment rises, so then like that.

These are just examples like this. However the mind gets conflict, the mind becomes confused. The mind doesn't become peaceful, doesn't become relaxed. If one reflects on bodhicitta, there is no way for happiness, the samsaric pleasures that you experiencing to become the cause of developing attachment or pride. And then not only that, the happiness that one is experiencing is utilized in the path to enlightenment, is dedicated for other sentient beings. Without the need to prevent experiencing samsaric pleasure, then while you're experiencing it, one can make it beneficial for other sentient beings. Like this.

So when one's power of the will to work for other sentient beings, will to practice Dharma, will to keep the precepts, all these things, becomes weak, then remember bodhicitta, reflect on bodhicitta and that strengthens the bodhicitta. It affects the will. The power of the will. Affect the power of the will to work for other sentient beings, and as it get strengthened, it becomes more powerful, so the work for other sentient beings is done with great effort, with great concentration, and continuously.

So by remembering bodhicitta, where there is laziness in the mind, "I am tired, I am getting bored, I am tired, I am tired of meditating, first session this, second session, tired, tired. I don't want to do it. Oh it's difficult for me. I don't feel comfortable." Then for so many reasons, still you not find comfort mentally, there is something wrong, for many reasons, didn't find. "I am tired, I am exhausted. Maybe, this session, I can hang around, I can take a rest. Oh, I am tired, exhausted." Then the mind doesn't want to be do that practice, doesn't want to get up in the morning. "Oh, it's cold, oh, it's very cold in the morning or very freezing." It makes one exhausted all day. Then one doesn't feel to meditate or to make prostrations or to do practice. Laziness or not necessarily kind of sleeping but you stop the Dharma practice to talk gossip about somebody, how bad he is or how good he is. You prefer to do those things instead of Dharma.

Anyway, there are different types of laziness, anyway. So when there is laziness, one feels exhausted, finds many excuses. If one reflects on bodhicitta, one has to remember the kindness of mother sentient beings, and the suffering of mother sentient beings, how they are suffering in the narak, now, right this time, who have been extremely kind to me, from beginningless lifetimes, how there is no refuge, they are guideless, no helper, nobody whom they can call to help. So then like this, how it is when oneself is traveling alone in another country, in the east, and all the people that you see are completely new people, not friends, not one single friend, and one is completely sick from the hair down to the feet, having so many problems, nobody to help, nobody to help. You are left in

the road, couldn't do anything. No helper, no nothing. Starving, no food, no drink, nobody comes to give food. You are left on the mountain. How is it? How do you feel?

Or if one is caught in prison. Nobody comes to help, nobody knows. No parents, no brother, no sister, nobody knows in the West, no family knows what's happening there. So you are having big problems that you going through much difficulty. How much do you feel upset? How much one cries. Missing the friends, missing the family.

How my kind mother sentient beings how they are suffering now in the preta realm, being born as a preta. How they are suffering. In the animal realms, how they are suffering. Then as humans, samsaric sentient human beings, sura, and asura.

When you remember the kindness and sufferings of those other sentient beings, when you think of the suffering of other sentient beings, think of how one's own mother, the extremely kind mother sentient being, is suffering now. They do not even have the opportunity to experience samsaric pleasures. When you strongly feel like this, reflect like this, love and compassion are automatic, by that, naturally you have to do something. You can't just be lazy. There is no way to relax yourself. You live comfortably without practicing Dharma, without doing some beneficial work for the kind mother sentient beings. You can't stand even a minute just to relax. You dare not. One dare not relax even a minute when you think of other sentient beings' suffering. It's just exactly like this present mother who gave you this present body fell in the fire. While she is in the fire, can you relax a minute? Can you relax comfortably without practicing Dharma, without doing some beneficial work for other sentient beings with your speech, body, and mind. Even one minute of doing this is a very evil, very cruel, very evil thought. It's just exactly like this, with the mother sentient beings, all mother sentient beings.

Anyway, this is kind of long, but what I am saying is this—laziness goes away, disappears. As the compassion and love gets generated, the laziness goes away. Then you feel you can do it, keeping or taking ordination or whatever hard Dharma practice. However hard it is, even if you want to give up your life, you can feel it. Then the thought rises, the thought comes. Even if I die, it doesn't matter. Even if it causes life danger to me, by doing this Dharma practice, benefiting other sentient beings, there is great pleasure, I am extremely happy, something to enjoy. Even if I have to be born in the narak, there is great enjoyment. Think like this. Then there is no place for laziness.

Similar with tiredness, generate the bodhicitta that has incredible benefits like this. First we should generate the thought of renouncing the eight worldly Dharma, seeking the pleasures of this life. In the very beginning, we have to generate this thought. This realization.

So therefore, it is necessary to listen to the teachings, these meditations. So generate the motivation, "I must achieve enlightenment for the benefit of all mother sentient beings. Therefore I am going to listen to this teaching."

So like this, the eight worldly Dharmas have been wasting our perfect human body so far, and not letting each daily life action become Dharma. We who are laypeople, we who are monk, or nun—this is one that disturbs ... even what's called lama, whatever it's called, yogi or whatever it's called—that practitioner's action won't become Dharma because of this. Clinging, seeking the pleasures of this life. Because this is living in the heart, this disturbs, and makes the false religious person, the person who tries to practice

Dharma, the person who thinks, who believes I am a religious person, I am practicing Dharma, an irreligious person.

This eight worldly Dharmas are the one. Even if we have met the Buddhadharmas a long time ago, many years ago, so far, no realization is gained in our mind. No change has happened in the mind, so far. Still the same thing, the mind, as before. This again, because of this eight worldly Dharma, we always follow it, we always listen to it. Otherwise, definitely we have met the Dharma, the Buddhadharmas a long time ago, otherwise there are some differences, some changes in the mind that weren't there before, there's some realization gained.

Besides it disturbs one from practicing Dharma, it disturbs even this life's peace. Briefly I explained yesterday, how it works. How so much of the confusions, cycles of life, are related, how those are the result of the evil thoughts seeking the pleasures of this thought, so much clinging. Even if you try to make retreat, this is the one that disturbs you to not have a good retreat. To not have a successful retreat. You find so many difficulties during the retreat. So many problems you find in the retreat, in regards comfort—this missing or that missing or this missing or I don't have this, I don't have that. Now I am completely crazy, become completely crazy. Oh I don't have this and that. I can't do this. Things like that. The room is full of bugs, oh I can't do it. Many hindrances you find. Things like that.

Also during the retreat, some people make retreat and the mind becomes crazy. It is supposed to become better and better, more and more relaxed each day. But the mind becomes worse. You are in a small room, meditating on the whole world, remembering all the objects with which you had contact in past, friends, things like that—these are not used in order to pacify those unsubdued mind. These are used to develop attachment. Then you think more and more, more, more, more, more and more you think, more and more become stronger, stronger, stronger, stronger. It degenerates. With the electricity of attachment, it is generated, generated. Then by remembering it is generated. Then becomes more, stronger, stronger, stronger, stronger, then afterwards it's about to explode. Anyway, then you can't meditate, can't meditate at all. Still you are in a small room, you are not going outside, then it's too much, too much, you can't stand it. Then after some time you kind of still did not recognize the source of the problems, and did not meditate on lamrim. You didn't practice the remedies, the meditation. Then probably maybe you just recite the mantra. Then afterwards the attachment becomes stronger, stronger, stronger then afterwards then kind of person shows a very strange face, start talking of very funny things. He doesn't eat food. It's like he is captured in prison. The eyes look very funny ways, and he makes peepee, kaka in the room. Then finally he goes to hospital, ends there with an injection.

When one meditates, instead of the mind getting better while one is studying Dharma, while one is making retreat—this is caused by the evil thought of the worldly Dharmas. This is from attachment. He's becoming crazy. First of all there were these things getting strong, and he didn't practice the inner remedies, he didn't use the inner medicines. Then not being skilled, not having meditated on impermanence, death, on these remedies, not having meditated on lamrim, the main mistake is not having renounced well the evil thought of worldly Dharma. His practice is not aimed to do renounce the worldly Dharmas. He is doing something, doing something, reciting prayers, or something, but not actually aimed at this. Like if you are shooting an arrow, you have some aim to shoot at, to destroy something that interferes with oneself. So like that, Dharma practice is not

aimed at removing this evil thought of worldly Dharma, renouncing the eight worldly Dharma. He takes care of what he should remove. And the actual practice is forgotten.

Something when somebody studies Buddhadharma, during the course, studying, the mind is in a difficult situation. You are not strong enough, because of not having meditated on impermanence, death, sufferings of lower realms, the shortcomings of samsara, the general samsaric suffering. It is difficult to renounce the thought of the worldly Dharmas. Mentally, from the depth of the heart you don't want to face that, you want to do something Dharma, something, but this you don't want to do. You fear, "Oh, if I renounce this, I will lose my pleasures."

Anyway, without talking much, the decision was not made in the heart, so this is what makes the mind become funny. You can't make a decision, then after some time you become strange. Things like that.

So those are the mistakes. One ignores the meditations on the sufferings. You want to practice always on a good object, you want to reflect always on good objects, beautiful objects. You want to think of only beautiful objects, good object, you don't want to remember or think about suffering. Not only when one practices Dharma, but even in normal life, people who become crazy. Same thing. Same reason.

[end of tape]

There are many like this. There are many who become crazy because their friend died, friend died, so much missing them. There is no method in the mind of that person, no method at all, no understanding of lamrim. He thinks of the eight worldly Dharmas very strong, so attached, for one's own pleasure. Then afterwards, also a combination of outside spirit offences. Then the inside problems. The person becomes crazy. The person is complete crazy the whole life, difficult to recover.

Many Tibetans, because they have lost their country, and then wealthy people, they had so many material possessions in Tibet, and they miss them so much. So many of them, in India, after they fled from Tibet, became crazy, missing so much—the properties, then families, the material possessions. It was all lost in the hands of the Chinese, then they worry, worry, worry so much, then after some time become crazy.

Those who become crazy have not made the strong decision renouncing the eight worldly Dharmas, it's the problem. Unable to renounce well the object of the unsubdued mind.

One time I heard, in one place, I don't remember the place, somewhere, I think, maybe close to Greece, somewhere around there, one old man was married, how many times? Seven? I had the newspaper but I think I don't have it now. He married how many times, twenty? One after another he changed like this, he married, over and over. Again and again like this. And he said, still he wants, he's going to have a wedding, to another young girl who is in prison, something like that. He was going to take her out of prison, something like that.

Anyway, in the East, Tibet, in Nepal, there are very few of these kinds of problem, is very few. The relationship is fixed from the beginning. At the beginning they check so

well, because the whole life, one has to be together. With lamas or astrologists, many they check up, whether there will be harmony.

Anyway however, all those things, all these problems. Always going through so many similar problems, all the time, due to the shortcomings of the evil thought of worldly Dharmas, dissatisfactory mind, too much clinging seeking the pleasures of this life. So this is the one that makes the person go through all these problems, over and over, again and again. They experience it again and again.

Then, you see, the person who drinks alcohol finds it very hard to stop drinking alcohol. That is the shortcoming of the eight worldly Dharmas, the main disease is in the mind—he finds it very hard to stop. He can see all things that are happening, all the dangers, but he doesn't pay much attention. He finds it very difficult to stop. What makes it so difficult?

He goes to work and as he gets the money every month he goes out to drink. He comes back drunk, or sometimes doesn't come back. He spends the money before bringing it home and sharing it with the family. He loses it all and becomes drunk and fights with somebody and shouts. Then he comes home drunk and makes a scandal, a big confusion in the evening in the family. He complains to the wife you didn't do this, I have been working so hard—even though she didn't do those mistakes he criticizes like this. Breaking things in the house. Destroying the expensive materials. He becomes completely crazy until he recovers from that intoxication. He drives the car backward, so fast, without following the rules. Then lots of car accidents, completely breaks the brain, completely killed, crushed. Caught in prison by the police. All these things are the shortcomings of the dissatisfactory mind of the eight worldly Dharmas.

Even the person who wishes, “Oh, it's no good, alcohol. This thing is no good. I want to stop, I want to stop,” but he wants to drink little bit, a little bit, not that much. But then he drinks two, three spoons, or maybe more. That's three, this didn't do anything. Maybe it doesn't matter, drink one more. One more, one more, then again it becomes the same as before, normal, according to how he drinks. Then, after, the mind becomes more and more uncontrolled, so lost. Always happening like this, he gets the habit of doing this. He finds it very hard, even though he wants to stop, he doesn't want to drink a lot, but it happens this way. That is also a very strong mind, shortcomings of the dissatisfactory mind, the eight worldly Dharmas.

Similar, smoking cigarettes. The wine also causes disease in the body. Then cigarettes, by smoking even the nails turn yellow. Even the face becomes kind of very nervous and inside the lungs or things it becomes black, too much smoke. Then the person afterwards having heart attack, cancer, many of those other diseases, which are difficult to recover from. Things like this happen, then having much worry about the sickness,. These are problems of the shortcomings of the dissatisfactory mind, the eight worldly Dharmas. It pollutes the mind, it pollutes the body, this black substance becomes actualized due to the negative karmas of the sentient beings. Then due to the wrong prayers of the maras, there is a whole evolution about these things, like ganja, like tobacco, the whole evolution about how this happened, as explained in the teachings. The maras, the evildoers who want to disturb the Dharma practice, who want to disturb the teachings in the world, who don't want the teachings to develop, who don't want to have peace in the world, who harm, who don't let the beings have happiness. In order to disturb the Dharma practice, they made wrong prayers.

Anyway, how it disturbs is it pollutes the mind and pollutes the body, the vehicle, the body. In the chakras, it blocks the chakras more. It causes the virtuous thought to not arise, and disturbs the quick development of the realizations of the meditations. For the practice of Vajrayana, it's a very big disturbance.

It destroys so many sentient beings. Besides making unhealthy oneself, it makes unhealthy and pollutes the mind of the other people who are around oneself, where the smell goes. There are other sentient beings that we don't see. They protect us, the white gods, white protectors, they come to help the meditators, the Buddhadharma practitioners, and then they go away. When the place is polluted it makes them leave.

Also the animals, sentient beings such as nagas, these other sentient beings, usually need a very clean place. The smells of these materials completely destroys the whole environment, the place. Kind of like poison, spread from the airplane on the city.

For instance in the airplane, especially the first time I went to America on PanAm, it was full of smoke. For whole way it was like sleeping. Also even of somebody was smoking down here, down in the road down there, the smell came up in the room up there. Around the monastery. The smell is taken by the wind, right away smells up there. When you smell it, right away with the breath it goes inside the heart, you feel pain inside.

These are examples of the meditation on the general sufferings of samsara. One is to meditate on shortcomings of dissatisfaction. I am talking about the eight worldly Dharmas, the shortcomings of the evil thought of worldly Dharma. If you understand this, this is the same thing as meditating on the shortcomings of dissatisfaction, the general sufferings of samsara. So if you understand this, it's the same thing, it helps each other.

From the smoke, what's the interest? Check like this. What's the interest there?

Just, think. Just like making fire in the mouth, something like that. Coming through the nose. Sort of like that.

Session 25

..to listen to the teaching in order to achieve the fully enlightened state for the benefit of all the mother sentient beings.

So the when the mind is extremely confused, under the control of evil thought of worldly Dharma, attachment, seeking only the pleasure of this life, then particularly when one has relationship problems. Too much clinging. Too much clinging to the body, like that. Because of that, there are so many problems for one's own life. During those times, it is very good to meditate like this. To make the uncontrollable, evil thought of attachment disappear, you examine the person's body. When the mind is so much in confusion, so much clinging to the body, it makes one's own life very difficult. Then, during those times, you find it very hard to control attachment. If the person is in front of oneself, you don't have to visualize the person. It's very easy to do the meditation. However, even if he's in another country, examine the body.

At the beginning, when you remember that person, as you see the body, as you remember the body, not the beauty that is exaggerated by one's own superstition. One exaggerates. With attachment, one has exaggerated. Secondly, the absolute, the real beauty, the beautiful body, handsome body—it appears to oneself, after one has exaggerated, this appears to one's own mind. Then one thinks over and over how beautiful, beautiful, more and more reasons. Because of his hairs, beautiful nose, you make many commentaries. Many long commentaries, how beautiful he is. You more and more exaggerate like this. Then you completely believe in it. That there is really something there.

First, this is how it appeared. How we believe and how it appeared. Appearing like this, believing like this and then attachment develops. Then the mind becomes very confused, very unpeaceful. So, then you check up. Yeah, I see it like this. Actually, in reality, is there a body like this? Real, absolute? Question and check, how it is. First check the very inside, the skeleton. Inside, the very inside. From the head down to the feet, the very inside. Now you are seeing the reality, the essence that is inside. Then the skeleton. The head has a very big hole, here like this, and a very long mouth. Then the neck, kind of like piled up, one on top like that. Then, what else? Then the very tiny bones, kind of here, here big pieces, tiny here. And here the pieces are bones, small pieces, like that. Then the ribs, very long ones. Two things wrapped like this, then what else? Then the thighs, the legs—anyway you understand. There are lots of holes somewhere between, then the feet, also having many pieces of bones. So then like that, then you meditate. First you watch this like this. On that you cannot find the absolute existence ... the existence of the beautiful body. Not inside the bone, you cannot find.

Then the second time you watch the flesh. Starting from the brain. A little bit like a football. The figures on the brain like a map—on the maps you have marks like this, going like this, like that. Is there any interest there? First around the brain, is the real body that I said before, which I believe in, is it there or not? Check like this. On the small pieces here, the lungs, the heart, all the pieces you gradually you check, down to the feet. You cannot find it. There is nothing to cling to. There is no object to cling to.

“But there is something definitely there, something. I know, I know. I know, inside there is beauty.” Inside there is no beauty. There is no beauty. Flesh, bones, blood like this, between skin. “But there is something, there is some beauty, there is something from the body, on this body. There is some beauty there, somehow, something real there, I really see it, something. I really feel it and I really see it, there is something real, something there, beautiful, some beauty there.”

Then check. On the bones, flesh. So now the skin. The only thing left is the skin, that you see real beauty from the side of the skin. Take off the skin, put it some other place. Don't put it together. Without putting together, put it somewhere. Separate. You can see what it looks like. Is that the beauty that I was believing in, that I was seeing before? Check. Check. It's kind of like your skirt is left there. The clothes that you wear. Like this long cloth you left there on the ground. On the skin there is nothing, there is no object to cling to. You didn't find anything to cling to on that skin. So now it's lost. Where it is? Where it is? The real, the absolute beautiful object, where it is? It's not there, nowhere.

When it's together, skin, bones inside, flesh, then covering the bones, then skin put outside, wrapped up—but when it's all together there is some beauty there. When it's separate like this, there is no beauty, but when it is all wrapped up, when it's all fixed up,

together like this, there is some real beauty there, on that body. It looks kind of solid, more solid than before. Then again the formation of atoms; the skin is the formation of atoms. So you disintegrate the atoms, like sand grains.

[dogs barking] They are giving advice on impermanence and death.

So then like this, like the sand grains, you disintegrate, disintegrate. Visualize they are scattered, these atoms. Then where that really absolutely existent beauty is, check. You can't find. It's just the skin, that's formation—it's just a whole bunch of atoms, put together, and you make certain shapes and it becomes a vase, in the shape of bricks, a pot, or vase or something. It's just a group of atoms, having gathered, that's all.

You concentrate on that, like this. Concentrate upon that. You can concentrate for one hour, very good. When the mind is so confused, about to become crazy, you cling so much, you don't get it. When what this attachment seeks doesn't become successful, there is the danger that the mind will become crazy, by worrying so much. During those times, this meditation is really the best medicine.

Then, right away, as you meditate upon this, that incredibly painful attachment, coming up, rising up, that goes away. That disappears. The mind becomes so peaceful, relaxed. Very good meditation. If one uses this meditation, if one practices this, especially when one has such problems like this, in life, it is so effective. This is call mindfulness of the body. These meditations are contained in sutra teachings.

There are four mindfulnesses, and this is the mindfulness of the body.

Then similarly, also it's very good to check one's own body. You watch very clearly all the inside things. This is meditation on the mindfulness of the body. Being aware of the nature of the body. Normally we look, we see the outside, we only think of the outside but we don't think so much of the inside. We ignore what is inside unless you have a disease or some very urgent thing, otherwise normally, you it because there is nothing nice inside. Therefore we find it very hard to control attachment to one's own body.

For us beginners, who don't have great compassion, great love, who don't have realizations, who don't have understanding of shunyata, who don't have realization on the wisdom realizing voidness, normally this is a very powerful meditation to really cut off the life problems, the problems of mind and body. One is meditation on impermanence and death. Then relating to the body, the object of attachment, this form of meditation is extremely effective for the mind.

Some people do not like meditating on this because there is nothing nice in the body, if you watch inside the body there is nothing nice. There is nothing nice. Even if the person met Dharma a long time ago, somehow he still does not understand well this point, to transform the attachment and to generate the thought of renunciation of samsara, and still doesn't want to meditate on those powerful meditation techniques.

So normally it is like this.

[student]

Please come in

[student]

LZR: Yeah, yeah, I see. I don't mean to really make the body in pieces, with tools. Right?

[student]

If you see some beauty, it's good. If you find some beauty in the bones ...

[student] Looking at it like that, the shit and everything, I get a bad feeling about my body and that's not...

[end of tape]

...if you have sexual problems, yeah, if you have sexual problems ..

[Student]

yeah, yeah, you see, if you have sexual problems, if you meditate, if you really think like I explained, the sexual problem will go away, you understand? If you really use these things, if you really use them to destroy the sexual problem, the sexual problem will go away.

[Student: if I see body, kaka]

Then you have no sexual problem with that body. With that kaka body there is no sexual problem. Very simple, very simple. With that kaka body there is no sexual problem, you see. Quite simple, like that, like that. Very simple. If you experiment, okay, you experiment then let me know, okay? First you experiment, okay, then let me know, all your information, okay?

[Student]

LZR: I understand. If you meditate on kaka body, the sexual problem goes away. That's all. That's the answer. You understand? So now we just talk. Then you experiment first, you meditate, then in order to destroy the sexual problem, you meditate on this, then you check whether it is still there or it become less, okay. Then you let me know all your information, okay, experience, okay?

[Student: On page 64 it says, sexual happiness is a problem. How can sexual happiness be a problem?]

Where?

[Student: On page 64 it says this grasping, holding the belief that immorality such as deriving sexual happiness impedes receiving liberation. It seems to me that deriving sexual happiness is a positive thing rather than a negative thing]

That book said?

[Student: well there are four kinds of grasping and all cause suffering. And under the fourth kind is listed—deriving sexual happiness]

LZR: Then? Like grasping at that.

[Student: I think the attitude like that can cause more suffering than sexual happiness.]

LZR: The problem is, the problem is the grasping. That is the problem. That is problem. . That is the problem. The problem is the grasping. In order to destroy that, in order to diminish that the object on which the grasping arises, the attachment arises should be looked at, should be meditated as ugly, so that the mind problem goes away. That's the meditation technique.

[Student: well, I am not sure that what this book and you see as a mind problem is really a mind problem. I am not sure that what you see as a problem is a problem.]

LZR: Yeah, yeah. Yeah.

[Student: I can't see that]

LZR: Yeah, yeah, yeah, not problem, yeah.

[Student: my deriving sexual happiness is not a problem for me.]

Oh then, oh then that's very good. Not a problem Please do 100 times in one day. You said sexual happiness is not a problem. You said, sexual happiness is no problem, then please do 100 times, can you do 100 times one day?

[Student: happiness is a state, it's not an event. Happiness is a state, not an event.]

LZR: That's right, that's right. Happiness is a state, that's right. That's right. Happiness is a knowing phenomenon ... yeah it is its own state. Yeah that's right. You understand? If that's not difficult, then it's no problem if you do a million times?

[Student:.....]

Then you don't have attachment. It's very good to talk, do you have attachment or not?

[Student: Yes.]

You have attachment? How many objects are there that you have attachment for?

[Student: many.]

Okay. Okay. All the five sense pleasures, you have attachment?

[Student: yes.]

LZR: Really? I don't think so. Okay, attachment is a peaceful mind or not?

[Student: No.]

Okay. Okay. Then, okay, do you want peaceful mind or unpeaceful mind?

[Student: Peaceful mind.]

Peaceful mind, peaceful mind. You don't want unpeaceful mind? All right. But for sexual happiness you don't have attachment, do you?

[Student]

You have attachment to all sense pleasures but you don't have attachment to sexual happiness. That's very great. Yeah, that's very beautiful. Very difficult. People having attachment to other sense pleasures, not having attachment to sexual happiness is very rare. Extremely rare. That's very high realization. Check up, check up, like this. So, you see, you have attachment. Do you have attachment? Do you have attachment to sexual pleasure? Happiness.

[Student Let's say I'm satisfied enough that I don't want to give up more of my attachment to sexual pleasure.]

Hm ...mmm, you think.

[Student: lets say I am satisfied enough that I don't want to give up any more of my attachment to sexual pleasure.]

You are satisfied.

[Student: I am satisfied, I am not interested in giving up more of my attachments to sexual pleasure.]

Oh, yeah, yeah, yeah. Oh then it's fine. That's good. That's good. Yeah, yeah. So, I see, I see. Yeah, you want to have attachment for sexual pleasure, yeah? Oh, good, very good, very good. Yeah, yeah. Then you want don't want to give up all the unpeaceful mind, the unsubdued mind?

[Student: Perhaps not. Perhaps giving up sexual attachment might produce even more ...]

No, I am not talking about sexual happiness, giving up. I am talking about giving up. Would you like to be free from all the unsubdued minds or not?

[Student: Yes.]

Yes? Sure? So, what about the attachment to sexual happiness, is that peaceful mind?

[Student: Well I am not sure that giving up that attachment is going to make me more peaceful or less peaceful, more socially productive or less socially productive. Well, what happens to the human race if we give up all our attachment to sexual happiness and become bodhisattvas?

That's good, that's extremely good.

[Student: I mean, that's a serious question.]

That's good. That's what is needed.

[Student: Where will the children come from? Will the human race just die when all these people grow old?]

Human race dying? Human race is no problem. There is no problem.

[Student: Does the human race regenerate by reincarnation?]

The human race? Yeah, human race generally yes, by reincarnation, yes. Then? If everybody all becomes bodhisattvas and they don't have any children, that's okay. That's okay if they see that's beneficial, that's okay.

[Student: And a thousand years after that there is no people.]

That's no problem, is it a problem? Huh, is it a problem? If there are no people on this earth there is a problem? You think so? You think like this.

The problem is not so much the object but the mind. I am talking about the shortcomings of attachment, you see, from where all the confusion comes, you see. This is source of all problems of life. Since this is the source, we're trying to understand how all the things arise from this. We are trying to recognize this and then we are trying to meditate on the remedies in order to destroy it, in order to destroy these unsubdued minds.

Then, you see, those higher beings, high bodhisattvas, arhats, those beings, they don't have attachment, they are free from attachment. You are saying that if you give up the attachment to your sexual happiness, it is a big problem, worse, that's what you are sort of figuring out. If you use that, "If I do this, the problem might get worse." That's what you are thinking, isn't it?

[Student: A lot of the violence, wars, and hostilities, even in the world is the result of political and religious institutions that repress people's basic and natural instincts. Due to the repression of those instincts, people become rigid and that rigidity builds up until you get somebody like Adolf Hitler who starts unloading the people's energy in a war.]

LZR: Then, what ...

[Student: Check up on that!]

So the world's problem is caused by religion, yeah? By religion, yeah?

[Student: Among other things]

By religion, okay. Not by the unsubdued mind that the sentient beings are born with?

Those unsubdued minds did not cause the problem in the world?

[Student: Well, the social, cultural, and religious institutions form the minds that are unsubdued.]

LZR: They have formed the unsubdued mind?

[Student: That's right.]

So the sentient beings are not born with it? They're not born with the unsubdued mind?

[Student: No, they are socialized to whatever particular mind they happen to be socialized to, may it be Tibetan or Indian.]

Then? I don't understand ..socialized means kind of having some customs, like that? So why did society decide their unsubdued mind? Why did it form this unsubdued mind?

[Student: Must be ignorance.]

Okay. Then, ignorance? Ignorance. So actually the whole problem in the world is caused by the ignorance, the ignorance that they are born with, isn't it? Or not?

[Student: I don't know the answer to that.]

Yeah, yeah, anyway you think. Okay? If you think if you give up attachment to sexual pleasure or sense pleasures then it might be worse, if it gets worse after you renounce the attachment to the sense pleasures, if by giving up it causes greater problems, then the

arhats, those who are completely free, those higher bodhisattva, who are completely from the bondage, the attachment to the unsubdued mind, who do not create any more karma to circle in samsara, would have greater problems, they would have much, bigger confusion than what you have. You see. This is what is happens. Then all the highly realized yogis, and Dharma practitioners living life renouncing attachment would have greater problems, they would have the greatest confusion in their life, more than people who don't practice Dharma, people who don't try to renounce the unsubdued mind, you understand? It becomes completely opposite, like that.

Very simple, very simple. If, for instance, you are angry with one object, if you stop the anger your mind is peaceful. If you practice patience on that object, your mind is peaceful. Peaceful, why? Why the mind has peace, because by practicing patience, by remembering the kindness of that person, it's gone away. So if your mind has peace, you can figure out these experiences from small things. Maybe you can't see it with big ones, because they are not our own experience. You maybe cannot figure out those higher beings who have achieved the higher path, but we can figure it out from our small experiences.

Then, same thing. If you don't put the figure in the fire, it doesn't get burned. If one doesn't jump in the fire, one doesn't die by being burned. One doesn't experience the suffering of hot if one doesn't jump in the fire. If one does not let the unsubdued mind arise, then always the mind is in great peace.

Check up when the mind is happy, when the life is unhappy. Then you can understand. Check the mind, there is something ... one of the unsubdued minds is strong, either anger or something is very strong when the mind is unhappy. Either missing something, the attachment seeks something and didn't get it, missing. So then unhappy. Like that. Anyway, check like this.

[BREAK]

Or monk having sexual attachment, which one you want?

[Student]

Which one, you want to talk about?

[Student]

Which one you want to talk about?

[Student: Monks trying to get subdued mind would not have sexual attachment.]

Sexual relations not necessary to have attachment.

[Student]

Not necessary.

[Student: I have found it very hard to have sexual relationships without having sexual attachment. I think there is a reason Buddha didn't start anything spiritual for the first 30 years, and also Jesus.]

30, 40 years, only that much?

[Student: It depends on the person. For one person it's easy, for another person it can be difficult. One person not having sex, for another person not having sex...]

Yes, yes I understand, I understand. How much control is completely individual ... how much he is able to practice Dharma. How much he is able to control the attachment. Whether the person finds it difficult or not in regards to giving up the sexual relation or the action, that's up to how much he is able to face the attachment. How much he can control it depends on that. If he wishes, he likes to control but in action he

can't, he doesn't really try so much. He doesn't try to control so much the attachment, then he find that much difficulty in that, like that depending on individual, his practice. Okay? Like that.

But you can't generalize, you can't say that because you feel the attachment, at the moment, very strong, if I don't have this I'll have a great problem or I'll become crazy or I'll become something, it will be difficult for me to live like this, comfortable, without problems. It is not our experience yet, having completely renounced the evil thought of worldly Dharma, so we cannot understand that experience, we cannot figure it out, because it's not our experience. So we cannot see this very clearly.

The great happiness that one experiences, the great peace that one experiences, that one receives, that one establishes within one's mind by doing the pure Dharma practice by renouncing the evil thought of worldly Dharma. As we haven't done this, this is not our experience so it is difficult for us to see, to understand. But we can figure it out, from small experiences, as we practice that much—from that how much peace we get, it makes us happy, then the mind relaxes. From small things, you can figure out the big ones, like that.

Anyway you can't generally think, generalize, that because it's hard for oneself so we cannot say also other people, other Dharma practitioners, those who don't have sexual relations at all will have a great hassle, big problems.

This is normally what people say. Normally people, even Indians who don't know Dharma, say, "Oh, you're monk? You're not going to marry? You're not going to marry?" "No, no, I am not going to marry." "Then, oh, then, how you can live life? How you can live life without doing sexual actions, how are you going to live life? How are you going to survive?" They get frightened because they don't understand. They don't understand. "How can you live like this? How many years ago?" "Oh 30 or 40 years." "Oooh." They couldn't figure it out. I mean this is not a realization, just a quality of that monk, but it is not any kind of high realization, but he can't figure it out because it's not his experience. He didn't do that practice; he didn't do that, so he didn't have the experience, so he couldn't understand. How your life can be happy, peaceful? It's very funny. We for us, very difficult, the person says in each week, he has to have sex twice, the Indian man who was staying in the hotel, this is in India—but this is for general people, I think normally people talk about this thing, nothing particular or nothing special.

In Delhi, one of big hotels, I think, we went to shave the hair, downstairs, and he was talking about all these things. So he said, "Each week, we must have twice sex. Must lose the seed. Must take it out. Can't stand it." He said, it builds up, the seed—he doesn't talk about mind, problem mind. They mainly concentrate on the physical body. The seed gets built up so it flows, he's describing like this, the seed gets built up and it flows up. So it gets built up, it has to go away, it flows out. How you can manage that? It's a normal question. He was very kind of surprised.

Actually a few years ago I was having tea with one doctor who lived in Katmandu, a friend of one nun, he worked for the linguistic school, I think, he was quite an old man and he was talking about the same thing as the Indian man—the seed builds up, flows up, you have to lose it. And we talked about the monks for 30, 40, 50, 80, 70 years never

having this action—great yogis like that. He couldn't figure out how that could be managed. He was so surprised.

So, actually it's not the problem of the seed, actually the problem is the mind. They figured out, after some time feeling uncomfortable or irritation, the mind is irritation or uncomfortable, the dissatisfied aspect of mind, not satisfied with one pleasure, showing the suffering of samsara. You finished one thing so after some time again you want to have pleasure. So this attachment, the eight worldly Dharmas, is seeking again that pleasure. The previous one was finished, didn't last, so again it seeks the pleasures. So this attachment becomes stronger, and the person feels uncomfortable. So he makes commentary in this way, without relating to the mind, related to the body, that the seed gets built up, and one has to have sexual action or something. Sexual action. One has to have sexual pleasure. So when the attachment, the evil thought of worldly Dharma gets stronger, stronger, missing, missing, remembering the previous pleasure and wanting it again, not satisfied with that, wanting again, this makes irritation, uncomfortable until he receives the sexual pleasure. Again that finishes, then again sooner or later again this attachment, not satisfied with the previous experience, is missing, and he feels uncomfortable without having that. So this shows how attachment is a problem. How having attachment is a problem. Because, why? Attachment is always dissatisfactory mind. Dissatisfactory mind. So as long as one follows the dissatisfactory mind such as attachment, there is no way to complete this action, there is no way to finish this work.

[Student: You can get the same result by removing the testicles—so is it the mind or the testicles?]

LZR: Oh yeah, oh yeah. Even if you remove the testicles, there are still problems, if attachment is not renounced, because you see, he remembers the previous experiences, if he had previous experiences. He misses them so much. Maybe without doing something with this problem, the mind problem, physically even if they make a change, it might stop the condition, because physically your tool is missing there is particularly nothing to do. The person might be missing so much sexual pleasure, he might become crazy, yeah, that's definitely possible. As long as he doesn't do something with the mind, with this attachment then he can become crazy? Right? That's true, yeah. Your question is very good. Thank you very much. Very good.

[Student: There are a lot of us who consider sexual relationships should be accompanied by love....]

LZR: Yeah, yeah, I see, I see I understand, I understand. We have been talking especially the beginning of this session. Anyway I think it's about time we stop

What's your name?

[Student: Carolyn]

As Carolyn put the question, actually love is used, I think, according to my understanding, the normal way people use, general way, one way of using is like. "I like this. I love, oh, I love this chocolate. I love this cake so much, " Normally people say it like this, with the material object. There are two types of love, one love we use for I like, I like.

We use the word love but the objects that we are attached to we cling to. The mind that clings to the object, which we call love, is unsubdued, attachment. It feels pain, an unsubdued mind. I love, I love.

The love that we are trying to generate, what's missing in our mind and heart, is completely different from this normal love that common people use. This love has nothing to do with the material objects, because material objects do not have suffering. Material objects are not sentient beings. "I love this car." That kind of love has nothing to do with the love that we are trying to generate. The love that we are trying to generate is, for instance, relating to one sentient being...

[end of tape]

I become a condition to create negative karma. If I am not here she would not create negative karma. I am the condition to create negative karma. Because of me, I do something and he decides and he criticizes me, he beats me, he creates negative karma. He is creating the cause of suffering. How wonderful, how good that this person who bothers me, who criticizes me, who beats me, how wonderful it is, how good it is, he doesn't have to experience the result of this karma. If he doesn't have to experience this suffering, how good it is. If he has always has a happy life, how good it is. Then you think like this. How good it is if he becomes free from samsaric suffering. Doesn't have to experience this result suffering, if he becomes free from samsaric suffering, how good it is. If he receives the ultimate happiness, nirvana, enlightenment, how fantastic it is. How wonderful it is. Having the wish like this, wishing him to have happiness. Temporal happiness, ultimate happiness, wishing him to have it.

This is the love that is explained from Dharma, how to generate this love. The method shown by buddhas, by lamas, to generate love, that is this love, this love. So not one sentient being, but we should generate this love, we should have love like this for every sentient being. This kind of love has nothing to do with those other things that we normally use, with materials.

But sometimes, some people who have much good heart, when they see a beggar, terribly dirty, ugly, filthy, horrible, and feeling much compassion, much love to that person who is terribly dirty, ugly, not having nose, not having the good shape of mouth, not having any beauty, completely ugly like this, they really wish so much for this beggar to have happiness. Those things are love, which needs to be developed. As you feel with the beggar, like that one should feel with every sentient being, recognizing the sufferings of those sentient beings, what they are experiencing. Like that. Not only the animals, not only those lower realms, but all the human beings, sura, asura, all those things. By understanding their kindness, by understanding their suffering, how they experience it. Then this way we are able to generate love like we feel for this beggar, with this wounded dog. We feel that for all sentient beings.

I think time to finish.

Session 26

Just like the best color turns in the aspect of gold. After having taken this impure body, it becomes a priceless holy body of the victorious one. After having taken this impure body it becomes the priceless, holy body of the victorious one. Therefore, [firmly hold the bodhichitta.]

Then it is said by the great bodhisattva Shantideva in the *Bodhicharyavatara*, in the section on the benefit of bodhichitta, just like the best color that turns in the aspect of gold.

There is a method to obtain this, the liquid of silver appearing as gold. There is a way to obtain this method. If one paints this liquid on the thousands of iron materials, it turns into gold. Before that the material was iron, you see, but then after having painted this liquid silver by the person who has obtained this method the iron finishes, the whole thing becomes gold. The lower quality iron gets finished and the whole thing becomes precious, very valuable, gold.

Like that, we have taken the body which is in nature impure, another way of saying, dirty, a combination of seed of the parents, white and red, formed the bones and the flesh, and skin and blood like that. There is nothing happy, pure, or beautiful in the blood and the flesh. All the aggregates are in the nature of suffering. All the aggregates are in the nature of suffering. It is like this. We have taken this samsaric body, completely in the nature of suffering but, with this body...

[Break in tape]

With this bodhicitta, the merits that we dedicated and the transcendental wisdom of shunyata that we have generated this is like the liquid silver that appears as gold that finishes the iron. The development of the transcendental wisdom of shunyata. is derived from collecting infinite merit with bodhicitta. Then this makes us completely cease the continuity of samsara. The continuity of these aggregates, which are in the nature of suffering. I am just using another term just to understand.

So it makes us cease this body which is in the nature of impurity, whose nature is dirty. It makes us achieve the vajra holy body, the unified vajra holy body, whose nature is complete, whose nature is purity. This is received by finishing completely all the obscurations, the unsubdued mind, all the disturbing unsubdued minds, even the omniscient mind, the subtle obscurations. This is the result, by having completed the work of accumulating the two types of merits—the merit of transcendental wisdom, and the merit of method. That is accumulated with the understanding of shunyata and the merit that is accumulated with bodhicitta. So this is completely pure, the unified vajra holy body as a result of completing the work of accumulating these two types of merits. This achieving this is priceless, its qualities cannot be finished explaining. The qualities of the Buddha's body, the vajra holy body, how much it is, how long it is explained cannot be finished explaining. So, how beneficial it is for the sentient beings.

With that holy body, what great work, great benefit can be given to the sentient beings; it cannot be finished explaining. So priceless. Priceless, holy body.

So, our body is like this, in nature dirty, impure like this, in the nature of suffering, but if you use this body, while we have this body in our hand, if you use this body skillfully without wasting it, to generate loving compassion, bodhicitta, within our heart, in this life, then due the power of bodhicitta, this body gets transformed into the purest vajra holy body. Just like this, the liquid silver that appears as gold, this thing makes us finish the iron, the transcendental wisdom, which is derived from the merits accumulated with bodhicitta. It makes us finish this ordinary body, aggregates, formed by the delusions, the unsubdued mind and its action karma.

So understanding the benefits of the bodhicitta, think if I generate bodhicitta it has incredible benefits. One can purify completely samsara, these aggregates, the disturbing unsubdued mind, action karma, and it becomes the vajra holy body of the Buddha, the

victorious one. By understanding this, it is necessary to cultivate the strong wish to practice bodhicitta, to generate bodhicitta.

In order to generate bodhicitta, the very first thing is to receive the mind renouncing samsara, renouncing the attachment, then in the future life, the samsaric perfection, happiness, like that, being attached to those. Renouncing that depends on renouncing the attachment, which clings so much to the pleasure of this life.

Then therefore, it is necessary to understand and meditate on the graduated meditation, which leads to bodhicitta. Think, “I am going to listen to the profound Mahayana teaching in order to achieve enlightenment for the benefit of all mother sentient beings.”

As I am supposed to explain the meditation, the purpose of meditation is to achieve the peace in the mind that is missing. It has not been achieved so far from beginningless lifetimes, or from this present life. The disturbance is the unsubdued mind, which doesn't let the peace in the mind. Since is that is the root, there is no other way. By not renouncing this unsubdued mind, the enemy that causes all the distraction, all the problems, keeping this in the best care, within one's own mind, and trying to achieve mind peace, to have a happy life, that doesn't work. It brings other problems, different problems. It doesn't work in the other way, although externally trying. Therefore, there is no other method to obtain the mind peace if this mind disease is not taken out. Like a piece of thorn in the flesh, then all the time there is pain. Even if you put some cream from outside, there is pain there, if you don't take the thorn out. The only way is then to do something with this unsubdued mind. To diminish, to make it less, even if we cannot cease it. If one wishes to achieve mind peace, we need to diminish this, one has to control it, one has to subdue this. Subdue this.

The to subdue this is by meditation. This is the sole purpose of meditation. Why do we do meditation?? This is the main point. Of meditation, the Dharma practice, meditation, saying prayers, reciting mantra, all this, Vajrayana, even Theravada teachings, all these things, various methods—one method is quicker than the other methods; one method is more profound, faster, a quicker means to quickly subdue, to quickly finish this unsubdued mind, this mind thorn, the unsubdued mind which is in our heart.

We use all these various method practices only for this. Whether we are going to shoot atomic bomb, or shoot the guns, or even if we shoot arrows, we destroy the enemy, the aim is the enemy. We use these to pacify, to remove, to make non-existent this unsubdued mind. This is the whole point. To achieve mind peace within the mind of oneself, within the mind of other sentient beings.

So therefore my responsibility is to explain the various methods, how to control the unsubdued mind. This is meditation. Meditation. This is my responsibility. As I know, to explain. I am not expecting everybody to understand, or everybody to practice meditation. If one finds it difficult to practice this, if you think this is disturbing to me, it is hurting me, or I'm unable to practice this, things like that, one doesn't have to worry because there are other people who do practice. There are other people here who practice this meditation technique, who want to practice, who are practicing. So therefore one should not worry. Oh, he is telling me to practice meditation or to practice Dharma. Oh, I can't do this, this meditation is disturbing me, hurting me. One doesn't have to worry. One can feel happiness instead of worry, one can feel rejoicefulness. There are other people who are able to practice.

And those who don't want to practice—I am not talking those who don't want to understand, I am talking to people who want to understand, who want to practice—I am talking to those people. So it's useless worrying, feeling upset, oh he's telling me to practice Dharma, he's telling to meditate like this, to visualize like this.

[end of tape]

...this mind that finds it quite difficult to practice this meditation, as I explained last night, or yesterday evening, if you analyze the mind, that is not wisdom. Not wisdom. That is not what we are always going to think. The mind that feels fear, or the mind that thinks it is difficult, that is the personality of the unsubdued mind, the mind which is one's own enemy. If one is able to recognize this mind that is one's own enemy, the evil thought of worldly Dharma, that thinks, "Oh this is difficult, very difficult, don't practice, oh, don't visualize," that gives advice to you, "It will make you upset, don't do this. That is not wisdom. That is not wisdom, which is the helper for obtaining happiness. This is the evil thought of Dharma, which is one's own enemy. That's what he thinks.

So depending on the person himself, whether he becomes more friends with wisdom or whether he becomes more friends with the eight worldly Dharmas depends on how much problem, how much he finds difficult that meditation, finds it difficult to accept, finds it difficult to practice.

The person who become more friends with wisdom, who listen more to wisdom, who takes the path of wisdom, then for him there is no difficulty. For him it is very effective medicine, tranquilizing. So like that, anyway.

[BREAK]

So as I explained yesterday in the afternoon, when the mind has such a huge problem, incredible big confusion, even you can't see the earth or the sky, like Mount Everest, like Mt. Meru, when one is danger to commit suicide, to jump in the river, to shoot oneself, to jump out from the bridge—you have no method, the mind is an incredibly huge problem, confusion like this—in fact there is no confusion. In fact, there is nothing. The whole is just unnecessary. You unreasonably create this confusion, actually. Actually there is no confusion. The person believes his mind is in great confusion; there is no method to control his mind. The mind is completely empty of the method, no understanding of Dharma at all. He worries so much, finally the best thing he can think of is to shoot himself. The quickest way. Or put electricity or injection. Or to go out of the city where there are big rivers, like Sydney, and jump in the river. Try to finish the human life as quickly as possible.

This is lack of practicing Dharma, lack of thought training, lack of understanding the practice renouncing the evil thought of worldly Dharma. So that is missing, this is the root. This root is missing.

So, what I am saying is that these meditations are extremely beneficial, so beneficial for the mind, especially in those times. More effective than when you meditate, when you don't have those problems, like this. If one is able to practice in those times, then it's incredibly beneficial. Actually when I was talking yesterday, checking the body like this, f

some people, it was understood, meditate on shunyata. That was meditation on shunyata, examine like this. For some people it becomes hiding. To control the attachment. In effect it was the meditation on shunyata of the body. The emptiness of the body.

Because you are checking, because you are assessing, you are examining your view. Does it really exist as one sees it. As I believe, as I see there. That absolute existence of that beautiful body. So I stop there.

Then also another thing to control attachment is to visualize the body completely red, like a tomato. Or do you call this that you put on the ice cream?

[student]

Cherry. The problem might be if you are visualizing a cherry you want to put it on ice cream. You might bite the person, seeing that person completely as a cherry. Seeing them as completely red, attachment also goes away, when you change the color. Or like full of worms, like rotten meat, which smell. Visualize like this. In the teaching the method is explained like this— attachment arises by exaggerating that it is beautiful like this. And then completely believing in that absolutely beautiful flower, the object.

So in the teaching it is explained that in order to control you should meditate, you should look at the object in ugliness. That doesn't mean the object is ugly. It's not necessary that the "I" has to be ugly.

When there is anger then the meditation is love, meditate on love. Seeing the person in beauty. This is nothing to do with the beauty of the body, or like the hand patting the dog, or saying oh, my dear or honey, honey. This person's mind is incredibly cruel and full of anger but he can say, my darling or my honey, without a loving, kind heart.

Anyway this comes later in the path of the meditation, the meditation on love, the path of great love. So when there is anger then you see the person in this terrible aspect. Nothing to do with the body. That person is an undesirable object to oneself, but a desirable object of somebody. Then meditate on love. This means remember his kindness, how one's own happiness, perfection is dependent on him. How it came from him, that sentient being. Remember his kindness. If it is mother, so easy, because you see with the eyes, no need for logic, no reason, nothing. You just have to be aware and remember. So it is very easy to understand, remember the kindness of the mother.

When you see the kindness of the person, when you concentrate on the kindness of the person, you see the person's beauty naturally. Naturally when you see the person is very kind, you see this is nothing to do with the body. His beauty has nothing to do with the body. I may see an ugly body, but I see the person's beauty because he's extremely kind. So in this way, the love comes, wishing him to have happiness. Wishing him to have happiness, all the temporal happiness, ultimate happiness. This love, which is not attachment, arises. So this love, whose nature is calm, peaceful, whose nature is not uptight mind, sincere love, if it is good hearted, then this can come to the person. That doesn't depend on living together. It does not depend on distance.

This love's nature is calm, peaceful, wishing the sentient beings to have happiness. This is what is missing in our mind and what we are trying to generate.

If you check up this love, and the love which we use for attachment, they are completely different. One is uptight, whether we talk about love sex, the sexual pleasures, those

things, I love sex or things like that. The nature is attachment, nature is uptight, unpeaceful. The other one is completely calm, peaceful mind. The nature is completely opposite. So then like that.

If you think it's all oneness, it becomes like this. If this is the love that normally people use—I want the material to have happiness; I want the sex to have happiness. But in Dharma, love is trying to see the sentient being in beauty, by remembering the kindness.

To control ignorance, one should meditate on dependence, the nature of the object. The absolute nature of the object, then the dependence of the object, how it is dependent, things like that.

In order to control pride, what one should do? In order to control pride, one should remember how one is ignorant. There are different types of pride. According to that you have to remember the meditation.

The most powerful meditation is impermanence and death, the most covering, the remedy. The shortcomings of the samsara, the general samsaric suffering, the outlines I have mentioned this morning, for motivation. Those are very effective, very useful for the mind.

There are different types of pride, pride of having material possessions; pride of having beautiful body; for those, yesterday's meditation is very effective. For material possessions, try to see them as essenceless, meditate on impermanence and death, things like that. Pride in understanding Dharma. Oh, I studied Buddhadharmā. Understanding the meditation, things like that. Having pride in having knowledge. Like looking from very top of mountain to down below, like that. Kind of looking down to the people, to other people who don't know Dharma. At those times, then remember how I'm deeply ignorant in the absoluteness of the self, having no understanding, and how many of the Dharma practices I don't know, or remember. Like this.

For the dissatisfactory mind, attachment, there are meditation techniques, like this as explained, in regards to body. Then, for material possession think like this. Also it is very good to not to get attached, if somebody gives you some material objects that one has very strong attachment to—think of it as hot coal in the fire, then the attachment suddenly is changed, transformed. Then think, if I touch this hot coal it might burn my hands, that's all. It might cause death, but if I don't have attachment, if I haven't accumulated negative karmas, even if death happens that doesn't matter, that doesn't disturb anything, just death alone doesn't make me be born in the lower realms. There is no cause so there is no way to experience the result.

But rising attachment on this material object, this will throw me in the realm of the suffering transmigratory beings. This is worse, this is more harmful. Remembering this is very, very effective for the mind to not get attachment. To not cling to the object. Even if the object is there, the mind is calm, the mind is peaceful. Then, happiness, suffering, think, "There is nothing to be surprised in of this. This is not the first time that I have experienced the happiness, this is not the first time that I have experienced suffering, numberless of times I have experienced these in samsara, and as long as I am in samsara, this is the nature, sometimes happiness, sometimes suffering, this is the nature, up and down. So what's the point to get so excited, so upset, no point. It's usual, it is common."

However all these things at the time of death, whatever we experience, is just a dream.

I stop here.

Session 27

In regards the shortcomings of the body, the meditation is to realize the body as being in the nature of impurity. It is elaborately explained by Nagarjuna, the highly realized being Nagarjuna, in the *Jewel Rosary*, and also many other sutra teachings. They explain how the body is a container of thirty six elements, dirty, unclean elements. Detailed explanations like this. So those who meditate elaborately on those, how the body is in the nature of suffering, things like that, in order to control attachment, they read these scriptures and they meditate on those things by remembering those explanations. It is explained like a sack, containing the unclean elements.

When one experiences happiness or suffering, when one is unhappy, think as I explained this morning. None of this is a new experience, so therefore there is nothing to be surprised at, or shocked at. Whatever happens in the changes of life, at that time it just becomes like last night's dream. There is nothing absolutely existent, happiness or suffering.

We seek interesting sounds, the pleasure of reputation. If you give a cup of tea to a person, and he does not say thank you, you feel incredibly upset. If this person didn't mention his gratitude, how kind you are, how beautiful, how generous after one cup of tea, you get upset. "I offered him a cup of tea," like you offered your heart in the cup. If he drank all the tea and ate all the cake, without even asking whether he could have it, or if he left and didn't even say thank you, didn't say anything, just quietly left, what would you think? How would your mind react? That's very interesting. Again the mind would become unhappy. Again suffering. You expected, oh if I give him this delicious cake, he will tell me good things, he will tell other people...

[end of tape]

...become useless. The expectation did not happen, did not become fulfilled. If your mind is quite brave, then right in front of that person you would say, "Oh you didn't thank me even, I gave you water, I gave you tea, how bad you are." If the mind is not so brave then after he leaves, after he turns his back, you criticize. If there are friends around you, you criticize the person, the friend. Oh that person, that guy who came here, he asked me for a piece of chocolate, and I gave him what I had, and he didn't even thank me. Then you gossip.

So then also you let them create negative karma together, criticizing that person, like that. So what is the difference? It's just a word, thank you, just a word. What's the benefit there to oneself?

It's just a word. If one likes very much to hear thank you, you repeat it all time, like reciting the mantra, thank you. You tell yourself thank you, many times. In that word if there is really something that makes the mind happy, some kind of absolute existence there that makes the mind really happy, then it should be same thing. You recite a hundred times, with the mala, with the rosary, thank you—a hundred times, then the mind become more and more happy, greater and greater happy. So it does not depend

on just the word itself, you see, it's completely one's own belief. You can make a whole tape full of thank you, then you use the tape recorder, how you are kind, how you are generous, all good things, whatever you like, the best words that you like, that you want to be told by other people, everything you choose and record, all day, all night. Then you check whether it makes your mind greater and greater happy. From the side of the word is there really something that makes you happy.

Even if the person complains, says bad things, how you are bad, horrible, how you look ugly, how your mind looks ugly, all these things, how you are terrible, how you are bloody, one believes in those words as bad. One believes in how you are generous, how you are good, how you are beautiful, all these things, as good. That is good. We believe in this. We believe, we recognize, we believe like this. So then as you believe like this, it appears as bad to us, it appears as good to others. Then attachment arises when there is admiration, good reputation. Then one receives criticism or things like that, as one believes that is bad then it appears bad to oneself, to one's own mind, and anger rises. Then because one believes it is bad, it becomes an undesirable object, so anger rises. Like this, how the mind becomes confused.

The Kadampa Geshe practice like this—if you like praise and admiration, you should like criticism as well. Why? Both of them are just words. The formation of words, sound.

So then saying that those are negative words. You are not good. No, negative word, no. You are no good. So there is a “no,” these letters inside of that. No. This one has NO... this one has NO, the other one doesn't have. If that is the reason, then check. When you hear the negative word, NO, alone, you get angry. When somebody says, NO, you get angry. This is because of the combination of words related to you. If this is so, then when you tell yourself you are no good, then it should cause you to get angry, same thing. It should bother one's own mind.

For instance, for the meditator, if I put another way, the meditator who practices thought training, who utilizes the criticism in the path to enlightenment, then for him it is good. For him it's not bad. For him it is, for him it is very good. That meditator who practices thought training, he likes to receive criticism as much as possible. The more he hears the criticism, the more he has the opportunity for him to practice Dharma, to practice the Mahayana thought training. So first thing, first thing, he wants these things, he wants criticism, he wants to meet this condition, so that he can train his mind in bodhicitta. That person who practices thought training, who likes to receive this, who likes to meet this condition of suffering, criticism, bad reputation, for him instead of getting angry, he the person who criticizes is extremely kind. He feels so strongly the kindness of the person, like this.

Anyway, so like this, you see, this kind of things mainly depends on how you look at it. If you look at it bad, if you believe it is bad then it appears to you bad. If you look at it good, if you look at it as good, it appears as good to oneself. For instance the example that I mentioned, the meditator, like this. When one loses the material possession, when one doesn't gain, when one loses what one has and one doesn't gain—actually we worry so much about material possessions. And also about friends, losing them. We have great worry in the mind believing in their absolute existence. The absolutely existent friend is lost. The money I had is lost. We believe completely that it is truly existent.

The truly existing check is lost. I had that and it's lost. Then my truly existent girl friend is lost, lost. I had it, but now I lost it, now I don't have, like this. Then having so much worry. There is nothing that you had, there is nothing that is lost. According to you, what you believe, how you believe. According to that, there is nothing that you had even from the beginning. You didn't have that absolutely existent girl friend, or the check, the billion, trillion dollar check. So there is nothing to lose, because it didn't exist from the beginning. So it's useless worry. Then you expect to get a trillion dollars by playing this game, and you did not, so again so much worry. I would like to get it but I didn't get it, somebody else did. So much worry about something that is not possible to get.

This person is worried about having lost the trillion dollars in the dream. However, there is no such absolutely existent friend or material object. There is nothing to lose, there is nothing to gain.

Actually, the way we cling and believe in all these things, all these hallucinations—we are worried about hallucinated objects, not gained, lost.

There are many other meditation techniques. When one is happy, if one is not careful there is danger. When one is excited, incredibly excited, one believes, "I am so happy," having found the million dollars or met the friend. If one is not careful at those times there is danger. In the past in the very poor place, Darjeeling, there was horse racing; people got money from this game. One very poor woman got quite a lot of money and she was extremely happy, so happy, and she died right after that. Today she got thousands of rupees, she took a cloth, wrapped it up in her sari, and then the next day she died. If one is not careful in those states, if one can't control the mind, it can cause life danger also.

In Tibet there was one person called Dawa Tragpa, a servant who worked for one family. By working for the family he got maybe one plate of barley or wheat. That is his salary. So he collected his salary, then after awhile, after one year, he collected one big sack, huge big sack. Then he was so happy, he was a poor person, a very poor person, he didn't have anything at home, but now he has a big sack of wheat. He was so happy he went home carrying this heavy load on his back. He hung in his room, on the ceiling. He tied it with rope, and then hung it from the ceiling. So after some time, in the night, he lay down. He was planning, now I am very rich. I got one big sack of wheat. What can I do with it? Then he's thinking, I should marry. I should have a wife. Then the wife will have a child. Then what name should be given to the child? Then for hours, for a long time, he couldn't find any name to give the child. Then after some time it became quite late, and the moon came. The rays of the moon came through the window, and struck on the floor. Suddenly, he was aware of this moonlight in his room. He thought, "Oh, fantastic. I can call my child, *Dawa*, the moon, and *Trakpa* means famous. I will call him *Dawa Takpa*, moon famous." Then he thought, "Oh, this is a *fantastic* name. Incredible fantastic," and he was so happy, he could not control, so what happened is that suddenly he stood up and he picked up a stick in his hand and he danced like this, carrying the stick like this, and the stick hits the rope, by accident, and the big sack dropped on his head and he got killed. First, he didn't have the opportunity to have a wedding. He didn't get to eat the wheat, he didn't get a wedding, and the child did not happen. So there is no place to give name.

I just mention this story but there are many, many times that this happened in the West, people are so excited, they can't control the mind, then they do all kinds of things, and the person is laughing, enjoying, then suddenly he has gone.

This problem also is caused by the evil thought of the worldly Dharmas...

[end of tape]

This nature of samsara, not sure. Whether oneself also might experience this in the future or not, you can't say.

The eight worldly Dharmas is the root from where all these problems of life arise. People make so many societies, different groups, to solve these problems; we should have such and such society, different names. They wish for one group to stop the problems. In order to work for this problem, we should organize, we should make one group, what you call society, whatever you call it, things like that. There are so many groups like this, by different names. So the purpose of those is to solve the many problems that derive from it. They try to prevent the problem.

In England, I don't remember exactly the place, I think quite close to where Manjushri center is. I saw on the television about that person and his property, his house—there is one man in England, one very rich person, on his property he has one bodyguard to protect his life. He has one dog that bites the people that sneak away. He climbs up and he bites the person's neck or something like this. There are hundreds of rooms, many, many rooms, but no other people. So what he does is, in all those rooms, they're bedrooms, and each night he sleeps in different bedrooms. He doesn't eat much food. He drinks quite a lot of number of bottles of alcohol, four or five. Doesn't eat. He doesn't eat much food. Not even one plate, I think ... because he drinks so much that he has no interest, can't eat food. Then he cries and feels very aggressive, very depressed, the tears coming, and he was talking about how his life is essenceless. He has all these properties, all these things, so rich, like this, and he is not happy, not happy. I am not happy. So much depressed like this, life is essenceless, and the root of his life problems—now he is bored and tired of all the things that he made business for before. He became rich from the car business. He said he is bored and not happy with his life. And he said the root of his problems was the car.

So on the weekend, on Sunday, outside with his bodyguard he buys many small toy cars and puts kerosene on them. The bodyguard holds the car and he puts the match, and sets it on fire, and each small car burns. So that is kind of destroying the root of his problem. He's angry now, his life is not happy because of the car business that made him rich. So he thinks the root of the problem is the car. So to destroy that he is doing this.

Also one year ago, I think about three years, one of the monks gave a course in Germany. There is a center, kind of a group, managing how to relieve the depression, the aggressions to clean the mind from these things. To do not have aggression, depression, to be free from those things, they have made their own kind of organized method. Their method is that for hours everybody lines up and then they scream for hours and hours, very loud. After some time of course they get tired, exhausted. You can't keep on shouting for days and days, you can't. It's impossible. So of course, after some time when you get exhausted, you feel you have lost energy, relaxed, without choice. Then they

think the aggression of the mind is cleaned away. That exhaustion is recognized as cleaning away the depression, aggression.

In one place where, maybe the same group, I don't know, the whole group takes off their clothes and they put kaka all over the body. This is the method to try to stop the root of the problems of their mind, the problems of the life, prevent the evil thought of worldly Dharma—putting kaka and then screaming for hours. It is first very difficult to recognize the basis of the problems of life, and second, those external changes do not become the remedy, do not benefit, as long as the eight worldly Dharmas are not renounced by the person.

[BREAK]

If this life's pleasure is not renounced, then creating negative, having difficult like, having miserable life, receiving bad reputation—all these things come. Clinging to the pleasure of this life—from this comes all these things. The person who goes bankrupt, even though he has enough to live on, enough material possessions, enough money, the mind is not satisfied, going to rob the bank. Going to steal the material possessions belonging to others, creating negative karma. Expecting, if I get, if I receive, if I gain the pleasures in this life, from the depth of the heart, deep inside the heart, expecting this, clinging to this small pleasures—these eight worldly Dharmas don't make the person relax. They make them steal other sentient beings' material possessions. They cause difficulty to other sentient beings. If it didn't become successful, then one gets shot, one gets killed, or one gets tortured in prison; killing the owner of the material possessions. Creating negative karma. This evil thought of the worldly Dharma is the one that puts him in prison, captured by police, to live many years, his whole life, making a lot of material expense—all this is done by that person's eight worldly Dharmas.

From the depth of the heart, expecting to receive the pleasures of this life. Thinking how good it is if I have this much, if I receive the pleasures of this life. This evil thought of worldly Dharma obliges the person to go to cheat other people, to tell lies to other people. It obliges the person to create various negative karmas, such as the ten non-virtuous actions. Kidnapping is very terrible. So bad. Kidnapping. It happens so much in the West, Italy, those countries, Germany. Hijacking. Those things, you see, very bad. No benefit to oneself, no benefit to others. Completely the mistakes of the shortcomings of the evil thought of the worldly Dharma, the self-cherishing thought, completely. What the use? There is no one single atom benefit himself, or others.

Nowadays even in India, because they see all these things, even the Eastern people I think they learn from the West, by watching television, hearing all these things. How clever we are, how skillful, to do things, harming other sentient beings. Anyway, it is so terrible to kidnap a person, then make a phone call to the owner of the family, the parents, the poor parents. If you don't give me a million dollars, so much money, if you don't pay I am going to kill your daughter. Terrible things like that. The family has to accept the person; the daughter or the son is in the hand of the other person, you see, in a place to be killed. So one has to say, I will give. Even if the family has money, he's going to be killed by these people. If he is not killed, what happens? Even if he gets the money, he will kill that daughter. Then the parents cannot pay in their life, even if they work, they can't pay that much, they die and they get born as human beings again in the city, and they work hard, taking another reincarnation, they may be able to pay the money. Things like that. Otherwise it is impossible to pay that much money. Impossible

in that life. These are the shortcomings of dissatisfactory mind, coming from the desire of this life, the pleasures of this life. The selfish attitude.

What comes from this—accumulating negative karma, having difficult life, so much problems, bad reputations. If one steals, then it comes in the newspaper, or on television, millions of people know about it. Millions of people watch. It shows very clearly picture of his body, however he looks. Then everybody talks about it. Complains about him. That bad reputation, everything, came from this. From the very beginning of desire for the pleasures of this life, the eight worldly Dharmas.

If this desire clinging the pleasure of this life is renounced, there is really great peace in the mind, no accumulating negative karmas. The misery of life and bad reputations, all these things, are not experienced, do not happen. The real happiness of life really starts from this. As one starts to renounce these evil thoughts of worldly Dharma, it starts from this.

So now, the conclusion is this, that we are talking about practicing Dharma, which means renouncing suffering. How? Renouncing the cause of the suffering, the problems of this life, the desire of this life, the worldly Dharma. This is actually practicing Dharma, pointing out the very essence, the root of the problems, the evil thought of Dharma. This is the essential practice.

The Kadampa geshe, those great meditators, with their experience, they advise renouncing happiness, renouncing the pleasures of this life as the real happiness. That is the real happiness. Not being attached to the surrounding, friends, things. Not being attached to the material receiving is the best, best receiving, best being.

If one renounces, if one is not attached, if one has renounced the attachment in the friends, surroundings, and helper, the surroundings come, without putting your own effort. One receives a helper naturally, due to the power of practicing Dharma.

Not being attached to material receiving is the best gain or best receiving. When one is attached, seeking the material pleasures, they are very hard to get. Very hard, very difficult to find. When this is renounced, without need for much effort, it comes naturally. Best gaining doesn't mean material receiving. Best gaining is actually enlightenment. By renouncing attachment, material receiving, best gaining is enlightenment. The ultimate happiness is the best gaining, besides this temporal happiness.

Not desiring the reputation is the best reputation. For instance, the great yogi Milarepa, Lama Tsong Khapa, Guru Shakyamuni Buddha, all these great pundit yogis, all their good, all their amazing reputations, such that all the sentient beings who see them prostrate, and devote, and make offerings, even just seeing the name.

This good reputation, all this happened by renouncing the attachment to the reputation. All this happened from this. It happened, without purposely working, without purposely concentrating on that, working for gaining reputation, like a worldly person—spending so much in order to gain reputation, in order to get position. If you want to get a position, president or something, ordinary people how much time they spend, how much material expenses they use, trying many ways to gain a reputation. Millions and millions of dollars to get a good reputation. It is difficult to become successful.

Like this, the Kadampa geshe called Sharawa, the great meditator, with his experience, said to know the very essence of what we called Dharma is very important. Renouncing suffering, the eight worldly Dharmas, is something we should keep in our heart. Then it makes sense. When we hear, "I'm practicing Dharma," that means what? It makes big sense, it has great meaning.

Guru Shakyamuni Buddha said in the sutra teachings, if one wishes for all happiness, renounce all the attachment. If one renounces all the attachment, one will achieve the supreme happiness, that means enlightenment. As long as one follows the attachment, one never gets satisfied. By following the Dharma wisdom, one gets satisfied, and has the great happiness.

However, without talking about all this advice, the dissatisfactory mind is like drinking salt water. In India they have this salty popcorns or things like that, then because it is salty so you have to drink tea with it. So you eat this and then it is salty, and you drink one glass of tea, and again you eat, then again it makes you drink one more tea, then you eat more, and then again it makes you drink more tea. So then like this. Until you stop, it makes you drink more and more. There is no end for that.

The real happiness of the life, the real peace of mind, is renunciation. This you can really call renunciation. Then, the real renunciation of mind, then it really starts from this. Whenever you start to practice renouncing the desire of this life, the real realization of mind, real peace of mind starts. So these two things, the Dharma practice, holy Dharma, holy Dharma, renouncing evil thought Dharma, and the worldly Dharma, the works of the evil thought Dharma and renouncing that which is the holy Dharma. Those two things are completely opposite.

One person can do both but not at the same time. One action cannot become both. One action cannot become holy Dharma, cannot become worldly Dharma, the works of the evil thought Dharma. One action cannot become both. So those who are completely against, completely opposite, if one tries to do them together, one loses the holy Dharma. If one does not renounce the eight worldly Dharmas, the clinging to this life, it is difficult even to stop the rebirth in the lower realm. And difficult for the Dharma to become the path to nirvana. It's very difficult.

So therefore there are ten practices. Those Kadampa geshe...

[end of tape]

...the lamas, the meditators. In order to practice renouncing the eight worldly Dharmas, there are the Kadampa's ten innermost jewels. This is to be able to do pure Dharma practice, pure Dharma practice. If one wishes to have real peace of mind.

I think we stop here.

Session 28

...as pure as, as sincere as possible, your motivation of bodhicitta. Not just the motivation being possessed by the thought of renunciation of samsara, but having strong compassion to liberate the sentient beings from all the sufferings of samsara, to lead

them to enlightenment. So think, I am going to listen to the profound Mahayana teaching in order to attain enlightenment for the benefit of all my kind mother sentient beings.

It is important to really recognize, to really know the real meaning of practicing Dharma, that means renouncing suffering. It doesn't mean renouncing, not having the wish to have stomach pain or headache or pain at the knee or backside or cold, it does not mean that, it does not mean renouncing that, it doesn't mean that kind of thought, the renunciation of suffering. What it means is, you see, renouncing the root of sufferings, the problems, the eight worldly Dharmas. That's what it means. This can be understood through Dharma practice. By renouncing the eight worldly Dharmas, renouncing this life means that—sometimes you see in the teachings, goddesses, or lamas, or great yogis, Tilopa, Marpa, Milarepa, Lama Tsong Khapa, many of those highly realized beings, whose holy mind passed to enlightenment—you can find out from their biographies, how they have such tranquility in their mind, even though they have nothing. By renouncing the eight worldly Dharmas, what great tranquility, mind peace they have and what great achievements of the path, how quickly the realizations of the path were generated. You can find out by reading the biographies, you can understand from those. And also you can find out from Guru Shakyamuni Buddha's life story, by reading the stories of those high lamas, those great yogis, you can find out that they didn't have even the smell of eight worldly Dharmas, seeking reputation, seeking the happiness of this life, the surroundings, materials, all these things. They have completely renounced the desires of this life, but received everything. Having the best reputation. The perfect surroundings, materials, all these things. You can find out by reading those stories of their life.

Such as the Kadampa Geshe Ben Gurian. He said in his life story, in the advice given by the Kadampa geshe, the meditators, in regards to how to control the mind, how to practice, how to control the selfish attitude, the unsubdued mind, how they practiced and their own experiences. So this Kadampa Geshe Ben Gurian said, "When I was not practicing Dharma, when I was creating negative karma, not practicing Dharma, I had a field from which I got forty big sacks of wheat. And the people called me "forty evil." Then in the day and night time I hung a knife, arrows, all these around my body, like thorns, tied to my body, my belt. In the daytime I went to rob to other people, in and I went to steal in the nighttime, to other families. But still it was difficult to get food. I tried like this, all the time robbing in the daytime, carrying the weapons, stealing in nighttime. But nothing, nothing.

"So now I have renounced this life, which means the eight worldly Dharmas, and during the past times, in my early life, my mouth could not find any food, but now the food cannot find my mouth." What he is saying is actually that in early life he was seeking, he had so much attachment seeking the temporal pleasures, these objects, but had a very difficult life, could not find. Not enough, not sufficient. Now, having completely renounced this, I am practicing Dharma by completely renouncing life, the eight worldly Dharmas, and now the food cannot find my mouth. That means it is better, and so much. When I am not seeking any more, then so much came to me. People came to offer, so much that he can't eat it. That it is how it happened, it is natural, it is natural.

One thing is because the person who is practicing Dharma itself, renouncing the unsubdued mind, that itself is the best accumulating negative karma—maybe that is true

for some people. Joking. The most pure virtue is the Dharma practice. So that itself, the accumulating good karma, a person experiences the result.

So, how the great meditators, the ascetic meditators, practice, the pure Dharma practitioners, how they equalize the eight worldly Dharma, the four desirable objects, four undesirable objects—they equalize for their mind, they equalize receiving material, not receiving material, it doesn't make any difference for the mind. They are equal. The experience of happiness, they experience of suffering, they equalize this for the mind. Whatever happens doesn't matter. Then same thing, having bad reputation, uninteresting, distressing things, good reputation, whatever happens—it doesn't make a difference for the mind.

And then also admiring and putting down, abusing, whatever is to happen, is equalized for his mind. If somebody abuses, somebody admires, it does not make a difference for him; he is uncontrollably excited or attached, it doesn't make him angry, upset at the person who criticizes. This is the way, how they do. So that's how their life has incredible great tranquility and great peace and is not up and down. Life for us, because we have not equalized this, because we are not facing the eight worldly Dharmas, the life is up and down, all the time. In the morning, the person feels so high, feeling very happy, smiling, kind of can't stop smiling then, round in the afternoon, the person is really, completely berserk. Completely different than he looked this morning. Everyday up and down like this. Having unbalanced mind. So it is very useful to understand how the pure Dharma practitioners practice the Dharma, practicing the ten, Kadampa innermost jewels.

Even to understand this is extremely beneficial for the mind. To know how the Kadampa geshe practice Dharma. What is their very fundamental practice. To find out, to know, even just to know about this, that's extremely beneficial for the mind.

I am just going to briefly mention who is the actual embodiment of the Buddha, Heruka, one deity called Heruka who is the embodiment of Buddha, one high lama, Pabongka Dechen Nyingpo, as he explained with his experience, it benefits for the mind.

The advice renouncing the evil thought of the worldly Dharmas, to practice these Kadampa ten jewels is the best, that should be practiced. You have to practice in order to equalize the eight worldly Dharmas. So how to equalize them? For that one must take the advice of renouncing the ten innermost jewels.

The ten inner most jewels are the four entrustments and there are detailed explanations on this in the *Tibetan Tradition of Mental Development*, the yellow book from Dharamsala. This has got the explanations of each practice. So, if it's not clear what I say, probably when you read this book, maybe can understand better, because maybe the English is better.

So the four entrustment, three vajras, and receiving three things.

Four, the four entrustments. The aim of the mind entrusting to the Dharma—another way of saying, entrusting the beggar. The aim of the beggar entrusting to death. I did not finish. So the aim of the beggar entrusting to death. And the aim of the death entrusting to a dry cave, barren cave. Not a wet cave. Not like a cave that we have on the mountain, wet inside.

Better to explain each one before going to the title.

The aim of the mind, entrusting to Dharma. This time, oneself has this perfect human rebirth, eight freedoms, ten riches, have met the guru who shows the Dharma, who leads one in the path to enlightenment, and this perfect human rebirth is highly meaningful, difficult to find again and it does not last. Death is definite to happen and the actual time of death is uncertain, when it will occur. And at the time of death, nothing benefits. One's own body, material possession that one has, surrounding people, how much one has, reputation, or how much one has does not benefit at the death time. It does not benefit even a small bit. What is the thing that benefits at the death time? Only Dharma. There is nothing else that can benefit at the death time. Not only the death period, but beyond that only the Dharma. That is the practice during one's own life, with this life.

So by thinking like this, nothing benefits at death time, only Dharma. Therefore, I must practice Dharma, make complete determination, like this. This is the thing that benefits, that never gives harm, doesn't cause one slightest suffering, beneficial for this life, and also offers happiness this life and all the future lives, all the time. This is the one that benefits at death, this most critical time. So the others are essenceless. They do not benefit. So only Dharma, I must practice, I must practice Dharma. Make the determination like this. Your main aim, your main plan is to practice Dharma. Your main concern or your main plan is to practice Dharma. That is the main thought.

For instance when there is a meeting about politicians or things like that, then somebody gives lecture. From that person's talk I can figure out what main aim that he has in his heart, in the deep of his heart. His main aim, his goal, I can figure it out from this thought. His main aim is to destroy the whole world. To be the king of the whole world, to gain the power, to have the power over all the people on this earth. That is his main aim. For the other person, to gain power, to overpower all the people on this earth, to possess, that is his main goal. That is his main thought. Similar like this. When one makes a decision like this, your main aim, your aim of is entrusting to Dharma.

[BREAK]

You see the question rise again. The material possessions, even one's own body, one's reputation, none of this benefits, the only thing is Dharma, in this life and all the future lives, at death time. Therefore I must practice Dharma.

Therefore I must practice only Dharma, because the works of this life are of no benefit to this life, or the future life. All the works of this life are meaningless work; however much one does in this life, no one can benefit at death time. The works of this life done with the eight worldly Dharmas, all those are non-virtuous, don't benefit, instead of benefiting they give harm, this life, the future life. They give harm at death time, and much worry at the death time. One has to experience the result, the suffering, in samsara, such in the realm of the suffering transmigrator by carrying the negative karma, carrying the burden of the negative karma, by oneself. Since the work of this life can benefit nothing, so I must practice only Dharma, only Dharma.

Then the question comes, oh, if I practice only Dharma, without doing the works for the happiness of this life, then without having any conditions, the temporal needs...

[end of tape]

...worrying, or thinking like this, "Oh I might become beggar, if I only practice Dharma, without obtaining the works for the happiness of this life, the temporal needs, food and clothing, things like that, to practice Dharma." Then this question rises, you see. So how to make determination. This mind speculating like this, you see, fear rising like this, worries coming like this. How to make the determination, to stop that

It doesn't matter, it is okay, even if I become a beggar, it is okay. It is okay, even if I become a beggar it's okay. By experiencing the hardships for practicing Dharma, by experiencing austerities, that is fine, that's okay. Doesn't matter. I am going to make myself able to practice Dharma, I am going to make myself capable to practice Dharma, even I have to wear very rag clothes, very torn clothes, poor, nothing rich, or nothing beautiful looking, good color, torn, poor clothes. Even if I get poor quality food by begging, then I am going to make myself able to practice.

Then again the question comes, either a question from your mind or somebody asks the question. Fear arising, worry coming. The first aim is the mind entrusting the Dharma. Then the second is the aim of the Dharma entrusting to beggar. Then again fear, worry coming.

Without collecting even a small material possession, food, clothing, like this, if I try to practice Dharma by being a beggar, how can I complete my life, how can I live my life? The question arises. The fears, the worries come. There is no way that I can live my life, complete my life. I might die, I might die in starvation. Or I might die without having clothes, by getting cold. I might die. The question comes.

Then the way to think, the way to make determination, the way to solve this problem, this fear, is to think like this. In many of my previous lives, I didn't have the experience of giving up my life for practicing Dharma. I didn't do this. Oh, it is extremely worthwhile, if I am able to die by practicing Dharma. That is good. That's extremely good, worthwhile.

In this world the rich people, the beggars, all these people, they have to die, the same, they are all similar, they have to die, eventually they all have to die, anyway. The beggar who doesn't have anything, rich people who have everything, they all have to die, the same. I have achieved a great work if I die by experiencing hardships, by practicing Dharma, by experiencing austerity. I have achieved a great work, great meaning, if I am able to die by experiencing the hardships for Dharma. Collecting much material possession in order to become rich, and accumulating much negative karma, it is very difficult to do the work of this life with the eight worldly Dharmas, seeking only the pleasure this life. So with this motivation, with this thought, unsubdued mind, whatever work that one does is negative karma. So with this mind collecting material possessions to gain reputation, to become rich. I achieved great meaning, great work if I am able to die by experiencing hardship, austerity for Dharma, for practicing Dharma.

The person who accumulates material possessions to become rich, let's say he becomes extremely wealthy, successful as planned, with the motive seeking only the pleasure of this life.

He tried so hard to become rich, accumulate so many material possessions, cheating others, telling lies to other sentient beings, with various negative actions, he collected all these things. He did have a rich life, did have everything, good, perfect, big family, good apartment, then what happens? He dies. What kind of life does he have? No mind peace during the life. As he is more rich, more concerns, more worry, then material possessions. Like we see in the West, the very big family, you can watch. It looks like the poor family has more time than the rich family. Even if they don't have so much time, it is very difficult to relax. Extremely busy. So much busy, so much worry. Then having difficulty, having much worry to lose this, to lose the business or the material possession and having difficult times and unable to develop it, to go faster than other people, than other companies. Things like that. Anyway, so many things. Those employees are complaining, the workers, the laborers, are complaining, appealing so much, unable to pay so much a month, this much confusion.

If the person can carry those material possessions with him to the future life wherever he gets reincarnated, in the asura realm, or when he gets born in the preta realm, the animal realm, or one primitive place, if he can carry it with him—but anyway, having all this, having created so much negative karma in many different ways and then at death time nothing good is done to benefit. No practice of Dharma is done, so having a very difficult, unhappy death, much fear. With all those karmas, the non-virtuous karmas that have been collected, not purified during the lifetime, so the person has to experience them in this life and after. At the death time if the person has miserliness, if the person is not practicing Dharma, if he dies with miserliness, while he is clinging, if death happens right away, like that then very difficult ... it is not possible to be born in the realm of the happy transmigratory human being. The turtle example, like that.

Anyway, without talking much. So even if one becomes a beggar, it doesn't matter. However hard it is to practice Dharma, I'll practice Dharma. I'll practice Dharma, even if I have to die, by experiencing austerity. Then I won't accumulate all those negative karmas, and even if death occurs all of a sudden, because I practice Dharma by experiencing much hardship, feeling cold, hot and pain, meditating, experiencing pain by sitting, listening to teachings, then feeling cold and hot, feeling cold in the morning, in the early morning getting up, taking ordination, and then freezing and shaking—experiencing the hardships to practice Dharma. That itself becomes purification. Itself becomes purification. The negative karmas that have been collected from past times get purified. Normally it's like this. How much one experiences, how one bears the difficulty, hardships, one should do the work of this life for negative karma, he eight worldly Dharmas that is all the difficulties, hardships that one has borne.

It's all lost because it doesn't have one single good result, benefit, or happiness. It doesn't offer anything. It is completely wasted. All those hardships, difficulties, doing the work of this life, those are wasted because no one can benefit. But all the hardships, difficulties, anything that one experiences, for practice, all that is meaningful, meaningful. It always has the result of happiness. Itself is purification. In Tibet, like this, in the monastery, the monks, in nighttime, in early morning, it was very, very cold, and they have to debate for a long time outside. They wear very simple clothes, like this, no matter how cold it is. Thousands of monks do this. All those meditations, prayers, whatever experience set up by the lamas who founded the monastery; they chant these prayers for hours, hours, hours, so cold, and then debate. The hands are cracked, wounded, and the feet, and sometimes in the prayer hall there are so many monks and it's so crowded, so hot, there is no where to relax even the feet. In the line of monks, it is so tight like this,

there is nowhere to relax. They have to keep very close, short space, like this. Hours, hours, many hours like that, experiencing hardships like this for practicing Dharma, for studying Dharma, explained by the high lamas, the lineage lamas, lamrim teachings. Purifying negative karma that one has collected in the past times to be born in cold hell, in hot hells.

Similar, similar, here, here, experience all these hardships, having much pain like this, much back pain like this, feeling so cold in the morning, freezing, even though it is difficult, so difficult, in spite of that, trying to take ordination, listen to teachings, meditate, recite. If one has been going through the hardships, feeling cold or hot or things like that, that is very good because the negative karmas that one has collected from past times are purified in this life by practicing Dharma with much hardship, with much effort.

Then also, practicing Dharma, taking ordination, keeping precepts—even if you find it very difficult to keep precepts by not eating in the afternoon, in the morning, but still you try so hard, remembering karma, remember the benefits to yourself. Remember the happiness of future lives, remembering the sentient beings, mother sentient beings—you are one person but the sentient beings are numberless. So remembering that, take ordination everyday, keep precepts, try very hard—however much you feel hunger and thirst—without collapsing your mind, try very hard to keep the precepts. This is real purification. Purifying negative karmas that have been collected in this past life to be born as a preta.

I think we stop here.

The benefits of this present life—there is nothing to compare, anyway doesn't matter. For him this life has great peace, so happy, no confusion in mind with people, no up and down and at the death time the mind is relaxed, nothing to worry about, such as separating from the surrounding, families. Nothing to worry about separating from children, separating from the beloved, the very heart, the beloved ones, the surroundings, friends, or things like that, nothing to worry about separating from material possessions that one clings to so much, nothing to worry about. So happy. Then because one practiced pure Dharma like this in this life, no need to talk about results in the future life. The next future life, that future life, that future life, many future lives, one can find a perfect human body. One can easily achieve enlightenment.

[*Chanting*]

Session 29

As you heard, the aim of the Dharma should depend on the beggar. The aim of the beggar should depend on death. This is not joining to the previous subject that I was talking about but this thought came, relating to this.

This doesn't mean that right away you throw everything out—oh, I must become a beggar to practice Dharma—after one has lived in the West and then after all the possessions. Then you throw out all the clothing in the house or burn it or put it in the garbage and you buy ragged clothes—maybe in the West you can't find shops selling these. Even if you have a hundred dollars and want to buy them. Anyway, then, “I am going to practice Dharma.” You burn all your money with kerosene and then hang

around the city or go to the mountain alone to practice Dharma. With the birds. Maybe if there are monkeys, practice Dharma with them. Anyway, I am just joking.

This I'm sure many people did. This kind of practicing Dharma, I am sure many people did. I think here many people have done this kind of practicing Dharma. On the other hand the young people who are called hippies, do not take care so much of the body. Similar to primitive Tibetans. Not so much concern with the body. Whatever you get, you wear, you don't shave the hairs, just keep it as it grows, as long as possible. Doesn't matter even if it's dirty. Who cares about it? Doesn't matter. Then just all kind of food you get, you eat. Sometimes sleep in the mountain, sometimes, forest where there are monkeys, in sleeping bags. Sometimes in the street, by the road, in the forest. Even if it becomes twelve o'clock, around twelve day time, everybody is running around—you are still sleeping.

No definite home, this is my place, my something, nothing. Wherever one stays, whether one is in a tent or in the house in the guest house, that is sort of home. Not having a definite place. Unlike like other people who have a definite place. Even if they have different places to stay it is definite, fixed, in the seasons, winter or summer they have a definite place for the mind to hold.

Outside acting, outside looking is kind of similar to this. Outside acting is kind of quiet, not having definite place, nothing to hold on, nothing to grasp, not interested in keeping material possessions, things like that. You don't worry so much. The outside way of looking is similar to the ascetic meditator, who basically practice the Kadampa's advice, the ten innermost jewels.

The only thing that is not changed is in the mind. What is missing is the renunciation of the eight worldly Dharmas, that is what is missing. If there is this thought, if the mind is in this state renouncing the eight worldly Dharma, renouncing the desire of this life, then they really become pure Dharma practitioners. Inside also, a very simple mind, not having confusion. Outside looking like that. Then mentally it becomes exactly same as those pure Dharma practitioners, the ascetic meditators.

There is one Italian, who is a monk, and when he was in Italy, before he was communist. He took many drugs and then read the biography of Milarepa. He enjoyed it so much and was interested in getting the great peace that Milarepa achieved. He was very attracted to getting that. He had not met any teachings or any teachers to give him any explanations about how to practice, but in the biography there is much about renunciation. So he thought renunciation means getting rid of the material possessions. So he gave everything to his friends and other people. Then, with the book, he came to India. He didn't have much money, and he stopped in Bombay or Madras with only forty rupees left. He put it under his pillow and went to sleep. Then that was stolen by somebody. His mind was extremely confused; he didn't have a happy life. Actually he didn't receive any teachings on lamrim or the practice of the ten jewels. So there was no method that confusion. So he was not happy. Only after he received the teachings on the lamrim from Lama, then he discovered what he did in the past time was completely in the wrong.

By now I am sure you understood, after all this talking about evil thought Dharma, the actual thing to renounce is not the object of the senses but the confused mind, the evil thought Dharma. That is the creator of these problems, this we should renounce. The

interferer, the evil thought Dharma, which interferes to work for nirvana, enlightenment. This one. So this is what we should renounce.

[end of tape]

Many times in India, previous times, there have been king bodhisattvas. Then in Tibet, in certain degeneration time there were irreligious kings. Otherwise, most time the kings of Tibet, since the Buddhadharma reached Tibet—there are whole stories on that continuity. All those kings were the embodiment of Avalokiteshvara . Then in the present time His Holiness the Dalai Lama. From the very beginning, each one had amazing life stories, which cannot be comprehended by ordinary people's mind. They have given extensive benefit to the sentient beings.

Even in present times, past times, there were bodhisattvas who have been king, who had all the properties, or much material possession, making charity, doing things like this. They become enlightened, they become higher bodhisattva, but they haven't renounced yet, they haven't achieved their renunciation.

So, thinking like this, making determination like this, stops the interference, the distractions which are within our mind, to continue to practice pure Dharma. In order to control the evil thought Dharma, these are the techniques, the Kadampa advice on how to practice.

The evil thought Dharma brings fears, worries in the mind. In order to stop the fear, the worry, and to be able to continuously practice pure Dharma, this is the technique.

The aim of the beggar entrusting to death. I will achieve the great meaning, even if I die by experiencing the austerities for practicing Dharma, rather than in order to become rich, collecting much negative karma and then dying. As explained before, like that, the point is what I was explaining, just before lunch time, at the end of session, then make a determination like this.

So therefore for practicing Dharma, it doesn't matter, it is fine, it is okay. Even if I die by freezing, by feeling cold, feeling hot, by starving, it doesn't matter, it is okay, whatever happens. Anyway I won't renounce the Dharma. Make determination like this. To make this determination, you have to see this point that I have explained before at the end of the session. You have to think about the advantages, how great advantage there is even if one has to die by experiencing much hardship practicing Dharma. The more you understand the advantages, the more you understand, the more you see the advantages that one receives in this life, all the future lives, the benefits that you can offer to the sentient beings by practicing Dharma, the decision becomes stronger. Oh, it doesn't matter even if I die hungry, feeling hungry, feeling cold, things like this, I will never renounce the Dharma. This decision becomes very strong.

That is the aim of the beggar. Even if one becomes beggar, then entrusting to death.

Then again, question arises. The fear, worry rises.

If oneself doesn't have any material possession, anything, then, "I will get sick, I will become older, and even at the death time, I will experience old age and I will die. And during those times, even at the time of death I should have a servant, I must have

somebody to take care of my body. To burn it or whatever. To put it in the box or carve the number of the year on a piece of stone. And somebody to arrange this box, nice box. This kind of worrying. I think even fear coming. If I don't have something, some material possession, surrounding people, I might become old, and during those times, even after death, who will take of the body? Who takes the body out? Worry coming like this. Fear and worry coming like this. Concern like this. Again this thought is clinging to the perfections of this life.

So the technique, the Kadampa's advice, is in order to stop this confusion, this fear, this worry, to think like this. It is not certain that I will live until I become old, sixty, seventy, eighty, one hundred, it's not certain. Death is not certain. Also before death, getting sick, slowly dying, it is not certain to happen like this.

Doesn't matter, doesn't matter. Instead of seeking this, I practice Dharma, and it doesn't matter even, even I die, even I die, whatever happens to my body, even if nobody takes care of the body, the body is left there, in the street, on the mountain. Even if my body becomes like the dog's death place, where the water has dried up. Or the deer's cave, alone, the body full of wounds, smells, like this. Even if it happens like this, it doesn't matter. Without being attached to the pleasures of this life, this body, I am going to practice the true Dharma.

The meditators make the decision, without being attached at all to any pleasures of this life, this body, I am going to practice Dharma, living in the solitary place, so then like this.

There are meditators who, who generate realization of the graduated path to enlightenment, without living in the completely solitary place; living in the monastery, living in the city, like this.

Some live in a cave but have not renounced the eight worldly Dharmas. His body lives in a solitary place but his mind is not in the retreat because he has not renounced the eight worldly Dharma, he is following the eight worldly Dharmas, concerned with pleasure of this life.

The person who is in the city, physically is not in the retreat. He is not in solitary place but his mind is not possessed by the desire of this life, the eight worldly Dharmas. So who is in the retreat? The person who is in the cave, way up there on the Himalayan Mountain, the highest mountain in the world, or the person who lives right in the center of New York City, whose mind is living in the retreat away from the eight worldly Dharmas. Actually that person who is right in the middle of New York, who works there, who speaks, who communicates, who speaks, whose mind is in the retreat away from the eight worldly Dharmas.

The person who is living the cave, whose mind has not renounced the eight worldly Dharmas, is not in retreat, not in a solitary place. Physically he is away from the activity. He stopped working in the farm, he stopped working in the office. But his mind is unable to renounce eight worldly Dharma, so that person is not an ascetic meditator. Even if he doesn't have material possessions.

So the three vajras. The first thing is the practice of the uncaptured vajra, seeking the diamond hard conviction to leave behind any discouragement. This is based on a

decision that nobody can disturb, nobody can change your decision, this determination. Therefore it's called vajra. That thought is very, so strong that nobody can change. One's own parents, or the friends or anybody, however much they insist, do not practice Dharma, do not practice Dharma, nobody can disturb that decision. So for that reason that title "vajra" is given. That decision.

Uncaptured means—the mouse runs, the cat can't catch it. One has renounced this life and the right worldly Dharmas, and no matter how much they ask you to delay, not practice now, you don't listen, don't delay, don't change the mind without any worries of separating from them or attachment. Making the decision, I must, I must practice, I must practice the pure Dharma.

Thinking, "Without letting myself under the control of the evil thought Dharma, I must practice pure Dharma." Make the determination like this. If one is going to a solitary place to make retreat or to meditate then make the decision like this. However much they ask to not practice, to not practice Dharma, understand the benefit, which has more benefit.

You might have heard the great bodhisattva Atisha's life story. He was born as a prince in India. His family had great population and incredible power. In the palace there were twenty-five with gold roofs. His parents wanted his to take the place of the King, and they tried to convince his so many times to take the rank of king and have a married life. They collected all the beautiful girls in the country and made a party. They tried so hard, but nothing could change his mind at all. It was really like a vajra. He told his parents, "For me, wearing expensive brocade clothes and wearing rags is the same. Eating delicious food and drinking blood and pus and eating dog meat is the same. Having a princess and having a mara girl, no difference."

This is the practice of the uncaptured vajra.

The second is living after the shameless vajra. When the person has renounced this life, and becomes a beggar, the question arises, "I will become a beggar, and not have a good place, and have no clothes to wear, and others will see me on the street. They will complain I am poor looking, and lazy, and foolish."

Even if other people say this, or if there is this fear, the Kadampa advice is it doesn't matter what they say. Even if they criticize you the worst, even if they praise and say you are a great yogi, or a devil—no difference. If I don't follow their idea of gaining pleasure in this life, I will lose this fear. Following their ideas is a source of shortcomings. If I listen, and do the works of this life, I will create negative karma. This is distraction from my Dharma practice. I will concentrate on pure Dharma practice, without following the wrong idea. This is what it means to live after the shameless vajra.

Shameless means whatever they say, or criticize, you do not get controlled by them. If you listen and are attracted, you go under the control of the evil thought Dharma and don't get done...

[end of tape]

...whether the body lives in a solitary place or not, in the cave or something, away from city or away from the country, stopped working, stopped the communication with

people, kind of living in a solitary place. Not talking to people, not seeing people, like many of those meditators who live in the cave. Whether one lives like this or not, however, the most important thing is the mind living in solitude. The mind living in the cave, the mind living in the mind, whether body lives in the cave or not. Then, renounce all the meaningless worldly works. As I mentioned yesterday, though it is possible that still some people don't understand, the works of evil thought Dharma, renounce completely. Then try to complete the attainments of the path, the state of, state of omniscient mind. The full enlightenment that can be received in this life. If one is able to do this, then one can achieve the state of omniscient mind in this life. Without need to wait for another life to achieve enlightenment, this can be achieved even within this life.

So one doesn't have to worry, to be scared, doesn't have to worry about dying by famine, not finding food, dying of starvation, like that. Even if one becomes a beggar, renouncing the work of evil thought Dharma, practicing Dharma like this, one doesn't have to be scared. Why? Guru Shakyamuni Buddha himself dedicated the merits for his followers, for their means of living. Those who live in pure Dharma practice, he has dedicated the merit for their means living.

Guru Shakyamuni Buddha said in the sutra teaching, called *Compassion White Lotus*, when he was generating the bodhicitta, he prayed for the sake of sentient beings, "The followers who enter in my teachings, the Buddhadharmas, and wear even four inches of robe, this Dharma practitioner, if he doesn't get food then my having achieved buddhahood has betrayed the sentient beings, so may I not receive enlightenment."

Then also Guru Shakyamuni Buddha himself predicted that in the world in the future, an incredible great famine will happen on the earth, and they will have to make business with jewels for food. They will have to sell that many pearls in order to get that much flour. And even in such a time the pure Dharma practitioners, the followers of Guru Shakyamuni Buddha, will not become poor, empty of food. Even though the rest of the people on the earth will have to cultivate and plough such a tiny field, the size of a nail, "My followers who are living in the renounced life, who are pure Dharma practitioners, won't be devoid of means of living."

Also, one of the Kadampa geshe, the great meditator, said he had never seen a meditator die of feeling cold, of starving, and it wouldn't be heard of in the future. Actually there is not one single story like this anywhere, in India, Tibet, anywhere, that a great, pure Dharma practitioner died of starvation, or cold, or difficulty in means of living. Many of the learned geshe, in the monasteries, if you ask them how do you lead life when you are practicing Dharma, you will find amazing stories. How much hardship they went through, bearing the difficulties of cold, hot, very little food—sometimes even no solid food to eat, just *tsampa*, barley flour that they mix with tea in a bowl. The rich way of eating is with salt and butter. Many of the monks didn't even have butter tea. Lunch, dinner, all the same, whole day and night studying Buddhadharmas, taking teachings, studying, thinking, debating. This is just the monks in the monastery, not talking about those in the caves.

After a few years because of this their knowledge of Dharma develops. In later life, no difficulties in means of living. So much receiving even the temporal needs. Sometimes kind of bored of having so much around.

This is for a pure Dharma practitioner, no difficulty. But for a person who is trying to practice, but didn't make the complete determination, the complete decision in the heart to renounce the eight worldly Dharmas, that person is practicing Dharma on the surface. For that person there are many problems for his mind. So the conclusion is there are no stories of pure Dharma practitioners who died by starvation and things like that. Among, worldly people who only do the work of this life, there are numberless people who have died like this.

Sorry, I missed the peepee break.

If you have saved, you can do outside, after session, all together.

There is not much time anyway, so like this.

If you want to destroy this evil thought of worldly Dharma, the quickest, the quickest, the most powerful remedy, method is meditating on impermanence and death. Reflect on impermanence and death, this is the most quick, instant, powerful remedy, especially to destroy the evil thought of worldly Dharma. This is the essential method, the essence of Dharma, to transform the mind in Dharma. To make the mind pure. I will mention as I go briefly through the outline—the highly useful, the perfect human rebirth which is difficult to find again, will it last forever, without experiencing death? That is not possible. There is no story of somebody who was born and never died. There is not one story. If there were something then the original human beings who lived on this earth should be existing even now.

Why is it so important to remember death? To think of impermanence, death? After the death, even the body is completely destroyed. Even if it is not existing, the mind does not stop. Doesn't cease. It continues. It continues. What it will do, what mind, what consciousness, what happens with it? What it does, what happens with it? This consciousness takes another body. What body it will take? That is according to the action, the karma, that has been accumulated by the person. That depends on the karmas that have been accumulated by oneself. If one has accumulated stronger non-virtuous action, then the consciousness will take the body of the suffering transmigratory being. And then if one has collected the good karma, the consciousness will take the body of the happy transmigratory being, either a human being, sura, asura, like that. So, one gets reincarnated like this. If the consciousness ceases at the death time, then there is nothing, no base, no aggregates, no base to continue to the future life. No aggregates that take another body. There is no connection. So in that way the self does not reincarnate.

I am sure you've heard many times, nowadays, say in America or those countries, many people have written their experiences about reincarnation. I brought one book last year, from California containing the experience of one lady. I don't remember her name, this book was in the library, I left it there. She was talking about her experiences, that she died and her consciousness was able to see her body. All her relatives came in the house, crying and worrying so much. She was explaining the whole situation that happened after she died. She felt that she did not finish her work, I don't know what work, I don't remember. Anyway, she entered back in the body and then she said, at the end of the book, "Now I have, from this experience, I have discovered there is another life after this life. This is not the only one. Not I have realized I have wasted my whole life, working only for this life. Not making any preparation for this future coming life." How she feels upset, having wasted the life, completely Very interesting. Very, very interesting.

Just like talking lamrim. Even very useful for my mind. For my mind that doesn't have any smell of Dharma, very effective, very useful. Like this. I think there are many people who have these experiences.

I saw a small film. I don't think it's television, I think it's a small film somebody has shown, about Sai Baba. This one guy he made some films about him and then some other medium in California. He made some films of the medium speaking. In one film the husband died, was born as this kind of spirit, and entered the medium's body and was talking to the family. Talking to the wife, all the mistakes that the wife did. Oh, at time, you didn't take care of me, you didn't give me this, it hurt me very much—all kinds of things. All the difficulties that they had during their life together. This spirit was talking. Mentioned everything. And then because it was very accurate, the wife could not say, "No, I didn't do." The wife was so embarrassed. She was terribly embarrassed and she was crying. Each time when the spirit was talking, oh, you remember, one time you did like this, like this. You remember? Or one time you harmed me like this. Each time when the spirit asked, the spirit was saying some faults, the mistakes of the wife, you did this, and that. And she was, "Oh, oh" again crying, again crying. Each time when she heard her mistakes.

Anyway, sometimes it is possible also by hypnotizing. Sometimes, a certain person has the karma to remember past lives; not all but certain things. How he died, what was his previous life, how he was killed by another person and the big shock, like that. For some people, it is possible to remember. There are some people doing this I think with a young son, one boy, who was remembering how he killed his father or something like that. He did some horrible thing and somehow he remembered this he was kind of crying, feeling so upset.

[end of tape]

..many things like this. Then not finding attraction, and praise. Thinking of these as distractions, making the decision continuously to do the pure Dharma practice.

Then the next one, keeping the transcendental wisdom vajra with oneself.

There are so many funny stories in Tibet. First a person decides to make retreat in a solitary place; a long retreat, many years, maybe the whole life in a cave, to renounce his life. Then he goes into the cave, and other people, benefactors or friends, give their own ideas and advice. The person's mind is not so strong, so he is not successful. He is unable to continue. Then when he comes down into the village, the work of this life is more and more expanded. The practice of Dharma is merely the mind determination. Keeping the transcendental wisdom vajra with oneself is making this determination. All the works of this life are essenceless. With this unshakable thought of Dharma, you spend your life, equalizing life and Dharma practice. This means if I live ten years, then I practice Dharma for ten years. So they become equal. Not that life is longer and practicing Dharma is shorter. Making the determination to do this until death.

Then there are three things—the first is the expulsion from the rank of the human beings. Expulsion from the rank of the worldly people. One who renounces the eight worldly Dharmas, renounces this life, does not find any attraction in the perfection of this life. There is nothing interesting for him and so he doesn't work for that, doesn't see the perfections this life. All the rest of all the other people in the country, the higher

people, the king, the lower people, they all work for the perfection of this life. So, you see, first of all, this person's way of thinking and the other people's way of thinking is completely opposite. The actions are completely opposite. His actions are done only for the benefit of the happiness beyond this life. To obtain happiness for other sentient beings. Those other people in the country, their actions are done only for the happiness of this life. Completely opposite. Complete opposite. So in that way he's not in that line, he's not in that rank. This person who has renounced the evil thought of worldly Dharma, he's not in that group. Those other people, higher, lower, they don't agree with the work what he is doing. They can't understand his work, his way of thinking.

So this person, this pure Dharma practitioner, by this nature of living, he's expelled from the ranks of those worldly people.

If one action, if one's way of thinking doesn't become different from the common people, who are only concerned for this life and work only for this life, it doesn't become Dharma. If it becomes the same all the time then it doesn't become Dharma. There are only two things left to finish this, the ten innermost jewel.

Reaching the ranks of dogs and attaining the Buddhahood state, attaining the ranks of the Buddha. Just those two left.

However, in the courses, this wasn't explained. Only in the sixth course ... I don't remember exactly, whether I explained all. Unless some books on this might have it, but I think this part wasn't explained before.

So, generally the reason that I am explaining these things, is because one who wishes to practice these things, wishes to do pure Dharma practice, renounce the evil thought of worldly Dharma, needs the Kadampa's advice very, very much. So important, this foundation. Even if we can't practice like this, having the understanding of this is very important, very useful for the mind, especially when the mind is lazy to practice Dharma, in great confusion. Therefore I am trying to explain the ten innermost jewels.

The Kadampa's advice on the ten innermost jewels, in order to equalize the eight worldly Dharmas, the four desirable, the four undesirable. To renounce this life, which means to renounce the evil thought of worldly Dharma. If one understand this, the great yogis, meditators, the pure Dharma practitioners who experience and generate the graduated path to enlightenment, this is basic, like money is the most important thing, your whole life kind of depends on it. Like, in the world, ordinary people see this is the most important thing. The ten innermost jewels is like this for Dharma practitioners. This has been the main tool, the basic tool to stop the difficulties of the life. To cut off the confusion, difficulties of the life.

So therefore this is mind practice. As I mentioned yesterday, mind practice. It's not to practice with only with the body, only with the speech. This practice is mind practice. Mainly to practice by one's own mind. The whole thing is determination. Just a matter of the mind making a decision, that's all. That's all, the whole thing is that. That's the essence.

One decision causes problems; one decision cuts off problems. This is the essence of this practice. So mind only, mainly mind practice. This is the utmost needed practice. Especially for those who do the renunciation ordination. If this practice is missing then

very difficult, even if one take the 300 precepts, or the thirty-six precepts, the bodhisattva precepts, Vajrayana precepts—it is very difficult, very difficult to live in the ordination of renunciation. Very difficult if this practice is missing.

If this practice is missing then one's own Dharma practice becomes very difficult, because the eight worldly Dharmas become so strong.

So one makes the decision to live the life in this way, to spend the life in the practice of this. Then if one keeps this practice, the ten innermost jewels, in the heart, if continuously one practices, one is able to, without hindrances, live in the ordination renunciation—if one is a monk, as a pure monk, if one is nun, as a pure nun.

The last, reaching the rank of the dog. The dog who is kept outside is very quiet, but has a bad reputation. How this dog is so harmful, everyone complains about the dog. For him it's not like having criticism. Then how poor food, clothing—whatever comes, he bears the difficulty. Just leave, just stay with that family, sometimes they give clothes to the dog. Especially, I think, Western people do, I think it's very nice—to keep from the cold. Feeling much concern for the animal. It's extremely good.

However, whatever the family gives, little food or poor quality food, he just stays there, bearing the difficulty, as he can. So like that the Dharma practitioner—not like this, when one is in a comfortable place, when one has found a comfortable place, room, then do much meditation, practice Dharma—when the mind is happy practice Dharma, do something. When one finds good food, when one has enough money, when one has good conditions, then practice Dharma.

Then when one has finished the money, when one ran out of money, just living on apples or sandwiches, like many people have experienced living in New York, and no comfortable place, in a torn house, full of spiders in every corner, or in prison, a terrible place, no heater, cold ground, can't go outside for sunshine...

When one finds difficulties in the life like this, one completely forgets Dharma, the Dharma is completely given up. For months and months, years and years, having a very weak mind, very weak mind. Thinking, I can't do my meditation, I can't do my practice, I have this difficulty, that difficulty, I have this difficulty, so one practices Dharma only very rarely, only when one has a comfortable life.

In that way it is very difficult to do really well Dharma practice, if the mind is not strong; in that way you can't gain realization of the path to enlightenment.

By understanding, by remembering the great advantages, the infinite advantages, by experiencing the hardships of practicing Dharma, as I mentioned yesterday, all this becomes great purification. All the great advantages, all the good result that one will achieve by experiencing hardships for Dharma practice. Remember Guru Shakyamuni Buddha, who spent years living in austerity.

Then remember those former great yogis, pundits, the Tibetan lamas, the great yogi like Milarepa, how all of them who have achieved enlightenment have gone through much hardship actualizing the path. They did not practice Dharma comfortably. Without need to experience any hardship, all the time having a comfortable life, an extremely luxurious life, always eating delicious food, the best clothes, living in the most comfortable place—

they did not achieve enlightenment living life like this. If you have less, remember this. This is very beneficial for the mind, when one finding difficulty to practice Dharma. Remember all the advantages, experience the happiness of the practicing Dharma. Not having concern for food, clothing, reputation. Whatever food, clothing you get, just accept that, take the loss. How much difficulty arises, feeling hunger, thirst, you bear the difficulties for practicing Dharma. So this is what it means, reaching the rank of the dog. However much the dog life difficult, living in that family, even some days even he doesn't get food, he still hangs around the family. Trying to protect. Whatever hardship arises, continue to practice Dharma, without changing the mind.

Then the last ... attaining the ranks of the divine beings. This means attaining the Buddhahood state.

[end of tape]

...and for just common people, really didn't upset. So he remembered this and was crying, so upset.

However the consciousness continues by individual karma it is definite either to be born in the realm of the suffering transmigratory being or in the realm of the happy transmigratory, like this. And so in this life, since one has been reincarnated like this, in different realms due to karma, in order to obtain happiness for the future life, to have a good rebirth, in this life one should accumulate that karma. One should practice Dharma by reflecting on impermanence and death. So by reflecting on impermanence and death, one is able to continuously practice Dharma. Not just one hour, not just one day, not just one month, not just only during the retreat—but continuous practice of Dharma wherever one is. So there is great advantage to meditating on this.

[chanting]

Session 30

The six benefits of remembering of impermanence and death are very useful. Otherwise, again the mind gets confused, you don't know the purpose of meditating on impermanence and death. Then instead of becoming the medicine to cure the disease, the confused mind, eight worldly Dharmas, then it becomes—I think I mentioned ht example of shooting the arrow already. If you are shooting you should know if the animal is actually there or not. You have to focus on the object. So like that, you have to know the object, you have to know where you are going, where you are using this meditation technique. You have to recognize it. We are using the meditation technique, reflecting on impermanence and death, to destroy the unsubdued mind. The whole point is this, you see.

So before meditating on impermanence death, remember this, the six shortcomings and benefits. Especially beginners who haven't meditated so much on impermanence death, who don't understand the purpose, who think this meditation is very ugly... that's not the right term but, bad meditation. Suffering meditation. That person would think, "I want a meditation that makes my mind only happy," not knowing the purpose of this meditation. Usually anyway, we Western people, we like beautiful things, even for the object of concentration, only beautiful objects like flower or like light or something like

that, or beautiful colors, like people's wings. If one does not remember impermanence death, you see, one cannot remember to practice Dharma.

This is something that you should not ignore. It is the real thing, and it definitely happens, it's something that everybody knows will definitely happen. So what happens is, if you think about death, it shows suffering. Even from this way of thinking it shows death is something that is not desirable, it is suffering. If it were a good experience of life people would talk about it. If it were some happiness, pleasure, something like that. People would think a lot about that. But because it is suffering, even people who don't know Dharma, shows it as the nature of suffering. They have no method at all in the mind, so therefore they want to ignore it, because what are you going to do? There is no understanding Dharma, no method, no understanding of the death evolution...

Firstly there is no method in the mind because we haven't met Dharma, because the person hasn't met Dharma. There is no method in the mind—if death happens, if one is in the process of death, what one can do, what one can think of. What does one prepare? Nothing, the mind is completely empty. So you ignore it. So that's the only way. That's all they can do. That's a very upset kind of situation. A methodless way.

Then during life, the person doesn't remember death. Even if the thought of death comes, he tries to ignore it, tries to quickly stop it as quick as possible. Then because it causes fear when you think of the death, future, what one is going to experience, there is no method in the mind to deal with it so the person doesn't know, no method to stop the fear, to control the fear, nothing. So the person doesn't think of it.

It is like this in the beginning, during the life. Then after some time, when the body becomes more decayed, gradually finishing, the senses gradually becoming weaker, finishing, when you get cancer or when you get some disease, when there is not so much time is left, and the body has no control, the mind has much worry, so much fear. Oh, I might die soon. At that time, this is of no use. At that time it is useless. There is no time to practice the method. During the lifetime when you are well, when you are healthy, you did not practice, didn't try to meet the teaching, or did not practice, like this.

So this is how it is happening with people normally. In the East, West, people who don't practice Dharma, if you do like that, then there's no use. During the lifetime when you have a lot of time, when you are healthy, mentally, physically healthy, when you have the opportunity to practice, to make any preparation, if you do nothing, it is completely a waste of time. In the West, people who haven't met Dharma, who don't know Dharma, and don't want to practice Dharma, even if they think of death, what's the use? What's the use? What's the use? No use. Why no use? Because by being aware of death and rising fear you want to do something for death, make some preparation, check what can be done to stop this, to have a happy mind at the death time, or to check out what causes death and rebirth. Is there any way that one can be free from the cause of death and rebirth, from the circle? Even if the person has the fear he doesn't check these things. He doesn't understand, doesn't check like this and doesn't check if there is any method. He doesn't want to understand. For instance, the birds outside, during the lifetime they don't use. So however much fear they have over there, what can be done? What they can do? There is no possibility to communicate. You can take Dharma to them. What can be done? There is no possibility, because they have taken that body, there is no way to communicate. They have no intelligence to understand Dharma, so it's limited. So what I am saying is, the main point is this. Do you understand? For one who doesn't want to

practice Dharma, who doesn't want to know about Dharma, who hasn't met it, who doesn't know, then the fear of death is of no use. No use. Just completely useless. He doesn't make the fear useful. You see why?

We, who have met Buddhadharmas, who have a little bit of understanding, who have the opportunity to practice this, by meditating on impermanence death, the fear that rises they control. They use that as a tool to control over the fear, to not have fear at all. To make the cause of the fear not exist in their mind. Like, when you have an operation, surgery, it stops the great pain, great suffering that one will experience if one doesn't do the surgery, the operation. If one doesn't do that one cannot recover and the life will be shortened. So you might feel some pain, to have that surgery. But that becomes a method to stop that great problem, that what one might experience later.

The meditators, as great Milarepa said in his teaching, from this you can understand, "I was scared of death and escaped to the mountain. Now, I have realized the face of the simultaneous born, mind is empty. It's empty. I have realized the face of this simultaneous born mind is empty." Anyway, what he's saying, "Now I have realized the nature of the simultaneous born mind empty. Now, even when the death comes, I have no upsetness. I am not scared at all."

So, like this great yogi meditator did, the skillful wise people during the lifetime remember death. Death is definitely going to happen. Being aware of that which is definitely going to happen in the future to oneself. They use this fear that rises as a tool. They use it to practice Dharma, to destroy laziness, to destroy the eight worldly Dharmas, to practice Dharma. Then that, that way, to practice Dharma, to accumulate the extensive merit, purification, they generate bodhicitta. Then they generate absolute bodhicitta. Then they realize the absolute nature of the self. Then whenever the fear and death comes, there is not one single fear. It doesn't cause one tiny, slightest fear in the mind. Even when the great death happens. The mind is extremely happy.

So the whole thing, the fear that rises from meditating on impermanence death, is used to control and destroy the fear. The fear is used as a medicine to stop the fear. So in that way, there is no fear. By meditating impermanence death as the fearless meditators, the Dharma practitioner follows the path, and as he generates the different levels of path, the path of preparation, the right-seeing path, for him it is impossible to be born in the realm of the suffering transmigratory being and there is no fear at all. He has become an aryan being or higher being. The absolute Sangha, real Sangha. The absolute Sangha.

This started from meditating on impermanence death and the fear is used like medicine to control the eight worldly Dharmas, continuously practice Dharma. This makes it possible for the practitioner to achieve all those graduated paths to enlightenment. Then, like this, the skillful wise person, during the lifetime remembers and tries to be aware of impermanence death again and again.

So, you see, when he is in the real time, experiencing death, he has no fear. The mind is extremely happy. Not even a doubt, not even a doubt. "Oh, I might go ... oh, what will happen to me if I die now, what will happen?" Uncertainty in the mind, you are not sure. Not even a doubt like this. So calm, with great confidence in mind, the mind is very, very relaxed at death time. Without having any worry. With great happy mind the person, the wise Dharma practitioner dies like this. It doesn't cause worry to other people. It doesn't make other people so upset, terrified. Also it causes other people's devotion to rise,

because at death time he is amazing, due to the power of his Dharma practice. That person died differently from normal people, from ordinary people, differently. So instead of it becoming a cause to worry other people, to make upset other people, terrify other people, it makes everybody happy and devoted.

[BREAK]

From today, making preparation for death...making preparation is more important than making the dam, making walls very thick walls around the house. On the mountain there is a big lake and there is a danger that it will overflow. This big water might come out and it will take away the whole village. In the summer time or next year there is a danger that this will happen. And then before that, making the walls very thick to protect the property...

First of all what I am saying is this. If there is danger like this for the water to come down, to wash away the whole village, whole family, it is important to do something, to stop this danger. You can't say definitely after five years or you can't say definitely summer; it's not sure when it will happen—it will explode out of the water.

Like this it is important to make the preparation, even from today, for death. To make preparation, the happiness, perfections for the future life, from now. This is important. To prevent the difficulties, the sufferings of the future life and to receive happiness, perfections of the future life. You make that preparation. That work starts even from today, now.

Like that example, making preparation for this happiness, perfections of future life is more important, this is much more important than making preparation to stop that water. I think I mentioned already once before, but you make preparation for death, meditate on the lamrim and purifying negative karma that has been collected, then do the practice of accumulating merit, meditate on impermanence, death everyday, then there is no upsetness, whenever the death comes—morning, night, afternoon, middle of night, right at twelve o'clock. Whenever it occurs, no upsetness, no difficulty in the mind. If one is ready for death like this, if one is able to make preparation there is nothing to worry about. Even if you're meditating here and water comes, washes away, destroys, causes death to oneself, that doesn't make one born in the realm of the suffering transmigratory being. That alone doesn't make one born in the lower realm.

If the negative karma is not purified, then there is danger, if one didn't make preparation for death, didn't purify negative karma, this can make one be born in the realm of the suffering transmigratory being, to fall down, but otherwise, if one is ready for death, made preparation, then whatever happens, even if somebody kills you, even if the police shoot you, whatever happens, whatever conditions of death, nothing causes you to be born in the realm of the suffering transmigratory being. According to karma one gets born in a pure realm, or finds the body of a happy transmigratory being, perfect human body. So what I am saying is that it is as important to prepare for death as to stop the water coming in.

Also it is not certain whether the water, explosion, will happen first or whether death will.

One thing I want to tell you is this. One thing that you should understand is this. Meditating on or hearing about impermanence death, meditating on the sufferings of those other sentient beings, pretas, naraks, animals, if this causes to fear—if, let's say, if there is no reincarnation, no other life coming after this, what's the point of worrying? If there is no life coming after this then anyway, you are not going to be born as a narak, you are not going to be born in the animal realm, preta realm so what's the point of worrying?

If I tell you how much this orange is suffering, or you are going to be born as this, you are going to reincarnate as a car, then terrible suffering of hunger, thirst when the fuel runs out, so much hunger, thirst, so much pain, going on the road, and when the person drives the car for many miles, exhausted, feeling so hot, very warm, so hot, then when the tires break, the heart is broken. When the wheel is off, then leg is broken. When there is an accident, when the engine, whole engine is broken, the brain is broken. You will be scared if I say that. You are going to reincarnate to a car. You are going to be born as the earth, then people will dig you, and you will have so much pain, incredible, unbelievable pain, like pieces of the skin taken out, taken with tools.

When they build houses, very heavy...

[student]

It doesn't mean it is popcorn. You don't get born, you don't become popcorn, *that* I can put signature. You don't get born as popcorn. You don't have to worry even for one second. But inside popcorn I can make signature, okay? Anyway I am joking. I am joking, you understand?

Anyway I am not going to talk so much, that subject I think I finished. That's not true, you see, so what's the point of worrying about this? What's the point of having fear, because of this. This whole talk is not true. It doesn't matter how horrible the person says it will be; it's not true, so what's the point to worry? So if there is no reincarnation, what's the point to worry about all these things? What's the point of having fear? No worries at all, no one single reason. This is just stupid, being scared of something which is not true. Anyway, that doesn't make sense, that's nonsense; that is nonsense.

So now, there is reincarnation, and if there is a possibility, if there is a way to completely control the fear, to make the fear non-existent, if there is a possibility, if there is a way to control this, to make this non-existent, then try the method.

If there is fear then try the method, if there is a possibility to stop always experience of the circle of death, to make impossible the rebirth in the lower realm for oneself. If there is the possibility to never be reborn in the realm of suffering transmigrators, then why not try it? Why doesn't one try the method, if there is possibility to control our fear. If there is no method at all, if it's kind of fixed, there is no possibility, there is no method to stop the cycle of death and rebirth, again what's the point of worrying? There is no use of being worried about this. There is no use, being scared of it. There is no use if there is no method at all. If it is kind of fixed like this then, then what's the point of worrying? There is no point, having fear of this.

If there is a method then try to understand that method, and practice, practice and use that method to pacify, to make non-existent the fear, to make impossible the rebirth in the lower realms, to stop the circle of death and rebirth, this sufferings.

For instance the huge Rocky Mountain, in one's village, lets say, next to one's own house—there is a huge rock, and one is worried oh this is not gold, this is stone, worried so much, having so much fear. What is the use of this? If there is a method to transform that stone to gold, you do it. If there is no way, no method to transform it into gold, then what's the point to worry that is not gold, not gold, stone.

Then if there is fear, that shows that as long as one is not free, one hasn't receive the stability; as long as one's mind is not in the state that should never be reborn in the realm of the suffering transmigrator, not having full confidence, not having received this path, if the cause to be reborn in a suffering realm was created by oneself then the fear comes. If there is no cause created then there is no reason for the fear, there is no reason, no reason. No reason. No reason. No reason.

Those who have received this path, the higher beings, these higher bodhisattvas, who have received the path of preparation, who have accumulated the path, for them, there is not one slightest fear, because they don't have the cause to be born in the lower realm and they don't get born there.

Similarly, the person who has received confidence, who knows when death comes, who has full confidence that he is going to be born in a pure realm, where there is Buddhadharmā, where there are Mahayana teachings, who knows that he is going to find perfect human rebirth, has not fear of being born in the lower realm.

Like we do every morning, begin each session all time with the mandala offering, do prostrations, seven limb practice, those basic practices of accumulating merit, making peace—if there is a method, then one should practice the method and make noise at the fear, that's all.

Actually you have already meditated on impermanence death before, you were guided, I believe you meditated on this. However I still want to mention this also. When I was in Australia the first time, I met one Theravada monk who was talking about how there was no such thing as narak and so forth. He said this was an ancient teaching, not relating to modern sentient beings. Even though there are quotations, whole sutra teachings about it, explaining karma, the causes of each realm, not having faith and devotion in the teachings. Because of this one can't understand how karma works, and he finds it very difficult to explain to other. So then because one cannot explain, one says like this. There is no change in the teachings according to the level of people's mind. If the people check up, one who understands all the Dharma, geshe, learned lamas, those who have studied, if you check up, if you debate them, then you can understand...

[end of tape]

From the person who has wrong understanding of Buddhadharmā, from that person you get wrong understanding.

And also like this, any subject of Buddhadharmā, on karma, reincarnation, all these things, if one, if one asks, if one debates the learned geshe, that learned lama who made these studies, who understands well Buddhadharmā, quotations, readings, all these things, all these issues debate—anyway, I am not going to continue.

Anyway, so nobody can debate anyway with this learned one. If you talk with the learned geshe, cannot justify.

However anyway, these things, are labeled, the narak, merely labeled. If it is the heaviest suffering in the six realms, the beings who experience the heaviest suffering are called narak. That is the level of narak. The conclusion is this. We can't put a signature whether you'll experience such a life before death—if the house the burned and you are inside of that, difficult to escape, can you put the signature that you will never experience this in life?

After death, animal rebirth, narak, preta—if one carefully and deeply thinks inside, one cannot see at all whether the consciousness really ceases at the death time or it continues. So there is no way to put signature.

Anyway, my conclusion is this. From the heart truly we cannot say that I will definitely live, that I will definitely live this year without dying. So even if we are not sure about reincarnation, whether one will reincarnate in the realm of the suffering transmigrator or not, just like normal people in this world, even though they are not sure whether they are going to live or not this year, still for many years they plan. So is it worthwhile? It is skillful, it is worthwhile, to make preparation. To practice Dharma, to make preparation for the happiness of future lives. It doesn't harm one in the slightest. That's the whole conclusion.

So anyway, you keep this in mind. I am just telling this for your benefit. In order to prevent the wrong conception, that's all. So keep this in the mind and then, think. In regards to reincarnation, in the beginning I talked—actually I really don't know Dharma—but I said just a few words, so you think, check, check if it's true or not. Anyway ... I stop here.

[Chanting]

Session 31

Just one thing that I did not finish yesterday. The last part of the talk.

Actually, to real Western people, what we want is first to achieve enlightenment. First we achieve omniscient mind, then practice Dharma. That's what it looks like. First achieve enlightenment, omniscient mind knowing everything, then practice Dharma, then try to understand karma then have faith in karma. In refuge and karma.

The way we expect is like this. We don't expect the cause that leads to there, but at very first, right away, without depending on effort, without depending on any cause, instantly the mind becomes enlightened. All of a sudden you switch the light in the dark room.

Or if there is some phenomena it should be known by me, I should understand that. If there is some existent knowledge of other people, absolute, I should realize it before. I should know it. Similarly like this, if there is something, I should know. I don't know that, so it doesn't exist. I didn't hear, I was taught in school, like this. The personality of our mind is like this, complete upside down. Not checking whether such things exist or not, if there is such an omniscient mind, and what is the way to achieve that, not checking that.

Without depending on the cause, wanting to experience the result. So like without planting the seed in the ground, the apple tree, expecting to get apples, fruit, right away for lunch time.

By making charity, one receives great enjoyment. By stealing material possessions, by being miserly, one receives rebirth in the preta realm, or even if one gets born as a human being, one has difficulty with material conditions. One will have a poor life, in means of living.

Doing actions with ignorance, having degenerated the precepts, meditating on the blank. Meditating on sluggishness. Meditating on mental fogginess, keeping the mind on that state for long time. Oh this is so blissful ... things like that. Then with the careless mind, with the negative mind, calling other people nicknames. You're eating like a pig, or dog, things like that. These cause one to be born as an animal.

If we have clairvoyance, if we had foreknowledge already, from our side, that is something else. We don't have that. From our side, we don't have that knowledge, to see clearly the future. From this karma, this is the result we will receive. We don't have the omniscient mind like Guru Shakyamuni Buddha, we don't have the fore knowledge to be able to see clearly and explain cause and result—from this cause this result will be this; from this cause the result will be this. Like Guru Shakyamuni Buddha, like the arhats, like the great bodhisattvas, those who have great psychic powers, those who have great foreknowledge; they can explain. Like Guru Shakyamuni Buddha explained to each sentient being that he met on the way, the benefactors, who offered alms.

From our side we don't have any of this, we don't have omniscient mind, we don't have even foreknowledge to be able to see these things and explain. Then, because I don't see that, I can't understand this. I can't see, I can't understand how this will happen, from such karma, result like this. That one can live life without the unsubdued mind, without attachment, without ignorance. How can this be possible, how can this be possible? It is not my experience. I can't understand this. By that reason, one shouldn't have faith in those things. Any existence such as karma, which one cannot comprehend, until one clearly understands the whole thing, the whole existence, until one receives the omniscient mind, until one fully understands all these things, all these existences, which cannot be comprehended, all this Dharma, if one is going to wait until one has clear understanding of all these existences, all these Dharma subjects, all these paths, which one cannot comprehend now, which one cannot see now, it will never happen. Then nothing happens. Nothing gets done, nothing happens.

[end of tape]

Until the clear understanding comes in the mind, then that way nothing gets done.

However, it is not object of my knowledge, I can't see and I don't want to check up, I don't want to check up, I don't want to check up, I don't want to trust, I don't want to have faith, in what is explained in the teachings by Buddha, I don't want to have faith in what is explained in the books, in the scriptures, this story that happened in the past time, I don't believe. This author of this book died a long time ago, passed away a long time ago. I don't believe it. Because it was a long time since it was written or the stories happened in the past time, what happens is this. That person doesn't believe any of these

things. He does not believe any past stories, anything that happened in the past times recorded in the book, by those people who passed away, whom he did not see, who passed away, many years ago. He does not believe it at all. Same reason.

What Guru Shakyamuni Buddha explained in the teachings, I can't see this clearly, it's not object of my knowledge, it was a long time ago, he passed away, or an old story, something like that. In that case, same thing, many of those stories, like the scientifically explained evolution of this earth, stories of the families, stories of our countries, all the past stories that happened and are recorded in the book by previous people who do not exist nowadays, we should not believe at all. Anything that is going to happen in the future, since we do not know if it is true, even if that changed the world, if it's not the object of one's own knowledge, we should not believe. We should only believe now what we see here around with our eye. Not past, not future, then cannot check. Cannot have any faith, any belief in those things.

Because of the same reason. Why we should believe? Because of the same reason, in those normal stories, what people talk about in the future, explain in the book in the past, things that happened, those stories of the person or country, all those things that are recorded in the book—they are not the object of one's own mind, so why should you trust in the book; it doesn't matter whether it is true or not. Same reason.

Like the parents of our parents had a diary, and they wrote about the countries they traveled to, everything they did, all the stories, their life experience and so forth in the book. Only the book is left; they don't exist. So we should not trust. We cannot remember, can't see clearly, so even if it is true, why should we believe in it? We should only believe in the present things that one has seen in this life.

Somebody who wants to practice Dharma, then how to do? Oneself doesn't have any power to understand so we have to rely on somebody who has understanding, his explanation. We have to depend on that. If we do not accept at all, then nothing happens to the mind. In that way, it doesn't become the method to free oneself from samsara, you see. From samsaric suffering, anyway, from the confused mind.

So, so we should depend on the right explanation that is given, explained by Buddha, Guru Shakyamuni Buddha who himself went through the path, who was an ordinary person like oneself, and then followed the path, the teachings that were shown by a Hindu gurus, who had had the experience of actualizing the whole path. With his complete experience of the path, his omniscient mind fully seeing the whole existence, conventional truth, absolute truth, or the all obscuring mind, without one single mistake seeing each single karma of sentient beings. Seeing the result that each single small karma brings.

On the subject of karma, the intelligent ones receive the realization of karma by reflecting on reasons, without needing to check for a long time. By reflecting on reasons faith comes, and then for the lower intelligent ones, for understanding to arise is difficult. In order to receive the realizations and to have clear understanding, they depend on the explanations of Buddha and then purification and accumulating merit. Otherwise it is difficult for them to understand. The method is to accumulate extensive merit, make the extensive practice of the purification. By doing this, the obscurations become thinner, thinner, thinner, thinner, like the dust on the mirror, that can't give a clear reflections. Similarly, your mind is not clear. As you clean the dust on the mirror more

and more it becomes thinner, thinner, and the mirror can give more and more reflections, clearer, clearer reflections. The more and more one does the practice of purification, accumulating merit, then the obscurations become thinner and thinner, and the mind becomes clearer, clear, clear. It is easier to understand Dharma and to generate the realizations. Like that.

Of course we Western people find this subject difficult, of course, there is no question. Even for the Tibetans, generally it is a difficult subject.

Anyway without talking much, we all have different level of mind. Like here we have all kinds of different level of mind—for some people, all the Dharma, all the teachings, all the explanations of Dharma, whatever is explained, the person does not find new, he finds no difficulty in understanding, in having faith, and understanding. So easy, so easy.

For some, even the whole lamrim teaching, even the whole Buddhadharma text is read, is explained for him, all the volumes, all the texts, all the sutras, all the tantras, even if the person himself has memorized the whole text, the whole commentary, the whole thing, if the person is not a fortunate person, even if he can recite very well from the heart, still there is no faith in the karma, no faith in the teachings, no understanding, no feeling for it.

There was one who was always competing with Guru Shakyamuni Buddha in India, who had memorized pages of texts of Dharma books, as much as an elephant can carry on his backside, but had no faith and no real understanding, no feeling, just able to say the words. All this depends on accumulating much merit. If the person hasn't accumulated much merit, because the fortune is low, there is difficulty, even if there is intellectual understanding, he has memorized the text and so forth, it is difficult to feel faith. It needs background, foundation, accumulation of much merit. It depends on foundation, like building a house. For the person who easily gets a feeling for it, understanding comes very easily, and person has accumulated more merit—that's why he finds it easier.

Keep what I said in the mind and check up. It might not be completely useless, unworthy to remember, wasting time, it might not be like that completely, not if you keep it in mind.

When the Buddha was going for alms to one village, a girl from a family offered food to his begging bowl. Then he predicted, "From this good karma you will receive such-and-such a result in your future life." So this girl felt very strange because what she offered was nothing, very little food and Buddha said, "from this good karma, at such and such a time, you will be born as (I don't remember the name of the buddha), you will become Buddha, in this world." The result of that karma was becoming enlightened. The cause is nothing, just a very little amount of food. At first she couldn't believe, couldn't imagine this, she thought, "He is complimenting the benefactor, just making talk, to please the benefactor because he got food. How can he say I shall become enlightened by making this small offering?" She couldn't figure it out so she complained to Buddha about it. Then Buddha asked her, "Is there a seed you plant that grows into a tree, having an incredible number of branches, growing so big, reaching very far—is there no such thing—have you not seen this?" She said, "Yes, there is! I know there is a tree called *nayaduja*, it has so many branches covering a big area." Buddha said, "No, there is no such tree." She replied, "Of course there is, this is my experience!" Then Buddha said "Yes, and your

good karma of making this small offering to me resulting in your becoming Buddha, enlightened, is *my* experience!" So you see, nothing to talk about. The doubt is cut off.

So you should remember this is the experience of Buddha. The experience of misery in our life is such-and-such a result of karma. A good experience in our life, enjoyments, is because in previous times we created good karma. I think that's all about this.

If one doesn't remember impermanence and death one doesn't remember to practice Dharma, one cannot practice Dharma. Even if one is able to remember Dharma, if one does not reflect on impermanence and death one is unable to practice. Even if one likes to practice Dharma, "Oh Dharma is good, I *like* to practice Dharma, Dharma is positive, it's a good one," one remembers Dharma, "But first I will go back to the West and spend three years, I have lots of time, I will live until 80, 90, maybe 100 or more, 103 or -4 or -5, I have lots of time. I want to practice Dharma but first I will go back to the West, maybe have six children then enjoy the life for six or seven or maybe ten years, then slowly I can practice Dharma. The children will have grown up and can look after themselves, so then, after 28 years I might get some time for myself to practice Dharma." Like this delaying, "I am going to practice Dharma next year." Next year comes then again next year, the next year comes then again next year, like this. By being under the control of the evil thought of worldly Dharma, seeing more important the work of this life than practicing Dharma. Practicing Dharma is good, but first do the works of this life—like this.

In that way, if the person does that, it doesn't get finished within one year, and again more and more one does the worldly work, more and more it doesn't get finished, the plans get bigger and bigger, never get finished, then every time, "I must finish this before practicing Dharma," always time goes like this. Dharma doesn't get practiced as one doesn't get the opportunity to practice Dharma. Those are the mistakes of not remembering impermanence and death. If one remembers Dharma as positive and good, one never finds time to practice.

Like many of the students say in the West, the people who study, live there, complain, "Oh I have no time to practice Dharma, I have to work, do this and that." All those things are the mistake of not finding time to practice Dharma but finding lots of time for holidays...

[end of tape]

...if I die right now, if I die with when I am creating negative karma, with anger like this, with this unsubdued mind if I die now, it is definite, it is certain that I'll born in the realm of the suffering transmigratory being. You visualize the result of the karma, you visualize. You visualize, the hot red burning iron ground or large kind of pot, burning water, the result of karma. Then by creating the karma of rising anger, and thinking, "I might be born like this," visualize this realm. Then question oneself whether I want to experience this or not. Then the mind says, no I don't want to experience this, therefore I mustn't create this negative karma. I mustn't accumulate this negative karma.

Also, think, it's uncertain that I won't die within this hour. So I might die in this hour, so what's the point of doing this argument, fighting, what's the point of this getting angry at this person, what's the point? There is no point, no point. No point. First of all, it's uncertain that I won't die, within this hour. Secondly I am accumulating negative karma,

which makes one be born as a first-stage narak. So there is no point at all to get angry with this person. No point. I'm cheating myself. I am cheating myself. I am defeating myself. I am defeating myself, I am cheating myself completely.

Think like this. Very good. As soon as you remember that, the anger goes away. The uncontrollable anger goes away. Goes away. The uncontrollable pride goes away. The ill will or attachment becomes less, it disappears. So in that way you don't accumulate any more negative karma. It does not continue. So your mind becomes very much relaxed. Relaxed. Suddenly your mind becomes very calm, very kind. Very kind. So peaceful. All of a sudden there is great change in the mind, great tranquility in the mind.

So in that way, because you changed your mind, you become relaxed, and also your face changes. This helps other people, it benefits the person. It makes the other person feel surprised. It helps his mind also. Remembering meditation techniques like this, when the mind is such a problem, is extremely effective for one's practice.

Anyway, so remembering impermanence death is highly meaningful, at the beginning of Dharma practice. This makes the Dharma pure. Dharma practice, pure Dharma practice. It has great advantages like this. Then especially, at the time of death, with a great happy mind, one is able to die.

[BREAK]

For the great Dharma practitioners it is like that. When the death occurs, the mind is extremely happy. Like when the child is going back from school, returning home for holiday, like going for a picnic in beautiful park, so happy to experience death. For those high lamas, like that, if possible, like that. The mind is extremely happy.

Or even if that is not possible then as a middle Dharma practitioner we should start. Not having difficulties at the time of death in the mind. The mind is so comfortable, so comfortable. There is great confidence in the mind that one is not going to be born in the realm of the suffering transmigratory being. The mind is confident, so much relaxed. Not having any caution. Not having doubt. So comfortable having full confidence, inside your heart there is full confidence that one is not going to be born in the realms of suffering transmigratory being.

If that is not possible then not having fear at all at the time of death. Remembering death impermanence should at least make this possible. This is the lowest one.

Again, by trying to create good karma, this perfect human rebirth is found finally. Then again not being careful during this life, not making this life meaningful then, using this to accumulate negative karma and go back to the lower realms doesn't make any sense. There is no meaning why we have taken this body. This is meaningless. Being born as a human being has no meaning. If one makes one's life meaningless, it becomes meaningless.

So you see, if one makes it possible to use this perfect human rebirth to practice Dharma—in the lamrim book, if you read you will find eight qualities. Like Atisha, like Atisha, like the great yogi Milarepa, Aryadeva, Shantideva, like that. A good body, qualified with eight things.

Then the realization that has been generated in this life continues in that life. Then again, if enlightenment is not received in that life, one takes another perfect human rebirth, by meeting a perfect guru, then again practicing the rest of the path. Then like this, gradually, receiving enlightenment. Practicing Dharma continuously, then taking the perfect human body. If you can do this, continuously, this is a great achievement. Then there is great meaning of this perfect human rebirth is it.

Death is definite. There is no place in the world where one will never die. There is no place to escape. Even if one escapes, even if one goes by rocket, goes over the moon, or the sun, there is no way to exist without experiencing death. There is no place that can stop death. Even if one hides under the earth, or goes to another planet.

In the past there was fighting in India. So one king called Samgyal who wanted power tried to kill all the member of the caste which Guru Shakyamuni Buddha was born into, the Sakya. It's such a long story, doesn't matter, just the essence. One of the arhats who had incredible powers tried to hide the Sakyas from the king. So he took a Sakya to a higher planet. And the king killed all the others on the same day, but the one he took away died too. His karma was finished. He had only that much length of life to live, so even though he reached a higher planet, he died.

I am sure if there were a place where you can't experience death scientists would have found it. Nuclear scientists would go first. Also there is no medicine at all to protect one from death.

No matter how much physical strength, material power one has, nothing can prevent death. Even the elephant, having an incredible strong body, when he dies, even though normally his body is so strong at death time, he feels very poor. Even the tigers who look kind of very fearful looking, when death happens, the whole body becomes kind of contracted. They become poor looking, suffering, very poor looking.

Even the person who is very strong, very fat, incredibly fat, magnificent looking. Even if he can stop trains, cars, with big muscles, who can lift up very heavy iron, at death time, he becomes very poor. There is no power, no medicine, no place to escape from the death.

And we cannot add additional life. Life is continuously ceasing. If one is going to live for sixty years, if one is now thirty years old—thirty years are finished. We can do nothing with the past. There is nothing to fix up. There is no way to go back.

Anyway, so there are thirty years left. If I am going to live for thirty years, I am now thirty years old, that much life is gone. So thirty years. That has a certain number of months, countable, a certain number of hours, a certain number of weeks, a certain number of days, a certain number of hours, and a certain number of seconds. So there are a certain number of seconds from now until the time of death. There is a certain number of breathing, breathing in and out, heart beating, heart thumping. This is not going to function all the time like this, forever—there is a certain number, then it will stop. So like that.

So now, this second of this life is continuously changing. Seconds finish. Life is finishing so quickly. So quickly. Without stopping, without breath. Without break. Continuously finishing.

Meditate like this. The longer you spend the better. It's not profound or anything but it's a very effective meditation, to make the mind peaceful. Very useful to be able to practice Dharma. If you try stone in the space, the stone continues, without stopping in the space, even a second...

[end of tape]

Even if one wants to do meditation, but there is time is used for something else so there is no time left for Dharma, for meditation. These are the mistakes of not remembering impermanence death. It's the fault of not remembering impermanence death. So before generating the realization of impermanence death, when one is not meditating on impermanence death, not reflecting all the time on impermanence death, one spends time on the worldly work but very little time in practicing Dharma. By reflecting continuously on impermanence death, there is no time for worldly works. The person does not find time for worldly work, the works for the eight worldly Dharmas, there is no time for that. There is plenty of time to practice Dharma, even living in the city, even working, same life, the mind is changed, but outwardly the same. So there is no time to create negative karma, no time to work for the evil thought of worldly Dharma. So then it's like this. Complete ... it's purely the mind.

[Chanting]

Session 32

Even if one is trying to practice Dharma, one is unable to practice purely. That is also the shortcoming of not remembering impermanence death. Even if one is trying to practice Dharma, it does not become pure Dharma. That is not having the strong thought of impermanence death, that it might happen today.

Even if one wants to meditate, or even one try to make offerings, make prostrations, even of one is trying to do something it becomes the service, the work for the evil thought of the worldly Dharma; it doesn't become pure Dharma. Just kind of doing something but in the heart is very strong desire, thinking, oh, if I do this, if I give offerings then people will think I am very good, I am a very good religious person; they will think of nice things, they will think of me, they will tell other people that I am living in the West, but still I am practicing Dharma. Or he will tell other people that I am doing meditation sessions every morning, he will tell everybody, all my friends. If you carefully check up in one's heart, it doesn't pure Dharma. There is something in there. It got poisonous, beautiful food but poison. Carefully check up, it's mixed with something, the motivation is not really clean.

When there are a lot of people around, in somebody's house, people who studied Dharma, you get up in the very early morning, and kind of meditate, without moving for many hours. Pretending that I am meditating all the time like this. You want them to think that I am such a good meditator, expecting that they will tell other people, that they will think of me like this. That kind of thing.

What one is practicing didn't become Dharma. All the daily life actions, whether you meditate, whether you make offerings, whether you make prostrations, whether you do some kind of different action or not, eating, drinking, sleeping, making business,

cleaning, cooking food—not becoming Dharma. Not becoming Dharma. This is the mistake of not having the strong thought thinking I might die even here. Not having this strong thought of impermanence death.

As I told you before, for people who don't practice Dharma, then this thought, oh I will die any time, is nothing special. What prevents us from doing Dharma is thinking, oh, for sure I will live for several years. This conception of permanence. When we get up in the morning, we get up with this wrong conception. For sure, for sure I will live for a long time, for 60, 70 years. Oh, I am not going to die soon. You get up with this, you always go to bed with this.

This, even if you listen to this, if you don't practice Dharma, if you listen to this wrong conception, then one single practice doesn't get done. Until death occurs nothing gets done, no Dharma practice gets done. This wrong conception continues until the moment that you experience the car accident where one has to finish one's life.

After one hour, you go shopping outside, it is time to finish one's own life by having a car accident, but while you are in the house, just before going shopping, when you are getting ready, there is a very strong conception for sure, I will come back. For sure I will buy all the food from the supermarket and I will certainly come back home and have a beautiful, delicious lunch with all the family. This, this conception is very strong there. This continues until the moment of death

If one has generated the realization of impermanence death then whatever action that one does, the normal action, the mind is different, you but the work of this body is the same. So after having generated the realization of impermanence death any action becomes Dharma. No difficulty in practicing Dharma, after one has generated the realization of impermanence death. So easy to practice Dharma, difficult to create negative karma. Complete opposite

Now, you see, now for us, as we haven't generated the realization of impermanence death, it is so easy for anger or attachment to arise, to give harm to others, to accumulate negative karmas of body, speech, and mind. Even if we want to control, uncontrollably it rises.

But after having generated the realization of impermanence death then no difficulty, so easy to practice Dharma. So easy to keep the mind in tranquility. To overpower this unsubdued mind.

The great yogi, Milarepa said, "By having generated impermanence I conquered the mara of the laziness. Whatever action that was done becomes Dharma."

Then the bodhisattva, such as the highly realized lamas, such as Lama Tsong Khapa, whose holy mind passed away with great attainment, for them even each single breath, breathing out, in, becomes work for other sentient beings. It becomes the great work for the sentient beings.

So therefore, remembering impermanence death is extremely important. Especially if you want to practice Dharma, if you want all the actions to become good karma. If one doesn't remember impermanence death, then one never makes preparation for the happiness of the future life, one doesn't practice Dharma. Then one accumulates much

negative karma, only being concerned for this life, thinking that I am going to live for a long time, like this. Then the person never tries to make purification of negative karma. Then what happens at the death time, when the death occurs, at very end of the life, instead of dying with a very happy mind, with a very satisfied mind, at very end of the life one dies with great fear and worry. With tears coming from the eyes. In a very poor situation, with a very poor mind. All those mistakes of not remembering impermanence death, not having practiced Dharma.

If one remembers the impermanence death, it is highly meaningful, because in that way one finds the body of a happy transmigratory being in the future life, one obtains happiness in future life, and then also in that way then one achieves nirvana by following the path, then one becomes enlightened by following the Mahayana path.

How it is powerful, remembering impermanence death, it is like an atomic bomb. Arrows and other small weapons can't destroy the whole thing, they can destroy some things, many things, but they can't destroy the buildings, the mountains, the city. However with an atomic bomb one can destroy so much—besides people, one can destroy the whole mountain. That is how powerful the meditation on impermanence death is, in order to control the unsubdued mind, to destroy anger, attachment, ignorance, the wrong concept, permanence, pride—many of those unsubdued minds.

By remembering this, by meditating on impermanence death, while you are under the control of this unsubdued mind, anger or attachment, when one is not remembering the remedy of impermanence death, the confusion that one has is then like Mt. Meru, like a huge mountain. Like a huge and solid rocky mountain. So incredible, huge, incredible big problem. But if you meditate on impermanence death, right after that hour, minute, that big crisis that you were believing so strongly before, like a huge rocky mountain, is completely cut off. Completely cut off. It suddenly becomes nothing, nothingness, nothingness, nothingness. Then, then you might laugh at yourself. Oh, oh, what was I thinking before? What was I thinking before? I was in a complete hallucination, it was nonsense. What I was worried about, what I was scared of, that was nothing, nonsense, nonsense. You will find that it was very childish, doesn't make any sense. It makes oneself laugh, inside.

When the mind has great confusion, when the mind is in a state of very uncontrollable attachment or anger, something like that, relating to somebody, or the other person is disturbing you, causing you to get angry, after some time there is danger to fight, to become very violent with the mind, then second with speech then if that, if that becomes worse, with body, very violent, killing each other.

So if one is able to see like this, you see, very good. You bring your mind inside. The person is continuously arguing or beating you—then you hook the mind inside and think, “What am I doing. Oh I am creating negative karma,” try to recognize that.

[end of tape]

This is like the result of karma, the narak realm, the burning iron ground, then each second becomes closer to being born there, to going to the state. Like that.

This doesn't mean that you are going to be born in the naraks; it is a method to control and pacify the unsubdued mind, to destroy that. That means it's a method for that.

Also one thing about the general suffering of samsara, this time I am not going to talk on those things, in this course, like in previous times. The eight sufferings of human beings are as it's translated in this—there is not much detail there but the general idea is given, the meditation on the sufferings, the eight sufferings, like this. So this time I am not going to talk on those things, because there is not much time and also if possible I want to talk more on the graduated path of the higher beings.

Probably a little bit on the refuge, a little on refuge. If possible a little bit on karma. Like that. More on the graduated path of the highest beings.

Relating to the morning, the motivation for the morning, the ordination, for those who haven't heard if somebody has recorded or made notes then one can read. If one can understand the general sufferings of samsara, it will be very effective for the mind.

I like very much to play together. Like football playing, but sometimes it's not so practical because then much time goes in that. There are many other people who don't have those kinds of problems, and so it wastes time for other people and also the subject doesn't get finished. So there is discussion time separately so if you want to discuss, then discuss in that time. If you have things to ask individually, in private time then you can discuss. If there is something that I know, I will just keep quiet.

[chanting]

Session 33

It is not certain whether oneself will definitely will be alive all day, or not. By remembering the uncertainty, then without seeking anything, the perfection of this life, think, I must achieve enlightenment for the benefit of all my kind mother sentient beings, therefore I am going to listen to this profound Mahayana teaching.

At the beginning of each meditation, as I explained at the very beginning, how to do the meditation on the perfect human rebirth, meditate on the difficulty, then impermanence death, also when you are meditating on the shortcomings of samsara, as I explained in the morning before the ordination, first you think of the difficulties, thinking so far I have not been free from the sufferings of samsara, by what mistake? That is because I haven't generated yet the realization of the difficulties of finding the perfect human body. So I must achieve enlightenment. therefore I am going to meditate on this, then you meditate on the difficulties of receiving a perfect human rebirth, like that. And then at the end, after you check the difficulty, then you do the fixed meditation. After you do this analytical meditation, keep the mind in that state, feeling that find like this again is extremely difficult.

Then after meditating on this, you see, it's very good to make the determination how one is going to spend one's own life, in the graduated path to enlightenment, especially the bodhicitta. To make progression this year by year, month by month. I must make progression in this. Train my mind in this path, especially bodhicitta. Make the determination to generate the realization of bodhicitta in this life.

After meditating on the evil thought of Dharma, make the conclusion, the determination—it's very good, very effective for mind, that I have received many rare,

many precious things come together, this one time. First the perfect human rebirth qualified with eight freedoms, ten riches, and having met the teachings, the Buddhadharma. Not just Buddhadharma but Mahayana teaching, which is rare among the Buddhadharma. I met this. Also the virtuous friend, the teacher showing the path perfectly, without mistake. Then also I have intelligence to be able to recognize what is positive, what is negative, or what is to practice, what is to be avoided.

Some people are very intelligent in the works of this life, but when it comes to Dharma, when it comes to teaching, then it is very difficult, so difficult to understand. They are not smart in Dharma, like a dull knife, kind of not sharp. I have all these things, I have many precious things come together; how can I waste this perfect human rebirth which is difficult to find again, by allowing this to come under the evil thought of Dharma? Then, make the determination. Even today, even a hour, even a minute I won't let myself under the control of the eight worldly Dharmas. I won't give up myself to the eight worldly Dharmas.

Make the determination to make following the evil thought of Dharma, each day less. The works for the evil thought of Dharma less tomorrow than today. Less today than yesterday, then less tomorrow than today. This is the way to overcome the eight worldly Dharmas. This way makes the mind better; in each month then, in each year; makes the mind better next year than this year. Then also make the determination to practice bodhicitta, without wasting this perfect human body. Make the determination to not give up oneself to the evil thought of Dharma, to practice bodhicitta, without wasting this precious human body. After you meditate on the evil thought of Dharma then also it's very good to make the determination like this. Then after this one meditates on impermanence.

Again think, the mistake that I have been experiencing in samsara, not being free so far is because of not having generated the realization of impermanence death.

And all the actions become work for the evil thought of Dharma, because of not having generated the realization of impermanence death, you remember this mistake. Then you meditate on impermanence death.

So if you really want to practice Dharma, if you're really seeking Dharma then it's so important to meditate as much as possible on impermanence death, to read the teaching that contains the teaching on impermanence death. Read and meditate, and during the session meditate or even during the working time, remember impermanence death. Frequently remembering impermanence death is the most important thing. It is extremely important.

As I explained, there is no additional life, what is left is very short, very short, very short. Probably shorter than how long we lived so far. Not certain.

So anyway, without talking much, how the seconds go so fast. You talk about when you are talking picture and you talk about thousandths of a second or, many hundredths of a second, like that. Very good to relate that to life, how quickly it finishes.

The seconds get closer and closer to death, like this. So like this one is constantly running toward death, without stopping even for a minute, even for a second, like this. From this morning until now, how many seconds have gone from the life? How many seconds

have finished? You are that much closer to death. Whether one has accumulate negative karma or not, however, meditate like this.

Then the example, like stones falling down from space on the ground, on the ground. Visualize the narak realm, hot red iron ground, then, as each second finishes, then getting closer, closer, closer to the hot burning iron ground. This is very effective for the mind.

Especially in order to abstain oneself from accumulating negative karmas, it is very good to remember this. Then if you see some people captured by police, some criminal people, put in a car, we see the police driving, taking the person to the place where he will be punished, where he will be shot. When you look at that car, when you look at that person, you are incredibly upset, you see them as very kind of terrifying, very fearful even to look at it—kind of unbearable to see the person. On the way however much he is surrounded by people, even all the people in the country, offering, giving presents to him, delicious food, billions of dollars, lots of cars, airplanes, boats, shops, supermarkets, clothing, jewels, and however many beautiful girls dance for him—he doesn't find attraction, because there are only three minutes left to live. Even if people say very nice things, how good he is, giving honey, cheesecake in the mouth, chocolate, jewels—there is no attraction. Each second he is closer to the danger of death.

It's very useful to visualize yourself in this example. Then you see how one feels.

[end of tape]

Maybe one can ask the police, oh I have to make peepee, you stop. Can we stop for a minute? When one's life becomes close to the death there is nobody we can ask, please, could you stop a minute, I didn't finish my work, could you wait please. So visualize yourself in that example, then use that example for life.

We are not in the car now, but life is no different. Even if we are sleeping on a comfortable bunk, huge bed, large bed, or sleeping, eating, dancing, having great excitement, playing, one's own life is exactly like example of the criminal person who is taken by the police car. Continuously getting closer to death. Finishing all the time. Like that.

If, after death, we will find a good rebirth then it is a little bit better. But if one is not sure, then getting closer to death, that suffering realm, it's very short, just like lightning, just a flash, like that. Then finished.

When death occurs, what appears to one's own mind is like lightning. Such a short time.

So therefore, there is no reason to be attached. No reason. No purpose to cling to the surrounding family, material possession, whatever great enjoyments there are. There is only a short time left to live the life, no reason to fight, no reason to argue with anger. What's the point of fighting for such a short time, in such a short life? Life is incredibly short, like this, so what's the purpose of clinging too much? First remember the example, then be aware of the present life.

Sometimes when I talk the words do not come together. So anyway, if you understand the essence, think how it's similar. Life becoming shorter and shorter, like this. So if you understand the essence, that's the most important thing, even not exactly, word for word.

Many people who say very nice things to us, so much reputation, interest, admiration, giving material possessions or things like that, think that there is not so much point, no purpose, no reason to cling.

One's own family, sister, brother, all these things, father and mother, came from very different places, from past lives. Some came from animals; some came from preta; some came from narak; some came from the realm of gods, some came from human beings, all different. Like here we have gathered, just exactly like this. We all came from different places, just gathered here for a short time in this beautiful apartment. Just exactly like this, exactly like this. How many families we have, even together, living together in one house, is for a short time, short time. Previously, each of them came from different places, from different realms. Then, taking the human body, they gathered together like this for a short time. Then again they go away. Individually they go away. Then, according to their karma, how they live their lives depends on each individual. Some go in the realm of the preta, animal, narak, human being—according to individual karma, like this. They all separate away completely. Just for a short moment they are together. Soon this gathering is finished.

Soon, this place becomes empty. In a year, after three years, all the people here now living in this tent talking, discussing, getting angry each other, nervous at each other, anyway, after three years, all this finishes. There is no way to meet each other again.

Probably the names are left. Out names, and maybe stories left in a book. But nobody will see each other. As they travel in the world, on this earth, to meet each other, everybody left completely. They might talk about that monk Zopa, the crazy things that he did, all these things. How he lived his life, all that. People talk, only use names. We can't see the actual person at all, no way to meet at all—only the name is used.

If it is written in the books, people talk about, it is in the records, in the books. Even after some time it will be completely lost many times.

Now we here gathered with this body for a short time, just like, just like the fly. When there is dirt, when there is a treat leftover, the flies come there—enjoying the feast. They are together like this, busy like this, after a few seconds they all go away in different place completely. Before they come from different place and now after a few seconds they leave, one flew that way, one flew this way—exactly like this, such a short time.

Then the family is missing each other. Also the dry leaves fall down from the tree and they're on the ground for some short time, and the wind blows, and for a short time there is a bunch of leaves then suddenly the wind blows them all away, all scattered. For a short time we are together like this, then soon our karmic winds blow away. We are completely scattered. Not only the separation from this place but completely blown away in the different realm, without choice, by the karmic winds, in the six realms, all the time, circling round.

Our being born this time as human beings, together with the other people in the city, in the family, is like a one hour football match. First of all the people come from kinds of different places, and have much excitement during that short time, noise, anger, all these things, the mind being extremely busy. Some are kind of happy, some are angry, all kinds of things. There are so many things happening during the one hour, then suddenly all is

gone. Just like the dream, all gone. Just exactly like that, exactly like that, like people who came for meeting, people who came to see a movie, people who came to watch the football match, like that, we human beings came from the lower realms to see a football match, to watch scenery, for sightseeing. Just for a very short time.

As Guru Shakyamuni Buddha said in the teachings, all the three realms, the realm of desire, the realm of the form and formless are impermanent, like the cars in olden times. If you look at the dance of the transmigratory beings, death and the rebirth, it is similar. Finishing the life of transmigratory beings is like lightning in the sky. Like the waterfall from the cliff. The nature of our life is exactly as Guru Shakyamuni Buddha said.

Suddenly a cloud appears like a human being. Then relating to oneself, having taken this body, if you watch the cloud, it changes, in each second it changes. Gradually it disintegrates. It becomes lighter and lighter, lighter and lighter, thinner and thinner. Then while you are looking at it, while you are watching at it, it doesn't last. It is changing. Like that, even if we are suffering, even if we are enjoying, having great excitement, life is just like while you are watching the cloud, constantly moving, become closer to disappearing.

Within that life, we are so busy, completely concentrated, so busy with the work of this life. Always having the wrong conception, oh I am going to live long, then life is gone, it is finished, life is finished, while we are spending the time finishing the work of this life, one after another, one after another. Like the ripples of the water, one after another it comes. Then one day, unexpectedly, thinking I am going to live long, for many years many years—if you are writing, without having completed the writing; if you are talking, without completing the work of talking; if you are building a house, then without completing the work of building—suddenly, death happens. While one is eating food, without finishing that, death happens suddenly. Then the whole life just finishes. However much you do, the work of this life is never finished, there is no way to complete it.

Then in world the people who do not practice Dharma, the life of the worldly people, how it goes. Always spending time, something is not finished, something is not done. Always, with worries, things like that, experiencing hardships all the time. Then while the person is spending time like this, life is finished. Then he reaches the future life. It is similar to the dance of the transmigratory beings, death and rebirth. It's like the lightning. All the time it is like this. When we watch the world, all the time it is like this.

That child is born, but it's dead the next day. That man was working yesterday, finished his University study, has found a job, got a degree, everything, today he dies. Yesterday he found a million dollars, he was making such big plans to travel East, West, by airplane, by going in the car—and that night he died, not existing. Suddenly he has left. Yesterday the person was very healthy, nothing wrong, very healthy, very beautiful, enjoying in the sunshine at the beach, yesterday. Today the body...

[end of tape]

... taken from the house, taken from the room. And taken to the cemetery. The body is surrounded by flowers, relatives throw flowers, and that person was having great excitement, laughing, joking like this but after one hour you hear, oh he is dead. Then somebody comes along in the house, in the room, that friend called John, you hear he is dead from a heart attack, something. Then, the other person says, oh I saw him just

before, I saw him just before at his house, I had a cup of tea with him and we made jokes; so nothing was wrong, he was very happy. We were talking about where to go next weekend for camping. We were making plans, beautiful plans. Then surprise. Oh, he died. All the time we hear these things. Suddenly things change like this. Like Guru Shakyamuni Buddha said, lightning. It is there now but then it's gone. It's finished, in this moment, like this.

Session 34

So therefore we should feel happiness, having joy in our practice, having the conditions to practice Dharma.

For instance, the gentleman in America, in California, what's his name? Reverend Jim Jones. If you were one those people, by now it's finished. This incredible, unbelievable number of people, 900 people drank poison and they all died, they all killed themselves. First of all he drinks himself, then let everybody drink poison, asking everybody should we all die together. The parents can't take the poison first themselves, because the children would be left there you see, so the mother gives the poison to the child first. When the mother was giving poison to her child, first of all, she couldn't understand why this has to be done. She questioned herself, what have I done? An incredible question about karma. They don't call it karma but it is kind of an incredible question for mind—such a terrible suggestion, having to kill the child. She couldn't understand.

It was announces like this and all the people among that group volunteered. Then this mother gave poison to her child, and then afterwards the parents died, husband and wife, the sister or brother—what's the use of dying together, grabbing the body like this. No use really, no use for mind, just suffering. Because of clinging, then like this, they died together like this, keeping their heads to each other, touching each other, like this, and between father and mother, the child, all dying together. Physically together, but after death nothing helps. It is a very terrible suggestion, one person killing 900 people.

In India a long time ago, one person killed 999 people and wore the rosary of their nails. This happened because he met the wrong guru. I don't remember the whole story. That guru's wife was jealous of this person, something like that, and she inspired the guru, her husband, gave bad advice. She disliked the person who killed 999 people, and the guru told the man if you kill 1000 people and make a rosary out of the nails then I will give you my profound secret teachings. So he killed 999 people, like this—it's a long story. It's one of the stories of how Guru Shakyamuni Buddha subdued sentient beings who had accumulated unbelievable negative karma.

The very last person that was left was his mother. So he was about to kill his mother. He thought, if I kill my mother I won't get food, because he gets the food from his mother. So he had to make a decision. Either get the teaching, kill the mother. If he kills the mother then it becomes one thousand. So he decided if he didn't kill his mother, he wouldn't get the profound secret teachings. So better to kill the mother. Then Guru Shakyamuni Buddha manifested as one monk. He was walking so slowly on the road, he was not running. But the other person was running. He was running so fast to catch the monk, Guru Shakyamuni Buddha, having a knife in his hand, he was running. He was trying to catch him but he couldn't. So he asked Guru Shakyamuni Buddha, please stop. Please don't walk. Guru Shakyamuni Buddha was walking so slowly somehow. Guru Shakyamuni Buddha said, if you stop, I'll stop.

So it became a teaching to him. If you stop, I will stop. However fast he tried to run, he couldn't catch. Then Guru Shakyamuni Buddha told him, if you stop, then I will stop. He was kind of very surprised. Guru Shakyamuni Buddha was saying to him, if you stop creating the cause of suffering then the result of suffering will stop. And he understood, he realized, as it was the right time to subdue him.

So then afterward he had strong repentance, having accumulated negative karmas, and he was very surprised, much devotion arose in his mind, then he took teachings from Buddha and afterwards he entered the path, generated the mind of renunciation of samsara, then he became an arhat. He completely purified all the heavy negative karmas. This just happened because of the story of that gentleman in California. So like that.

He accumulated the incredible negative karma, 900 people were killed and then not only that, they were obliged to drink the poison, so besides killing 900, he led them to create the negative karma of killing themselves. If you in that group who died, the human body that was received one time, was completely wasted, ended up in a very terrible way. The bodies are buried there in the ground, having some names written, however the consciousness is somewhere else completely.

During their life if they have been not harming others, if they haven't accumulated much negative karma, then it is a little bit better rebirth, otherwise generally very difficult. By now completely changed, the consciousness has taken another body. The family cannot recognize this our son, or father, or husband.

This story about the arhat is part of the shortcomings of samsara, that nothing is definite.

The mother was born as a dog to that family because of being attached to the family—at the time of death she died with that frame of mind. The father, because he used to catch fish all the time from the back of the water, was reborn as a fish in the water pond beside the house.

When I travel to those countries, like Thailand, we don't have to travel very far but, I think many times, it circles round. People in that country who catch fish, animals, turtles, the animals that are used for food, which are kept in the water, in the box, in the restaurant, the hotel, all those things. During their life, people live on those animals, then they themselves die, and are born in the same water, eaten by another one, become food for other people.

We can't recognize the family. Maybe due to karma when those people go to catch these animals, they catch their parents, father, wife. They can't recognize each other. The animals cannot recognize the people, and people cannot recognize the animals; they don't have the clairvoyance, foreknowledge, to understand that they were relatives like this. So it happens is a very upset situation. It changes the life. It brings you to another body, so you can't recognize.

So therefore anyway, this information is the teaching on impermanence and death, things like this.

When we are watching television every night, many people die by disease, by explosions, fire, by shooting each other—so many things like this. By car accidents. All the time we

see in the newspaper, every night we see or we hear, all those teachings, advice on impermanence death. In New York they have a newspaper that each week reports how many people died; they have the whole list of people who died. For the person who meditates on impermanence death it's extremely good to see these things, to hear these things.

For the one who does not practice Dharma, it becomes suffering, it becomes useless. Those are lamrim teachings, on impermanence death.

Then the changes of the seasons, all these are teacher showing impermanence death. The sun has risen this morning but then it is getting closer to passing away, to setting down. All those, all these things that you see just round here are impermanent, the teacher and teaching of impermanence death.

If one knows how to look at those things, then one can look at the changes in the water. In summer there is a big river but then after some time it dries.

All of a sudden this hour, the whole space is covered with the clouds, then suddenly it's all gone away. All these changes show us impermanence.

Actually, all the information that we read in the Time magazine, that we hear from other people, what we see in the movies, in the TV, if one knows to how watch none of this becomes a cause for attachment, building attachment, or building anger, or ignorance. If one knows how to watch all these things, if one knows how to listen, how to look, all this become meditation on lamrim. Meditation on the graduated path to enlightenment. The newspaper is full of meditations on the shortcomings of samsara. From the beginning up to the end. It's very clear. Nothing definite. There is nothing definite, samsaric perfections, the relationships, nothing certain, it is full of that. You see. Then dissatisfaction. The shortcomings of samsara, dissatisfaction, then again there is a lot of information on that, so much on that.

The shortcomings of samsara, having to take a body again and again. Also it talks about birth, the suffering of samsara, becoming higher, lower, so much.

The movie or the TV or the newspaper that you read is full of that information, the sufferings of samsara, those changes. The rich one becoming poor, then the higher person become low. The important person becomes unimportant person. So many things. Also there are meditations on the shortcomings of not having a helper, shortcomings of samsara. This meditation is always there.

One can relate it also to the eight sufferings. What you look at with eye, what you hear with your ear, always you can put in lamrim. Always you can relate to lamrim.

If one thinks this way, the whole thing becomes a meditation on lamrim. And actually, for the person who meditates on shunyata, who understands how to meditate on shunyata, for him whatever what he sees, what he hears, what he touches he can use to meditate on emptiness.

[end of tape]

... without having time to practice Dharma in your life, checking the past time, from the birth, since you were born from the mother's womb until now. Anyway it's finished, the time is past. There is nothing that we can do. Even though it was wasted, there is nothing we can do with the past time.

Then the night ... so ... let's say thirty years, so half of that, fifteen years are gone ... half of the years are nighttime. That is nighttime. So oneself is thirty years old, so for fifteen years we slept, we spent time in bed, sleeping. So, no time to practice Dharma. That's extremely difficult, that's extremely difficult. The times that we practice Dharma, if we do practice Dharma, is only daytime. In the baby time you couldn't practice Dharma, because the mind was a baby. But even in the day, we spend most time in the distractions, and the times where we really practice Dharma, if you put it together, is a very short time. Only a few days. So now, that's all, finished.

Then it is difficult for the whole day's action to become Dharma. You don't try to transform it into Dharma, and the unsubdued mind is strong, so strong, it controls. It controls oneself, and it is very difficult to spend the whole day practicing Dharma. Like that.

So then getting closer to death, even during the lifetime without having the opportunity to practice Dharma continuously. For those who didn't get to practice Dharma at all, they die without having practiced Dharma. For we who are trying to practice Dharma, life is getting closer to the death, without having the opportunity to continuously practice Dharma.

The conclusion is this—meditate on impermanence, by following these outlines—death is definite, remembering those points, no place, power, medicine can stop it. And then remember there is no extra life, that what there is becomes shorter, and dying without having the opportunity to practice Dharma. When you meditate on the last one, being aware of this, you should make the determination that if you have thirty years to live, you will practice Dharma for that long. Try to make it equal. The point is to make the determination, to make strong determination. The make whatever life is leftover equal with the Dharma practice. You make the determination to do less worldly work, more Dharma practice.

So after meditating that death is definite, the conclusion is I must practice Dharma. Meditating on impermanence is to benefit you to be able to practice Dharma, to benefit the mind. To be able to pacify the unsubdued mind, so think like this. The conclusion is that I must practice Dharma. Make the decision like this.

If you don't feel this decision, if the mind has doubt, think of the continuity of the consciousness, this is not the only one life. Meditate in that way, on the continuation of consciousness.

Justifying reincarnation, there are infinite reasons. There are logical reasons, there are infinite reasons. To justify no reincarnation, one life, there is not one single logical reason that proves it. However if the mind doesn't see the decision that I must practice Dharma, if it can't think like this, doesn't see this as important, then think of the continuation of the consciousness, the reincarnation that I mentioned before. I don't mean just believe like that, but you check, check, then think that death is certain, and the time of death is not certain. Remember the three reasons.

Generally the life of people on this earth is not definite. Particularly in the degenerated time. On other continents, I think I mentioned already before, they have a definite lifespan. All the people live for one thousand, or for three hundred years. They have this result of karma. But here it is not definite. They die only when they become old age, it's not definite. Right after conception, dying, so many like this. That living being has no opportunity to come out, no opportunity to develop the body, no good karma to live the life with that human body. The consciousness took place in the mother's womb for a few minutes then it left.

There are incredible numbers dying in child time, in baby time. Even if previous times the people could live for 200 years, still not definite. Particularly in this degenerated time life becomes much shorter than those former fortunate times.

As we mentioned before the five degenerations of life, there are more hindrances to life, so generally the length of the life of the human beings becomes much shorter. It is also good to meditate like this.

Many people plan to live for thirty, forty years but without having the opportunity to live that long, they die. Before they become old as expected, having lots of wrinkles in the face, the color of the skin changes, holding a stick in the hand, shaking, so many of them die.

There are many people who came to the East expecting to return to the West and enjoy the life. But they die, before reaching the West, before reaching one's own country. By an airplane crash, like that. Anything is possible, think of it like that. As it happens for others, it can happen to me, can happen, who knows.

The first time one goes in an airplane, no doubt, I must for sure reach my home, for sure. There is the strong conception of that I am going to live a long time, certain to reach the home. But life can finish in space, while one is traveling in space.

Many people go to work in the morning expecting to come back in the evening time at four o'clock, to have a party, to have a good time, meeting with friends, and without having time to come back the person dies in a car accident, on the way. There are many people like this. All the time we see, we hear. I can't say, no. It can happen to me.

Meditate on dying like this on the way to the office, without completion, planning to finish tomorrow, having left there without completing the letter, whatever job.

Also many people are going for a party, they arrange for a party, then they went outside for shopping, like this, and died by car accident. They have everything fixed, they call everybody, send invitation to everybody, all the friends, all the people in their life, then suddenly the person dies. The party did not happen. Everybody has to cry, everybody's mind is upset. Everybody gets a shock. This can happen to me.

Many people get sick, they go to hospital to have treatment. Then on the way in the car, life is finished.

All those things can happen, it is not certain. Then many patients at the hospital expect to go back home, to completely recover and see everybody and have a good time. Many people die trying to come back to home. Like that, it can happen to me.

Then there are also many people who have arranged to have a wedding tomorrow, completely finished everything, planning to have a really good life, with that husband or with that wife, a happy life, planning like this, believing like this; the person made new clothes to go to the wedding, everything is decided, and all of a sudden the death occurs. They didn't have time to do the wedding. Also like that can happen to me.

While one is in the university, in the school, while one is studying, some degree, certificate whatever it's called, without having time to get it, one can die. Even if one has found, one has got the degree, without having the opportunity to do the job, to find the job, then death occurs, like that. There are so many people like this; it can happen like that to me.

Some people make a project to build factories, houses, things like that, and without having the opportunity to finish this, death occurs. That can happen to oneself. Somebody starts to write his own life story. Then without having time to beautifully complete it, nicely complete it, somewhere in the middle death occurs, suddenly death occurs. He didn't have time to complete it. There are many people like this. This can happen to also myself.

Some persons, doctors or nurses, give medicine in the mouth, and while the medicine is in the mouth, the death occurs. This can happen to oneself.

A person reading a book, without having time to complete it, the person dies. There are many people like this. The book has some mark, some paper, in between. Like this, it can happen to me.

There are also people, some students, who were planning to come for the meditation course and they died on the way, like that has happened.

One girl from California, she was devoted, she has one husband call Bob, anyway I don't remember the name, there are so many like this anyway. It doesn't matter. When I was in California for the first time she was driving from her house, I think two minutes drive or something, very close, in the very early morning for the ordination. She divorces her husband at that time—he ran away with another girlfriend. So anyway she was planning to come to Nepal and go to lots of retreat. She was thinking about this in the car. On the way, when she reached Thailand, somebody gave her a drug injection, and she was thrown in the river. After a long time the police found her body.

There was one young Australian boy who planned to become a monk. He planned to go back to Australia and make all the arrangements, then come and take ordination. He made his robes. On the way to Australia, in Madras or something, he died. Some hindrance occurred in his mind—he jumped from a building or something like that.

So then like that.

Just recently in California, after the course finished, the car broke in the jungle where the retreat center was. The road was not so wide. The car fell off the road and the girl fell in

the street, her body completely unrecognizable. I am sure she had some plan in mind, to go somewhere and do something and come back. You can't say that won't happen to me. Maybe this year, next year, can't say.

Many people while they are writing letters to the friend, without having time to put any signature down there then they die. Death occurs. Then the correspondence stops, after death.

[end of tape]

Even without having time to finish completely, the will, what to do with the money in the bank, the property, while he is talking, the person suddenly dies. There are many like this. This also can happen to oneself.

So it is not certain whether the tea in the mug will finish first or whether life will. Also the rice on the plate and life, which will finish first. Life can finish before the rice. Uncertain. Can happen. Will the clothes we are wearing now or our life finish first? Will they tear first or will our life tear first? Will the food we bought and stored in the kitchen finish first, or will our life? The peanut butter or our life? It's uncertain. There is a danger that life will finish before the peanut butter.

Meditate like this with the material possessions.

The conclusion is, it is uncertain—therefore without planning and working for tomorrow, it is worthwhile to work for the future life. This is very logical. Death will definitely happen. When it will occur is uncertain. But the future life is definite. Either tonight, after one hour, tomorrow, the day after tomorrow, after five years, after ten years—it's just a matter of time. So it is worthwhile to make preparation, to practice Dharma.

[Chanting]

Session 35

Expecting to be able to control the unsubdued mind easily without needing to spend much time or have much patience, thinking, I tried very hard, I meditated, I did retreat, not having much patience—it's hopeless and I'm giving up. This is a mistake. Thinking I have spend three years in retreat, and it didn't change my mind, if I was building something for three years I could have done so much. Expecting it to be so easy. Within one, two years, three months to be able to control the unsubdued mind, to be able to cease the unsubdued mind and karma.

Finishing the four hundred thousand prostrations, mandala offerings, Vajrasattva mantras, refuge, and then thinking, oh I am still the same, maybe this practice does not really purify. Sometimes instead of the mind becoming more subdued, compassion becoming greater, renunciation becoming greater, and less anger, and more devotion, and refuge—it becomes worse than before doing the preliminary practices. Heresy, wrong view arises. The explanation of karma is not true, the mind gets worse. This is due to the unskillfulness in practicing Dharma, and not having strong will, or powerful, extensive heart and mind to practice Dharma.

With great will, as I mentioned before, from beginningless previous lifetimes until now I have been living with the unsubdued mind dwelling in my heart. This time I have recognized all these things, my worst enemy, who gives me all problems, sufferings, so now I can't carry on any more, I can't stand it. How can I live all the time with this unsubdued mind? How can I, how can I keep all the time this unsubdued mind in my heart? as long as this unsubdued mind is living in my heart there is no way to relax. There is no way to relax. Without destroying this enemy, the devil, the unsubdued mind, I cannot relax, comfortably sit or lay down, even a minute.

Even if it takes many lifetimes, I must work hard all the time to completely extinguish this enemy, unsubdued mind. Those former Kadampa Geshe, such as the Kadampa Geshe Ben Kungyal, when they were in the cave at the beginning, they did this. In the daytime from morning until night, as the unsubdued mind arises, as the eight worldly Dharmas arise, he watched his own mind. As the evil thought of worldly Dharma arises he puts one black stone, and each time a virtuous thought arises he puts a white stone. At the beginning there is no white stone. Only black stone at the beginning. Then day by day as he tried, as he watched his all the time and with continual effort, remembering impermanence death, as he practiced Dharma, the black stone became less and less and less. There were more and more white stones, like this. Constantly watching the mind.

Unsubdued mind is not everlasting; it can be removed, it can be purified. That is the nature of the unsubdued mind. Like the dirt that can be cleaned, not on the body, on the cloth, it is not permanent, it is always stuck there. There is no way to clean it out, not like that. Having the possibility to clean it away is the nature of the dirt. Like that, by following the path, it can be removed, it can be purified. That is the nature of the unsubdued mind.

Similar negative karmas, which have been accumulated. They cannot become virtue but they can be purified—that is the nature of the negative karma. So it's just a matter of putting effort. Just a matter of trying, just a matter of putting effort, just a matter of skillfully practicing Dharma, that's all. And negative karma, unsubdued mind is not self-existent, not inherently existent, not inherently existent.

Without losing the will to practice Dharma, without becoming kind of weak, always trying to have the extensive powerful mind practicing Dharma, plan to practice Dharma for a long time, no matter how long it takes. No matter how many eons it takes, I am going to practice Dharma, I am going to work to achieve enlightenment for the benefit of mother sentient beings. No matter how many eons I am going to work—something like this is necessary. How can we expect to become enlightened, to purify negative karmas, to remove the unsubdued mind that have been collected in our mind from beginningless time, not only several lifetimes, not only one eon, three eons, three eons, not only billions, trillions, numberless previous lifetimes it has been collecting. Like we wash plates, like we wash clothes in the machine, how can we expect to purify all the negative karmas in such a short time. This unsubdued mind is something that has existed within our heart from beginningless previous lifetimes. It is something that has been developing in our heart from beginningless previous lifetimes. Our mind has been so habituated with it, from beginningless previous lifetimes, so how can we expect, in a few days, one month like that, one year, to completely cease the unsubdued mind.

Remembering impermanence death is the best and easiest method. Easiest to understand for beginners, easy to see, easy to feel, and very effective for beginners, even for those who have generated the realizations, even those who practice Dharma for a long time.

In all the meditations, impermanence death, this meditation is extremely important—generating the thought thinking, I might die now, I sat this down on this chair and I might die before getting up. Maybe I will die before the next session. When you go to make peepee, maybe I will die before coming inside the tent.

There are many times you see in a meeting, a football match, before when the person was coming in, he was very healthy, he was all right, nothing wrong. He was walking, he was able to walk by himself when they gathered inside. But when it's over somebody has to carry, somebody has to pull his body, drag it like this.

Last night here in Katmandu there were people who were alive, and today the body is in the river. There are many bodies there. Last night many people were alive. They went to bed without worry, or doubt of death. In the middle of the night they got sick, got thirsty, and died. There was no expectation that this would happen from the family. In the morning normally they are together, joking, talking, and today there is no way to communicate with this person.

Just before coming here, in Delhi, I went to see one of the cemeteries. Within one hour they brought three or four bodies. They wash it in the river because they recognize it as holy and it purifies the negative karmas.

[end of tape]

...And they were hitting the hands on the chest like this, while the body was burnt there, pointing out the good qualities of that person. This is normal. During the lifetime when the person is alive, you criticized or you fight all the time, then when he's gone, then, oh, I am sorry. Crying or feeling upset or talking about how good he was, after he left. That's common, that's the nature of samsara. Then the mother, the ladies were screaming so much, beating themselves like this. Then other people were grabbing the body, almost going in the fire. What's use, no use at all. No tone single benefit at all for the person who screams or for the person who died—no merit, no benefit, at all.

The body of a rich man was the body of a rich business person. There were about one hundred, seventy, eighty people, I think, so many people, all relatives or friends, business people, kind of well dressed, coming on motorcycles, in cars. They were standing there, I think it's their custom—even the firewood is complete different from the wood they use for ordinary people, poor people. The rich people's firewood is kind of clean and very sliced, white. And the poor people buy the very old firewood. At the beginning they did much preparation, I don't know what they did. I wanted to watch but probably I might disturb them. The relatives were bowing to the dead body, taking pictures. While they were doing arrangements for the body, other bodies were brought in, and one poor family had three people, the other one had eighty people. The body of the poor person was brought by the three people very quickly and taken back very quickly. Washed in the river. There were children and several other bodies.

I spent two hours, I think, a long time, and they couldn't figure it out what I was doing so finally one man came to ask me, are you doing some research? He asked several questions. I told him I came to pray.

Anyway there are different customs. Anyway what I am saying is that there are so many people who were living yesterday, alive like this, eating or planning business, completely stopped the work, today his body becomes a corpse. Yesterday it wasn't called a corpse, today his body is called a corpse. Everybody talks about him, John with this name, died. Dead, like this. If you think of New York, if you think of Washington, California, whatever, incredible numbers like this. There are so many now alive, but tomorrow will not exist. So many who are living today but not existing tomorrow, in Katmandu, in many of the cities. It is not certain whether oneself is in that group. Even today, this morning there were many, many people, who were completely well, doing the usual things, then in the afternoon they don't exist any more. Without choice has completely stopped. Whether their work is whether finished or not, without choice it is completely stopped when death happens.

There are many people like this who cannot communicate, who become non-existent this afternoon. They cannot communicate, completely stop. It is not certain if oneself is in that group. Death is uncertain.

When, without effort, without any effort, intuitively, the thought I might die now, I might die now arises, while one is doing the work, while one is practicing Dharma, one has generated the realization of impermanence death.

So until one generates this realization of impermanence death, this intuitive thought rising, I might die now, I might die now, with effort one should meditate on impermanence death. Then when this realization is generated within one's mind then there is no need for effort. No need effort. Like we don't need effort to rise anger and attachment. We don't have to meditate to generate attachment. We don't have to put special effort in it. It intuitively rises, while we are eating food, while we are sleeping, while we are walking. Like this, in order to generate the thought of hunger we don't have to spend much time analyzing, it just intuitively comes, oh I am hungry. We don't have kind of do the meditation, analytical or fixed meditation, on any of these things. So like that, this thought of impermanence death intuitively rises.

One has generated the realization of impermanence death, the uncertainty of the time of death.

Then the second outline is that there are less living conditions, more conditions for death. So it is easy for death to occur. The life of human beings on this earth very short. There are more conditions for death and less conditions for living. If you think about the disease, there are four hundred twenty different types of disease, these things that cause death. Then the elements that cause death. Also there are many living beings who become conditions for death. Then there are different types of spirits. There are spirits call death interferers, eighty thousand of these types of interferers. There are different spirit possessions, who possess the mind, 360 different types of spirits of possession.

During the daytime, the spirits are always waiting to harm when it is the right time, when the person's karma is ready. Especially when the person's fortune is low. When the person is accumulating negative karma, it is very easy to receive harm. So they might give

harm, cause death, or diseases—such as breathing problems, blood circulation conditions.

There are more conditions for death, less conditions for living. Food supports the living conditions that makes life longer. We use the living condition, food, recognizing that it makes life longer. But there are many people who died by eating food.

Also the house, the place is to protect the life, to live longer. Many people die by the house being burnt, or an earthquake happened, the house collapsed. The house become the condition for death.

Airplanes, cars, motorcycles, all these things, even the horses, these vehicles, they're arranged for living conditions to have a longer life. But these things became conditions for death, so many people died. In America in each year how many times did you hear that an airplane crashed. Small, big ones. sometimes within a month three times. So many people dying. And then without any need talk about cars. One day how many people die by car accident, in one city, in the whole country. So then like that.

Material possessions that have been collected for the living conditions, to not starve, to not become poor, to not die of starvation, become a hindrance to life, instead of becoming a method to protect the life.

Many times you hear of so many rich people, with jewels, and then the thief comes. The robber comes, and many rich people are killed by thieves, by robbers, by other people. If they didn't have the material possessions, the jewels collected, there would be no reason for the thief and those other people to shoot him, to kill him. Because of the material possessions, they come to kill the owners. Many times in India, in Nepal, in the East, the West we hear like this. That's how even those become conditions of death.

In Italy one, one year ago when we were there, one older man, one student, I think his name was George, was alone at his home. Other people heard he was alone and that he has a lot of money, so unexpectedly, suddenly a whole bunch of young people appeared in his house and tied his legs to the chair. They were standing with a gun, kind of ready to shoot the neck, like this. They checked for the money in the house, and they stole it. Downstairs there was one lady, so somehow she felt something happening upstairs, so she made a phone call to the police. Before the police came, they left. Took the money and left. Then even after that they made phone calls all the time. If he does not pay how many million, I am not sure, I don't remember, some big number of money, on such a day then they're going to kill him. So like this, so many people dying because of material possessions.

Even the surrounding people, the family, servants, servants, bodyguards, who are kept to protect the life, many times become conditions for death.

In Sikkim, just recently, not long ago one Indian girl came from Punjab. She planned to marry somebody in Punjab, but somehow she had to study in the university in Sikkim. So anyway she met one doctor there, one Indian doctor, and she married him. So one day, unexpectedly, some Indian young people came from Punjab and they captured the doctor and his wife. The wife was tied, her legs on the chair. Then they took off all her husband's clothes and they put a knife all over the body. They cut both ears, the ear was hanging down like this. Not completely cut, mostly cut, just hanging down like this, like

earrings sort of. Then they put the knife all over the body. Right in front of the wife, they let her watch all these things. Then they cut off his testicles, the sex organ, and put it in his mouth. In front of the wife, like this. Incredible suffering. The whole room, the floor, is full of blood. The blood became very thick. Then they asked the wife, now what you going to do? So the wife said, oh, I have a child in my womb, I am pregnant, if you want to kill me, kill me. They told her if she told in court about what happened then she would have a very short life. They threatened her, made her life in danger. So she had to lie in court. When they asked her who killed the doctor, she said I don't know.

[end of tape]

Many times people get killed, they get shot because of the surrounding. Even the surrounding people can become the condition for death. Then among the family, husband killing wife, wife killing husband, killing children, the sons and daughter killing parents, like that. Even the guns that are kept in the house, stored, to protect the life, become conditions of the family's death.

Because of these reasons also the time of death is indefinite. Because there are less conditions for living and more conditions for death, even the living conditions become cause of death, like this.

This body is so fragile, like the water bubble. There are people who die from a fall, from a thorn going in the flesh—even if the condition is so tiny, so small, it becomes a cause of death. Like a water bubble, so easy to be popped, so easy to disappear. If you are not careful in walking, it is easy to fall down, easy to hurt the body.

Even on the bed it is easy to get hurt. When you go from one place to one place, when the climate changes a little bit, easily you get sick. It is difficult to balance the four elements. Sometimes the water element is stronger than others, sometimes the fire element is stronger than others—there is always imbalance, due to outside conditions. So the person gets sick. It is so easy to change the body. To become unhealthy. The person gets a fever, then suddenly he dies. The conditions of death don't have to be a very dangerous thing; with the body it is very easy to find destruction. Very easy to get harmed. And that way very easy for death to occur. Therefore the actual time of death, when it will occur, is uncertain.

The three ways to reflect on the how the actual time of death is indefinite are like this.

...Then I must practice Dharma, I must practice Dharma. After meditating on how the actual time of death is indefinite, meditate on those three outlines, as I mentioned this morning. Then the conclusion is that I should practice the Dharma right away, without delay, not next year or tomorrow. Because, it's uncertain whether I will be alive even this hour, so therefore I must start to practice Dharma right away. Meditating on impermanence death, death and impermanence, the point where the decision should come is this one, otherwise it doesn't make sense. Otherwise it doesn't make sense, if you don't make this conclusion. If it is not used to make the determination to practice Dharma, then it has no use. So then make the determination like this, to practice Dharma, to practice right away. At death time nothing can benefit, Dharma is the only thing which benefits, therefore I must practice only Dharma.

If one doesn't make any conclusion like this, thinking of impermanence death, just having fear, just building fear and just thinking of impermanence death this is an unskillful meditation on impermanence death. After some time you are just worried, with no method, and then there is danger, unfortunately, from outside harm, the inside cause, and outside harm from spirits or things like that, and the person becomes crazy like that.

So after meditating that the actual time of death is uncertain even this hour, then make a determination I must practice Dharma right away, like this. It's also very, very good, very effective for mind to think of the aspect of death that we will experience in the future, to bring that in the present, now, and then meditate on that. That is very effective for mind. Very powerful, very effective for mind.

Like this, the meditators, the lineages lamas of the lamrim teachings explained in the teachings. If this does not help, if that does not cut off the confusion in the mind, anger, attachments, those things, then what's the use? Then jump from the mountain. I am just joking. Then you take refuge in the injection ... anyway ... the tranquilizer tablets.

When you meditate, actually you pretend, actually you try to believe, pretend you are dying on the bed. Actually act as if you are dying. I am dying. I am dying now, leaving everything. Leaving this body and my surrounding friends, people, material possessions, everything, like that. The mind gets mind worried, grabbing, the hands, not wanting to die. Then kind of scratching the chest, grabbing, holding the bed, or holding the surrounding people's hand. Things like that. Then you are covered with a white sheet. You take kind of a double breath, twice, stronger breathing out than breathing in. Visualize this. The body is dragged, taken out of the room. You go to see the cemetery. If after doing this it doesn't make any difference, still the mind is like Rocky Mountain, so solid, then go to see a funeral or go to see the cemetery where the dead bodies are brought and burnt. Go to see a corpse. Like that.

In the West, the funeral places are like beautiful parks. Places where you go to have a picnic. In Tibet, in other countries, those primitive places, a cemetery is kind of a very fearful place. Even in the daytime you don't go there. In Tibet, in Sera, the famous college, very close to the monastery they have one very famous cemetery—even the rocks are very huge, kind of very black, kind of having a very strong vibration. Even in the daytime, people are scared to go there. There are bones all over, scattered bones, hairs all over, like that. In Tibet, there are certain people who normally do the job of carrying the dead body from the monastery or the village. They have no thought that it's dirty or anything, no matter how much bad smell is there; they got used to working with dead bodies. And they carry the dead body, then they cut it, chop it in pieces. Many eagles and big birds come eat the pieces of the limbs, then afterwards at very end then they give the brain, because the brain is the most delicious one. So they give at the very last.

Anyway, some people go to the cemetery at nighttime, some who are a little brave, and who have quite strong thought of renunciation of samsara. They have the understanding of shunyata and know how to meditate on shunyata, then they go at nighttime, they spend the night at the cemetery, practicing secret mantra. This practice is called *Slaying the Ego*, the Vajrayana practice, to recognize the ego. This word is kind of a quite complicated, confused word. The object of the "I" grasping ignorance, in order to find this, they go there. They spend the night in the cemetery and practice, just like slaying the ego. Many of the meditators go to such fearful places, where the person gets scared. And

they meditate on shunyata then try to search for the object of the “I” grasping ignorance. They try to see it in emptiness. So this is the practice *Slaying the Ego*. So then Realizing the emptiness of the self they cut off their “I” grasping ignorance.

Some people go to those places to practice this and they become more and more scared and can’t continue anymore, and they escape from that place.

The last method is the corpse, the dead body—trying to relate to oneself. Thinking, also I am going in the same way, anytime, soon my body will be exactly like that. Then apply the memory of impermanence death for practicing Dharma.

Think this.

So far, how many friends or family have died that you know. Like a water bubble—you can’t really say when it will pop. There is nothing definite. Similarly when you look at the stars and one disappears. Like that it has been happening with other people—one goes, that one goes, that one goes. Like this. Exactly like this, it will happen to oneself.

Now, you see, now it’s our turn to hear somebody died. Soon other people will be the listeners of one’s own death.

Today, on the telephone, all of a sudden, a friend called, Bob died by a car accident, somebody hears. If the family had a little bit of devotion to the teaching they might ask some lamas to pray and dedicate the merit, to do pujas, to do prayers, if they have faith in karma. They might send the name of the person who died to the lama.

This morning the Tibetans who came—one woman’s husband died on the mountain. And she came to ask me to pray. It has been forty days since he died. Normally the Tibetans, those who have a little bit of understanding, due to the kindness of the lamas who spread the teachings, know how to benefit the person who died. So it has been forty days, so if he’s still in the intermediate stage, each week, at weekends, they do puja, they ask the lamas to do puja for him to find a better rebirth.

The length of the life of the intermediate stage being is seven days. According to human beings seven days. If after seven days still they don’t find a place for the consciousness to take place, they have to be in the intermediate stage for another seven days. And so on. The longest is forty nine days. There are various methods like this. Also purifying the hair or nails or part of the body or ashes of the person who died. The Vajrayana is very profound.

So one’s own name might be the one written on the paper and offered in the hands of lamas.

Meditate on this now.

Breathing out much stronger, much stronger than breathing in. Breathing in is very weak. One knows completely that I am going to die. Now I am definitely going to die. Kind of hopeless. Then all the heart, the beloved, the dearest ones, the beloved, surrounding people, the material possessions that one clings to too much, that you don’t want to give away to other people—all of this it is time to leave.

Then feeling so upset. Feeling so much sorrow of having done the bad actions in one's own life, having accumulated negative karmas during one's own life. Having great fear of the suffering of these lower realms—what will be experienced, and the suffering of the realm where one is going to be born. One is surrounded by karmically created yamas, the guardians or the yamas, with fearful bodies and fearful animal heads, carrying all kinds of weapons in hand, then shouting, attacking oneself, making so much noise around, causing so much fear. Screaming. Trying to move the legs, try to move the hands. The mouth can't speak.

This will happen to oneself. Therefore, I must be aware now. This is what's going to happen. I must be aware. I must think, carefully, without being crazy. The body is cold, then hot. It's cold, hot. Then my name, it's called death. The body is taken to the cemetery. The consciousness is in the intermediate stage. The surrounding people have left me at the cemetery, tears falling down, eyes full of tears. One's own consciousness is in the intermediate stage. On the way to the lower realm.

This is what's going to happen in the future, I must be aware. At that time, whatever work I have finished, the study, business, whether it's finished or not, whether profit or gain, whether the court case is completed or not, whether the education is finished or not, or the project, or the construction, or the material things in the shops are sold, or the degree is received, or the position received, whether the holiday is finished—the time is ended up whether it is finished or not. It is ended completely by impermanence and death.

There is no greater worry or fear than death time. There is no greater danger than that time. Without doubt, this will definitely occur to me. So without being distracted by the fantasy of this life, I must practice Dharma.

[end of tape]

... without being the child whose life is distracted completely by playing, not being like that. Think carefully. Think carefully your own life. Then make the determination, Dharma is the only thing that benefits all the time this life, and death time, and all the lifetimes, so I must practice Dharma. Then even at the death time, if my mind can't become like the high lamas', extremely happy, like going for a picnic, I must try to have true confidence in my mind. To not have any doubt. I must try, I must practice Dharma to not have fear, not have difficulties.

So during this lifetime now, before I experience death, while I am alive, if I can make this possible by practicing Dharma, making preparation for the happiness of the future life. This is what is called a competent person, a skilful person.

Like this, relating to what one is going to experience, meditate, bring it into the present and meditate like this. You can elaborate, expand the meditation, visualizing being taken from the room as it's done in the west, putting one's body in the box, then other people painting on the face, if that's the custom, if that's the way, being brought to the cemetery then put into the ground with cement all around, like this. Flowers planted around like this, a picture of one's own body, the names and dates written on piece of the stone. Mr. Dew was born in such and such a year, died in such and such a year. Then maybe the family says something, writes something underneath. We will always remember you or I always love you or something like that. So then like that, visualize, meditate on those

things. Anyway, death is something that will happen, so then think, be aware, think like this.

Each Sunday, the people who are left there, relatives, parents, whoever, the daughter, son, they bring flowers around. They bring flowers on Sunday, put them around; they sit down, they for a few minutes, fifteen minutes, with an upset face, and then they leave. Things like that.

In England, just before coming here, I went to see one of the big cemeteries. From the Manjushri Institute I think it takes fifteen minutes to walk to this one big cemetery. I couldn't watch everyone, because I went in the evening time, so it was quite late. I went with another monk. At one place, the body wasn't buried yet but there was the label, the piece of stone on which they carved the name of the person. There was his name written there, and his birth date, but the time of the death wasn't written there. That is, I thought, very interesting. Actually I, kind of I liked that. I thought it was very interesting.

Probably, maybe that person might have worried. Exactly the opposite of what I talked about before these ten innermost jewels, worrying about this body when you die. Oh when I die, there is nobody to take care of my body. They won't be any person who takes the body away. So completely opposite, maybe the person was worried that he might not find a beautiful place for his body. This was kind of a nice spot, between other graves—there was a small empty place, so chose there. And here is the road, and there is another bunch of graves, so he chose here. So that's what I thought, probably he might be worried that when he dies, there is no place left in that cemetery to bury the body.

I tried to read some of the labels, and some of them were like this ... blah, blah, blah, I went to sleep. Incredible, unbelievable. Really. Even the word, death, they don't want to think about. You sleep. They've changed the word, sleep. From death to sleep. That's kind of a very, frightening thing, surprising thing. I mean it shows the personality of the mind. That means, intuitively death is recognized as suffering, a suffering of samsara. Maybe these people don't think about reincarnation, they don't know about reincarnation, they have no faith in anything but the intuitive mind does not even want to use the word death. That shows death is an undesirable thing. It is the suffering nature, it shows. If the person does not say it from the mouth, the intuitive mind shows that. So those people went to bed for many years. So many years they have been sleeping.

[BREAK]

For a person who practices Dharma to make a cemetery first, before he dies, is very good, it's very helpful for the mind. In Tibet the meditators do this. If the thought of death is used for practicing Dharma it's extremely beneficial. In Tibet, the mediators they make, they preparation for death everyday. They build a kind of place to burn the body, like that, pile up wood outside. It reminds one of impermanence death by seeing that. So it always persuades the mind to think to practice Dharma.

There is one meditator, here, I think, many people saw him during one of the courses; one who lives in the mountain in Solu Khumbu, who is called Gomchenla. He had one servant, one nun, his niece I think. He thought that, anyway, I will die anytime, at anytime I will die. And she couldn't do anything, the nun—that nun is quite an old one. So better if, while I am healthy, I build the burning place. So he picked up wood from the forest and piled it up outside. Then whenever he dies, the nun just has to drag his

body and put it there, that's all. She didn't have to do anything else. Just to make it easy for her.

But now he is in Katmandu, the meditator, Gomchenla, in one of the holy places, making retreat. He is one who has achieved great experience in the path, samatha, tranquil abiding. At the beginning he worked so hard. Before, in his early life, he had a wife, children and he had a very difficult life. They were not doing well, they were not getting around. Every day much fighting, I think and kind of a poor family, like that. It seems the wife was disobedient. Then anyway, I think she died and I don't know what happened to the children. Then, anyway, he had a very difficult life. He went to see one very high lama, whose monastery was on the back side of Mt. Everest in Tibet. Gomchenla went to receive teachings from him. They call that teacher Rumbo Sanghe. Rumbo is the name of a place.

So this guru sent him to build a bridge. There are many different places in Tibet that he went to build bridges following his guru's orders. Many different areas of Tibet. Then sometimes he had a very difficult life, not finding stones. He couldn't find stones at all. He had a very difficult life. And he was alone with no stones to put the bridge up. Like this he built many bridges in Tibet where the rivers are. Then afterwards he went to see his lama, then took many teachings from him, from his root guru Rumbo Sanghe. He spent his later life mostly in the cave, in Milarepa's caves. There are many Milarepa's caves in Tibet around this border. Around Solu Khumbu and the border of Tibet. He spent a few years in this cave, a few years in that cave, also in the caves of the disciple of Milarepa, Rechungpa.

He used to move around from one place to one place, spend a little bit of time in this cave then move to another place, like that. On the mountain sometimes he was practicing what I was saying before, *Slaying the Ego*. He had a small tent, just for himself, and I think one pot, in the center. A very small tent. So he carried on his back a big damaru and then he went into the forest and at night he practiced this. Sometimes the Yeti, the snowball man, followed him. He heard noises—talking, shouting. He meditated on shunyata during those times. Anyway, that doesn't matter. He was one of the meditators who has achieved a great experience of the path. Also the Vajrayana path.

At the time of death, even if one possesses jewels, full of this earth, the whole country's material possession, one can't carry even one tiny atom of them. There is no freedom, there is no choice to carry them to the future life. Everything has to be completely left. The surrounding people, even if one is surrounded by millions and millions of people, many relatives, many millions of relatives, many millions of relatives, this life's relatives, they cannot be taken with oneself to the future life.

How many friends and relatives there are, millions, trillions, everything has to be completely left. Oneself has to be completely separate from them. They have to completely separate from oneself. Even this body that was born with oneself, from the mother's womb, that was cared for more than the body of all the numberless sentient beings, as much as one doesn't want to separate away from this, without one single choice, it has to be left. It has to be left in the bed. Oneself alone has to go this future life, to the intermediate stage.

Just like the hair, when you pull hair from the butter, the hair alone comes, the butter stays. The hair alone comes, when you pull the hair from butter. Like that, consciousness

alone, the bare consciousness, has to leave even this body to go to the intermediate stage. Then the future life. Like this.

So therefore, there is no reason to cling to material possessions, the surrounding people, even one's own body, no reason to be attached. These things, instead of benefiting at death time, harm at death time, they disturb one. Because oneself is surrounded by the relatives, all the friends, parents, the beloved ones, especially when they are around, it is so very easy for attachment to arise, very easy to cling to them and not want to separate away from them. As there is clinging, then the worry, fears, oh, I am going to separate away from them—at the death time instead of this making you happy, it disturbs.

So actually, at death time it's much better to not have them around. Actually, especially the relatives or the friends—if those are lamas or Dharma friends who know how to help at death time, like that, that is something else. Ones who are able to help, who know what to do when the person is dying then, who knows what to say to the person to transform his mind, to not let attachment arise at the time of death, or anger. That is something else. But otherwise, generally, it is better to not have material possessions staying around or the surrounding people around oneself, at death time. Then there is much quietness in the mind. Even if you want to think about something, if you want to remember some meditation practice, it's easy to remember, because from outside there is not much distraction. It is so easy to remember the meditation. Even if one has something to think about at death time, it is easy to think about.

So normally the Dharma practitioners, many lay people, many monks, just ordinary monks, simple monks, not necessarily high lamas, when they feel it's about time, they clean the room completely. Even the Dharma objects, Dharma texts, the altar, things like that. Besides other material possession, money or something like that, they give everything away completely to other people. They make the room completely clean, very simple, nothing to worry about. If one has some money they share the money between different monasteries, the high lamas for whom one has devotion, and make requests to the lamas to dedicate, to do pujas, to guide. They don't call friends or relatives around oneself, because it doesn't really help, it is not helpful for death, it makes difficulties at death time. When it is the time, even their people, servants, disciples, whoever are there, they send away. They don't keep them in the room.

There was one monk, in Boudha, a most poor monk, a foolish monk, who knew nothing. During his life he was thought of like this by other monks, by other people. He didn't look nice outside, kind of very old, didn't have good legs, walking with a stick, and he didn't know many prayers—other people thought he looked like a substitute monk. Like he doesn't know any Dharma. People didn't respect to him because he looked like a very ordinary monk outside. Everyday day, he goes around the stupa. His monastery was just next to the stupa, he goes round stupa for thirty, forty times, and with a stick. Also he recited very loudly the 21 Tara prayer. Even the way of reciting 21 Tara prayer is not like other people. Other monks they recite, not following straight. He recited very differently, very loudly in his room. About twenty five times. And there were other things people couldn't figure out, couldn't stand.

He bought meat and put it underground. When it got a terrible, rotten smell, he took it out and ate it. He never got sick. Other people couldn't understand it, and thought he was a foolish monk. One day somebody in a poor Tibetan family was sick, possessed by

spirits. The rest of the monks were very busy, so this family invited him, as they couldn't find any others. They asked him to do some puja, giving present to the spirits to not give harm. He accepted. Now he didn't know any puja things. But he accepted, and the other monks heard about it. They said, "How can you do this puja? You don't know anything." He went anyway. He didn't say any prayers. Normally the other monks say prayers from the mouth, and there are things to be done according to the texts. But he didn't say anything. He sat on the bed and wrapped his head with the robe and sat a little bit. Then he said, "Puja is finished."

But that day the patient recovered. He got better the same day. Because this was not just an ordinary monk.

One of my gurus, Serkong Rinpoche, also His Holiness the Dalai Lama's guru, was in that monastery giving initiations and teaching. Many people came to ask him for blessings for their sickness or disease. So he sent them all to this poor monk. Before the people didn't respect him, they kind of put his down. But His Holiness told everyone to go to him for him to bless them. Then they all said, "Oh that simple monk we know very well. He's my relative, he's my brother."

At the end of his life, he knew he was going to pass away. He completely cleaned his room out. He took seven days to transport his material things from his room to a new one. Everything was garbage. Pieces of garbage. Clothing, garbage. The other monks found it of no use at all. All the money that was offered him by people he gave to lamas, His Holiness, monasteries. Then he passed away.

This just came in mind, so I mentioned it.

[Chanting]

Session 36

The actual time of death is uncertain. So I must practice Dharma right away. Like this.

Then the third decision, however material possession that one has, or how many surrounding people, relatives, friends, they do not benefit at the death time. Not one single benefit. There is not one single benefit. Even this body that one was born with it, even this has to be left.

Not one single atom of this body, not one single hair of this body comes with oneself to the future life. One can't take with oneself one single atom of the material possessions even if one has all three galaxies full.

At the death time, one can't bring with oneself even one friend, even one relative. Even if has one, many zillions, many trillions of friends, relatives—one cannot bring even one friend, even one relative with oneself to the future life. None of this benefits at the death time.

Then besides not benefiting at death time, there is danger that these things harm and disturb one's own mind at death time. By clinging too much to this body at the death time, it causes much worry in the mind, oh, now I am separating from this body, I am leaving this body, like this. Then clinging to this body, with attachment to this body, with

attachment to the material possessions, with attachment to the surrounding people, if one dies that is a hindrance, which doesn't allow one to have the freedom to be born in the realm of the happy transmigratory being.

At death time, the unsubdued mind, rising attachment, having miserliness, rising anger to one's enemy, remembering one's own enemy at the death time, toward whom one is spiteful—if one dies with this kind of unsubdued mind...

[end of tape]

...not having freedom to be born in the realm of the happy transmigratory being.

What do you think would benefit at the death time, that one can carry with oneself, which benefits the happiness of the future life? That is, if one has practiced Dharma in this life, if one has accumulated good karma in this life, what can benefit at the death time, or cause one to not have fear, to not have worry at the death time. If one has meditated well on the graduated path to enlightenment, this helps. If the mind was well trained in this meditation during one's own life then this really benefits at the death time. The only useful thing that benefits at the death time, after the death, that one can carry with oneself is the good karma that one has collected during one's own life, the Dharma that one has practiced.

If one did not purify the negative karmas that have been collected during one's own life, and from beginningless previous lifetimes, if one did not train one's own mind in the graduated path to enlightenment, having accumulated good karma, then when death happens, this body lying down in the warmth, sleeping in bed, one has to leave. Then during one's own life, material possession, then relatives, surrounding people, friends, the enemies, the various negative karmas that one has collected for material possessions—we leave everything. Servants, the properties, all things, except the negative karmas, the non-virtuous actions that have been collected by oneself. This oneself alone has to carry. With great upset mind, one has to go alone to make the journey to the path of the future life. So this is what happens. If you are unable to practice Dharma well in this life, if you can't make purification in this life this is what will happen when the death occurs. One will reach the intermediate stage, facing down the realm of the suffering transmigratory beings, like that.

So the only beneficial thing that is the Dharma; that which benefits at the death time is only Dharma. Nothing else. The works of samsara, the worldly work, how much we, how much we continue, how much we attempt for that, there is no way to finish, there is no way to complete it, there is no such time, oh, now, now I finished, now I've completed it, now I don't have to work anymore, I don't have to do anymore the works of samsara, the worldly work, I don't have to do any more. There is no such time that this happens. If there is a way to finish, to end, if there is a way to complete it, we would have already completed it. Why? Because the works of samsara we have been doing from the beginningless previous lifetimes until now, and it's not completed, it's not finished. So, from this we can figure out, we can understand very easily that in the future, however much we attempt this, however much we work, there is no way to finish this, there is no way to complete it. But if we attempt for Dharma, the work of Dharma gets finished very quickly.

Practicing Dharma does not take that much time. According to how much effort one puts into the practice of Dharma, how much one is skilful, one completes practicing Dharma within three countless great eons, or two countless great eons, or within a few lifetimes, within sixteen lifetimes, or within three lifetimes, within one life, even within twelve years, like that. Like the example that I mentioned of Ensawa, the great yogi, who achieved enlightenment within twelve years, like that. Depending on how much effort one puts into practicing Dharma, how much one is skilful in practicing Dharma, like that.

You see, there's a big difference between the work of samsara and Dharma. The work of samsara, however much you do there is no end. There is no end, it's endless. However much we do, it becomes endless. The Dharma, however much it gets closer to completion. So then like this, there is a very big difference. And the work of samsara, however good it is at the beginning, one loses at the end. It turns bad at the end. However good it is at the beginning, it becomes bad afterwards, anyway. It doesn't stay good, successful, the work of samsara—even if it's good at the beginning. For instance, business, business, business, at the beginning, it is very good business, much profit, but will it last forever, always giving good profit? It is definite that one loses at the end. One becomes defeated, one loses, anyway, at the end. That's for sure.

In terms of jobs, first you find a job which offers you lot of money, a very good job but and you believe it will always like this, oh, fantastic this job, it offers me lot of money, I can always enjoy my life. However after some time it doesn't last. After some time one loses. The factory, whatever, has difficulties running, carrying on, and there is not so much interest coming for the owner of the factory, and the workers get difficulties, lose wages—it doesn't last. It turns bad in the end, anyway. At the end one loses, even if at the beginning one gets some profit, at the end one loses.

Also, relationships with the people—at the beginning it's very good, the always at the end, by having some confusion, there is some argument or fighting or killing each other, at the end it turns bad.

The shortcomings of samsara, like this, the shortcoming of samsara—even if one has reached the higher position, higher rank, it is for sure that one does not last always in the higher position. Without need to talk about the future life, the chances of the future life, just even within this life, it is definite—the first one to become higher, doing the higher position, the higher rank, sooner or later becomes lower. For instance, many of the presidents first of all they reach higher, higher, higher but they end up lower. First being high then at the end being lower, like this. This is the nature of samsara. According to one's own wish, there is no freedom always to be in that state. Jimmy Jones, like that, at the beginning was good, people liked him very much, but he ended up with a bad reputation. If you look at important people in the government, many kings, presidents, it clearly shows the nature of samsara, this shortcoming of samsara. All these are really real teachings.

Then also, the leader of the Chinese, Mao Tze Tung—in the beginning good, much good reputation, now he became lower.

If one is able to see the changes for oneself and other sentient beings—after having taken the human body what body is taken? What realm? Even one becomes high, ends up being lower, like this, nothing is definite. Like this, the works of samsara. Even if one

has to collect the money, there is an end of the collection, it finishes. So that's what it means. First you collected good, then at the end, it ended up, bad.

Then, first we meet him, so happy, so good. He or she, whoever it is, is also happy at the beginning. Then at the end of the meeting, separating—what comes after that is just separation, separation. It is the nature. Not necessarily that one is divorced, but anyway it is definite to separate. Even the very harmonious couple, getting along, who don't fight each other, will definitely separate in their time. This is the nature. That's what comes at the end of meeting. Because death is definite to happen, so they have to separate. There's no choice.

Even in this life, in the beginning you see the person as very beautiful, wonderful, oh, I am extremely happy, I will be happy all the time if I can live with this person. You try so hard, put so much effort, make much material expenses in order to meet, in order to live together, to fulfill this work, one's own wish. For many years, writing each other. Then giving lots of presents, giving lot of presents to hook the mind. Whatever means, no matter how expensive. Trousers, jackets, then hats, then no matter how much it is you pay, pay, pay, you borrow money—if you don't have money, borrow. It doesn't matter if you are in great debt, doesn't matter. Doesn't matter. Because that happiness is more important. That pleasure is not to be missed, very important. They try so hard to be able to live together, to kick out the old husband or the old wife, to escape from him, so many plans.

Then finally you get the opportunity to live with that person, and you buy a new apartment, and you have money to live the life. Then you find a job. Then you enjoy. First very, very good. You go for parties and go to this beautiful hotels, for dancing, for drinking, for excitement, and you are inseparable. Like the two truths, inseparable. The conventional truth and the absolute truth. Anyway, I am joking.

Anyway, then slowly, slowly, you find more and more faults, more and more mistake in the husband or the wife. He doesn't do this, he's lazy—then with the wife. Then criticizing the husband, oh you are not doing a good job, you are not bringing it home, spending it outside, things like this. Then the wife becomes pregnant. Before the child comes out, already they have been changing, the relationship has been changing. There are more and more mistakes in his personality, more and more and more. Maybe the wife doesn't say it straight, but it collects in the mind. If she's very candid, if she is a very straight person then she might say it straight, she might argue. Then they argue with each other. How terrible you are, like this. You spend so much money for yourself, you did not buy me this and that.

Then the wife goes through much pain to have the child. Then they have several children, and more problems and fighting. The wife tells the husband, I have to take care of the house, I have to look the children, this and that, I have so much work to do and you are not doing anything. You are not looking after the children, not bringing enough money, not making enough money. At breakfast time one thing, lunch time one fighting, dinner time, evening time, bedtime, anyway, however, anyway, so it's time to quit—they both had enough.

Now, then, slowly each day, day by day, getting tired, more and more tired. At first when they met there was so much excitement, but now they are getting tired. Then finally they can't stand it anymore and it's time to escape away.

[end of tape]

...as Padmasambhava, one of great yogis who established Buddhadharma in Tibet, mentioned in his teachings, even one attempt for worldly work there is no way to finish. If there is one attempt for Dharma, it gets finished very quickly. Even if the works of samsara are good, one become lost at the end. The impressions of the unsubdued and its action karma have been habituated with the impressions, so much collected within one's mind.

I don't remember exactly the end of the quotation.

So this makes samsara endless. Just like the medicine does not benefit the person whose head was cut off, at the time of death even if one remembers to practice Dharma, there is no benefit, it's a bit late, there is no benefit. As Padmasambhava said in his teachings. However much one works for samsaric pleasures there is no way to complete them. But however much one works for Dharma happiness, the Dharma happiness can be completed. This is the best way to satisfy. The Dharma happiness. Samsaric pleasure cannot cover the whole body, or the whole three realms. For instance, when one's head is cold, the pleasure of being warm by wearing the hat does not cover the whole body. Dharma happiness can be carried to the future life but samsaric pleasures cannot be carried to the future life. There are many advantages like this. There is no way to compare samsaric pleasure and Dharma pleasure. There is so much limitation in the samsaric pleasure.

So what Padmasambhava is saying is that during one's own life, during one's own lifetime, remembering Dharma, by remembering impermanence death, and practice Dharma. Otherwise when the death happens, even if one remembers to practice Dharma, or to make purification like this, it's too late. So we have to be careful in the life, remembering this teaching.

At the time of death, however much we do not wish to separate away from the material and enjoyment, we have to leave them. Though we want to be always with this body, to not separate away, we have to separate, we have to leave. It is definite to separate. Then at death time what is beneficial is only Dharma; any worldly work that we have done during our life, does not benefit at the death time. All those non-virtuous actions that we have collected during our life, we have to carry. We have the burden to carry them ourselves to the future life. Then to experience the result, the sufferings like this. They don't offer happiness in the future life.

So the main point, practice Dharma, practice Dharma. What he means, what he's saying, as I mentioned before when I was talking about the eight worldly Dharmas, like that, the main point, the main essence, practice Dharma. Death is definite, I must practice Dharma. As the time is indefinite, practice Dharma right away. Nothing is beneficial at the death time, so I must practice only Dharma. I must practice only Dharma. Actually what he means is renounce the eight worldly Dharmas, attachment seeking the pleasures of this life.

Even if we know Vajrayana, the meditation techniques to transfer consciousness to the pure realm, if one cannot face the eight worldly Dharmas at death time, if you cannot be against the eight worldly Dharmas, if you cannot stop the eight worldly Dharmas, at the

death time, then the profound Vajrayana, the secret mantra, the method to transfer consciousness to the pure realm doesn't work, doesn't work.

One story, happened in Tibet, I think, I am not sure, Pabongka Dechen Nyingpo or I don't know who, I don't remember exactly the name of that lama, he had one disciple who was a monk, who practiced well the Vajrayana techniques, the profound technique to transfer his consciousness to the pure realm of Maitreya Buddha, to Tushita. So during his life, he practiced this method, transferring consciousness to the pure realm. At death time he was practicing this Vajrayana technique to transfer his consciousness to the pure realm, Tushita. But was not working, he was unable to transfer his consciousness to the pure realm. It doesn't work, how much he tried. The consciousness wouldn't go. His guru, quite far from his place, with his psychic power he discovered that the reason for his trouble was the wooden bowl in front of him with a residual of butter tea in it.

You see it Tibet the monks don't drink alcohol, they don't have that much enjoyment of various foods, they don't have money, so their main food is *tsampa*, ground barley, mixed with black tea or water. There is no variety. So if they have some butter they have very good tea. So the reason he could not transfer his consciousness was because the mind was attached to the leftover tea that had a lot of butter in it.

So his guru knew this and sent one disciple with the message that there was better butter tea in Tushita, and suddenly he was able, without any difficulty, to transfer his consciousness to the pure realm of Tushita. So even for the profound meditation technique, the problem is what? Attachment, you see? What make his get stuck in samsara? This attachment makes us circle the six realms, going through death and rebirth like this. It's the greatest hindrance there is.

So if one does not meditate well on lamrim, impermanence, the shortcomings of samsara, the fixed general suffering of samsara during lifetime, if one does not train the mind, at death time, even for one who knows this meditation, if it's not practiced during the lifetime, if one did not train the mind in those meditations, then at the death time, when death suddenly occurs, when one is the process, it is very difficult, extremely difficult, even just to remember the remedy, the meditation, in order to control the attachment. At that time the body has much problem, the mind is not clear enough, the gross consciousness starts to absorb, their functions gradually starts to stop, and there are difficulties in the mind, the body is not comfortable, pains, and comfort like this. So it is very difficult to meditate at that time, to remember the meditation techniques, very difficult to remember.

For instance, even now, if you check up, when we get fever or a headache, when we have some pain in the body, it is difficult to practice Dharma—we are unable to meditate. So when death occurs, it is very difficult. So if, during our life, when our body and mind both are comfortable, if we do not practice well, if we do not meditate well on lamrim, then it will be difficult in those times to practice. If we train our mind in this meditation during our life, and try to check the attachment when it rises and so forth we will be able to die with virtuous thoughts, with the remembrance of bodhicitta.

One of the best methods is to remember bodhicitta. If one is able to practice bodhicitta at the death time, remember bodhicitta, then one never gets reborn in the realm of the suffering transmigratory being. If one is able to do the bodhicitta practice, taking other sentient beings' suffering upon oneself, as one is experiencing the suffering of death,

taking suffering in one's own heart, dedicating one's own body, material possessions, merits, and surroundings to other sentient beings—that is excellent. Excellent. If one is able to die while one is meditating, with bodhicitta, then I can put the signature that one never gets reborn in the realm of the suffering transmigratory being. If one is able to do this, do this practice. Even if one hasn't generated actual bodhicitta. In this way one's own experience of death is utilized in the path to enlightenment, becoming the practice of thought training. Then even if one is able to remember Guru Shakyamuni Buddha, or Avalokiteshvara, or Tara or anything, that particular aspect of Buddha that one normally remembers, then also one doesn't get reborn in the realm of the suffering transmigratory being. If one can visualize Buddha above one's own crown, like we visualize Avalokiteshvara, like that.

Then also if one can remember one's own guru, from whom one has received initiation, teachings, at the time of death, just before the gross consciousness stops, if one dies while one is remembering one's own guru from whom one has received teachings, making requests to the guru, remembering the guru, it also makes it impossible to be born in the realm of the suffering transmigratory being. There are benefits also to be born in the pure realm. Like that.

However, even if one practices the very profound Vajrayana techniques, the transfer of consciousness, the essence of this technique is remembering one's own guru from whom one has received the teachings. Visualizing the gurus in the aspect of the deity, Guru Shakyamuni Buddha or Tara, there are many different deities. Avalokiteshvara or Heruka, many different deities. This is the essence of the Vajrayana technique to transfer consciousness to the pure realm. Visualize above one's own crown, then try to not let the consciousness leave from the other doors, the lower part of the body or from the mouth, from any part of the body, try to have it leave straight up through the central artery. This is the passage for the consciousness, through the crown.

Then if one is able to do this, to have the consciousness leave from the heart, go through the central artery, leave from the crown, one is able to be reborn in the pure realm. If one has visualized the guru in the ordinary aspect or in the form of Buddha above one's own crown, trying to absorb one's own consciousness straight through at the heart of the guru who is inseparable with one's own special deity—this is just the essence. There is a way to do it, I cannot explain—if it's a Vajrayana technique, it cannot be explained without the listeners having received the Vajrayana initiation, like that.

I think stop here.

Session 37

Death is definite so I must practice Dharma, as the time of death is uncertain, so I must practice Dharma right away and nothing, at the death time, one's own body, material possessions, all the surroundings—none of these benefit at the death time. What benefits at the death time is only Dharma. So therefore I must practice only Dharma. Like that make the decision. The conclusion is this.

If possible, I must practice Dharma, I must practice. I think I've mentioned several times ... some people might have, might have heard enough. I must practice Dharma all day, I must shave my hair, I must wear some red cloth or yellow cloth or something like that, getting involved in Tibet, with Tibetan people, reciting or doing what Tibetans do. Not

like that, not like that. Then, I must practice Dharma. The main decision is—I am not saying that one shouldn't do prostrations, or those various practices, or reciting mantra, but the main point is, you see, the purpose of why are doing all these things, prostrations, making mandala offerings, saying prayers, reciting mantras, circumambulating stupas, making offerings, making altars, all these things, if there is just one goal, it is to accumulate merit, do purification.

The mind, which is unsubdued, the cruel mind, the rough mind is like a thorn, a bush with the thorns—you can't walk in that bush, and you can't touch it without wearing anything. So like that, the unsubdued mind, very cruel mind, the painful mind, this unsubdued mind causes one's own body and mind to be unhappy, unhappy. Suffering. We need to pacify this, to purify this unsubdued mind. You can't achieve enlightenment without transforming this mind. With this unsubdued mind we cannot achieve enlightenment. We cannot obtain even the temporal happiness as we wish, not to mention ultimate happiness.

So therefore the whole point is to purify, to make the unsubdued mind non-existent. So I must practice Dharma. At that time if you can remember to renounce the unsubdued mind, to renounce the eight worldly Dharmas. If one can remember the actual meaning of practicing Dharma, renouncing the unsubdued mind—anger, attachment, pride, all these jealous minds, all these things. If one thinks, remembers this meaning, even though you said Dharma, the word, but remember the meaning of it, what it means is this. So make the determination, I must renounce this unsubdued mind. You make the determination that you will do this in action, to protect oneself from the harmfulness of this unsubdued mind. This is the best way of practicing Dharma. Best way of practicing Dharma.

All these various methods of reciting prayers, circumambulating the stupa, making offerings, all these various things, making prostrations, all these things, different visualizations, following prayers, the seven limb practice, refuge practice, all these things are methods, branches of the methods. The main method is to meditate on the graduated path to enlightenment, to generate the realization. That is the main thing but these are the branches. By practicing these various methods, it helps to generate swiftly the realizations of the graduated path to enlightenment. In that way the mind gets transformed, pacified. So there are many points to pacify the unsubdued mind, to renounce the unsubdued mind. That's the main point, you see. So when we think, I must practice Dharma, we should think of that main point, so like that.

If one had wished to renounce, to purify the unsubdued mind, having the wish to practice these various methods of purification, accumulating merit—without doing and practicing these things there is no way to generate the realizations of the path. No way. If one does not have the wish to pacify the unsubdued mind, to renounce then, then it is also difficult to bring up the wish to practice the various methods of purifying and accumulating merit.

It is not necessary to meditate all the time on impermanence death but if it is beneficial to oneself, one can do this meditation also, following other meditations. If it is beneficial to our mind, we can do it frequently. Normally this meditation, when the lamas give lamrim teachings, it's not explained in the lamrim teachings. It's only explained in the Vajrayana, in the commentaries on the different deities. Then the elaborate explanations of the death evolutions are given.

The yoga of the different aspects of Buddha, wrathful and peaceful, involves two methods. One is the graduated path of becoming and one is the completion or sometimes translated as fulfillment method. So you need to receive commentaries on those paths from the lama.

The reason they have to understand the ordinary evolution of death is because they use this as a basis for practicing Vajrayana. They use it to achieve the dharmakaya, the three evolutions, death, ordinary death, rebirth, and the intermediate state to achieve enlightenment—the dharmakaya, sambhogakaya, and nirmanakaya.

The graduated path is the method to transform and achieve these three kayas. They get purified as they generate the realizations of the graduated path of the accomplishment. So there are profound methods like this, in the Vajrayana.

I hope mentioning some of these things did not become poison. Poison to myself, poison to other people. Anyway, so like this. The meditators who practice Vajrayana have to understand the details about the ordinary evolution of ordinary people's death, the evolution of the intermediate stage, the ordinary intermediate stage, rebirth. Anyway, just explaining only the ordinary evolution, that wouldn't be revealing secrecy or breaking the Vajrayana vows or anything—just talking about ordinary death, the evolution, without mentioning the path that is applied with this thing. So if it is beneficial for the mind, it is the same thing as the other meditation, the evolution of death, rebirth, and the intermediate stage.

If it is beneficial for one's own mind, one can meditate, but otherwise if you understand then that's okay. I think it's useful for many people. Somehow...doesn't matter.

[BREAK]

We should make the plan for the incredible and profound Vajrayana path that transforms this ordinary death and rebirth. It completely ceases the unsubdued mind much quicker.

After having stability or definite realization of the graduated path of becoming then one practice the graduated path of the accomplishment, the second one. At that time also one practices the six doctrines or Dharmas of Naropa. I'm sure everyone might have heard of *tummo* practice—the method of opening the knots of the chakras. The completion path is called the *dzog rim*. This Vajrayana path is what makes it possible for them to achieve enlightenment in one brief lifetime.

Like that, by training our mind in the three principles of the path, then the Vajrayana path—even now there are many lamas living in retreat and doing these things, lamrim and the graduated path of tantra. So you can do that. As they experience, we can experience this path.

To be able to do the practice of Vajrayana, we should even from now pray to have the chance to receive the Vajrayana initiation and the commentaries and do retreat on those paths. Pray to the merit field, the object of refuge, Shakyamuni Buddha or Tara or Avalokiteshvara. so at the same time practice well, practice well, train the mind in the lamrim, the renouncing samsara, bodhicitta, and also try to understand shunyata. Try to meditate on that. So then like that.

At the death time, anyway, without talking much—to prepare like this is very important. Even if we are unable to generate realization of tantra in this life, at least to plant some seed or to leave some impression on the mind by receiving these teachings on those profound path, like that.

It is meaningful that were born in a world where Vajrayana teachings exist. This precious human body becomes meaningful. If you have met the Vajrayana teaching in this life, if you have some impression, then when the buddhas who will reveal the Vajrayana teaching descend on this earth in the world one will have the connection and will be reborn in that time and able to practice. One is able to achieve enlightenment quickly.

I am not going to talk details on the death evolution because we don't have much time. It's quite detailed, I have translated from the text, in the meditation course notes, so most people I think have that, so since you have been reading, I think that's sufficient. And those who haven't read, it's good to understand. Good to read and to understand, the evolution.

There are twenty-five gross things that change at the death time. The five skandhas, the four elements, the sense bases, five objects, five transcendental wisdoms, they are like this.

The white keeps coming down and the red comes through the nose, at the time of death. This is for people who have a natural death, whose body is not destroyed all of a sudden, who died slowly, they go through this gradually. The white seed coming out and the red seed coming through the nose when the consciousness leaves from the heart. This sign means the consciousness is leaving from the body. Some people who have a disease, some people whose blood circulation not so good, who have a chronic disease, who have been sick for a long time, sometimes this doesn't work, the red seed just comes through the nose, which means the consciousness has left the body, the very final death happened. For some people who have chronic disease, whose health has been poor, for many years, sometimes it doesn't work. Otherwise normally when this happened, then the consciousness separates from the body.

When the earth element absorbs to the water element, there are also outer signs, and there are inner signs happening gradually like this. The person feels the body very heavy, kind of sinking in the ground. The person sometimes moves the hands like this, feeling very heavy. At that time the inner vision is like a mirage. In the summer time when there is a very hot sun, then the sand, and wind blowing and then hot sun, when you look at from this end then you see water. This inner vision appears to the person.

Then the water element absorbs to the fire. At that time the speech, the mouth becomes very dry and urination dries.

[end of tape]

If you light a whole bunch of incense in your room, the whole room fills up with smoke—that is like the vision that appears when the water element absorbs in the fire. So when the fire absorbs into the air element, you see this way.

And the fortunate person who has accumulated good karma, who is to be born in the realm of the happy transmigratory beings, for that person the heat starts to disappear from the feet. For the person who will be born in the realm of the suffering transmigratory being, who has accumulated much negative karma, the heat starts to disappear from the head, like this. Then finally it goes to the heart. Then it disappears.

At that time the inner vision is like fire sparks with smoke. This appears to the person when the fire element absorbs to the air.

When the air element absorbs, at that time the breath stops. When you breathe out double, twice stronger than you breathed in, the base of the nose sense is absorbed. At that time you can't discriminate smell.

Then the 72,000 veins and the airs contract, and gradually they come together to the heart. Then the air circulating in the 72,000 veins goes to the right and left nadis, and then enters the center artery.

The earth element absorbing into the water sounds like the earth sinks into the water, through the words. What it means is this. The power that is the base for the earth element is finished. The power of the base of the water element becomes stronger. Because of that change it is called the earth element absorbing into the water, because the base changes. It doesn't mean the earth element becomes water.

When the sense of the tongue degenerates, you can't feel any taste, and the tongue become very short, very short, not normal. If you see a person who is doing to die tomorrow, he can't talk. Even if he tries to talk, nothing comes clear. The tongue becomes very short and kind of black. And also even though he's looking with the eyes, he can't remember the names of the relatives, the children, even the normal people who live together. Also, he can't move the eyes. So the gross senses, the sense of ear, all these things, they stop.

So when the wind element absorbs the vision that appears is like beams of light. If you light candles, there are kind of like yellow beams of light. Like that it happens. At that time then, all the gross senses completely stop.

Then when the white vision happens, what makes it appear as a white vision is that came from the 72,000 veins going inside the right and the left nadis, and some going down and some going up. The air pushes the seed at the crown, originally from the father, down, then the seed flows down. It flows down the central artery to the heart chakra, where there are six knots, like this, bound together. This is the condition that makes the person see the white vision. Then some wind goes down, pushes up the red seed, what is collected there, the seed from the mother, and this is the condition for the red vision to appear to the person. This absorbs at the heart, like the size of a bean, so small, the indestructible seed.

Inside that tiny seed there is a place where the subtle mind that we are born with this abides. They meet like this, then due to this condition, the dark vision appears to the person; he feels like all of a sudden he fell down in darkness. He becomes kind of unconscious.

Then the white seed comes down and the red seed comes up, and tiny indestructible seed, the size of a bean, opens. As it opens, the clear light vision appears to the person. This is like when the whole land is full of snow, and the whole environment is kind of white, kind of very white space, or in autumn time when the weather is very clear and the moonlight makes brightness.

The red vision is a little bit like the color of copper or something—not exactly reddish, but like clouds that you see when the sun is about to set. It's kind of orange, sort of, kind of like that. Not having a definite shape ... kind of like that red vision appears.

The clear light vision is like the very early dawn of autumn, when there is no dust in space, very clean, very clear in early morning but not dark, and not completely light. Between those times, it is very clear, very clean, like that. For ordinary people, those do not meditate, those whose minds are not well trained, who didn't meditate on the Vajrayana path, or haven't accumulated much good karma, who do not pray, and for animals, these visions appear but one is unable to recognize them.

However, for the meditators who meditated and practiced the lamrim path, the ordinary evolution during their lifetime, who have accumulated much merit, made much prayers, are able to recognize all these different visions. When they reach the clear light vision they use this clear light vision, if they have recognized it, to meditate on shunyata. If the person was practicing the Vajrayana path then he uses this profound Vajrayana path.

So I am sure we are all going to be like those highly realized lamas. No doubt.

...Cultivating at least the effortful bodhicitta thinking I must achieve enlightenment for the benefit of all my kind mother sentient beings. Therefore I am going to listen to the profound teaching of the Mahayana thought training.

...the realization of the graduated path of becoming, the Vajrayana path, they constantly meditate, constantly practice the Vajrayana path, and during the dying state and the intermediate stage, and also when they take birth, when they enter the mother's womb, they are in the meditation on the graduated path of becoming constantly. In the womb, when they are in the mother's womb they have pure view as they practiced their meditation, the pure view seeing themselves as the deity and they're inside the mandala, the mansion of that particular deity. Even in the mother's womb. In the intermediate stage they also practice the Vajrayana path, continuously in the aspect of the deity. Also at death time they practice the Vajrayana path, like this.

Many of the great yogis, such as Naropa, and also I think also Lama Tsong Khapa, achieve enlightenment in the intermediate stage. Those who have approached the very high path of the Vajrayana, the graduated path of completion. There have been many lamas, present meditators, who are using this pathway, and have reached the very high path of the graduated path of completion, the second path. There have been many meditators, ascetic meditators, lamas who have reached those levels and passed away.

So the Buddhadharma or the great graduated path to enlightenment is not just words. It's not just a belief. Many people think in the world, especially in the West, that it is just belief, nothing to do with reality. Nothing to do with the daily life activities.

Because the first religion or doctrine one met had no talk of experience, of numberless beings who have experienced the path or achieved enlightenment or become free from samsara. There is no proof, no logical reason, no way to relate that way of thinking to everyday life, to make the mind happy, to pacify the unsubdued mind. Because that was the first one we met, we generalize, and anything that is a teaching, anything that's called religion, we make everything the same. Nothing else to do with everyday life, to establish ultimate happiness within one's own mind. There is no proof how it works.

So therefore whether you practice or not, understanding is important, extremely important. Whether you practice or not. Studying Buddhadharma first, that's extremely important, whether you believe in it or not. Whether you believe at the beginning or not. If you study, if you meditate, try to not escape away from Buddhadharma, from the Dharma knowledge. Try to understand first, extensively, not just one small meditation technique. Try to study the subjects explaining the whole path, the whole method. And actually, the real experience comes through meditation, through practice. And that's a greater advantage than just having intellectual understanding, because the whole teaching only talks about reality. The reality of things that we haven't realized, of which we are not aware, the reality of the nature of our own mind, life, then many things, outside phenomena, many things. So because of that, our mind is confused, so there is no way to achieve the mental peace.

One question, we have one Geshe in England in the institute. The outside people cannot understand that he is making retreat all time, that his mind is always in retreat. They could not see his knowledge. They see that's a very silly monk, that's all. That's all that they can visualize. Nothing else. They cannot realize that he has all those very high level of the path, Vajrayana path, graduate path of fulfillment. They are only judging from outside. Judging the outside how he looks, particularly how he looks.

From the teachings, one can understand who has that experience and who does not have that experience. But for somebody who has the realization of the graduated path of becoming, graduated path of fulfillment, those things, who has reached the level closer to achieve enlightenment in one brief lifetime, it does not mean that on the outside the person has the rainbow body, kind of an aura around, a very tall body, long hair. With light beams coming, outside looking very peculiar. Many times you don't see like that. Even though he is a great yogi, he is going to reach enlightenment in one brief lifetime, and will reach the level of the graduated path of secret mantra, very close to achieve enlightenment in this life, you don't see this from the outside, from outside you see he is crazy, crazy, very foolish, very foolish, knows nothing.

There are so many stories that happened in Tibet, all those previous yogis. So about this death evolution...

[end of tape]

...like many of the meditators experiencing that path, there is no question why we can't develop our mind in the same way, experiencing the path, there is no question. It's just a matter of putting effort and understanding the teaching, practicing.

For instance, this geshe—before he came to Tibet, when he used to live in India, people didn't know what he was doing. But now it must be announced many times in the newspaper, the level that he has reached.

When I was in England, somebody made a phone call and this person came afterwards to make an appointment. One quite young boy said, “Now I have achieved enlightenment, now what should I do?” “I have achieved enlightenment but I don’t know now what I should do.” So I tried to tell him that enlightenment is not easy like this, that it means the omniscient mind, the holy mind, Buddha. You have to have the full understanding of mind. And be able to see every sentient being’s level of mind and every single method to teach and all these things.

Then he said, “Oh, I haven’t got that one. I haven’t got that. I haven’t got that one, that one I haven’t got.” He was upset and he left.

One quite tall man, 30 or 40, the kind of person who has been very interested in mysticism and meditating but not really knowing the practice of Dharma because he did not try to find qualified teachers—he found books himself and relied on them. He came to see His Holiness Song Rinpoche and I was interpreting. He said, “I have achieved nirvana. I achieved liberation seven years ago.” Rinpoche didn’t meet or talk with Western people before, and he is different than other lamas. You have to be careful. If you are not careful with your questions and things then your mind will be crushed by a thunderbolt. He also said he had been practicing *tummo*. He wanted to check up with His Holiness about his practice. I think he asked some question, and he said, “Nobody taught me. I found a book and learned the meditation.” Then he explained the way the yogis practice—first training the mind in lamrim, the three principle paths, then taking initiation and practicing Vajrayana—the graduated path of becoming and then the path of fulfillment. At those times they practice *tummo*, and *dzogchen*.

One Kadampa Geshe from somewhere in Nepal said if one practices the graduated path, accumulates merit, purifies extensive merits with great effort, and also does guru yoga, even the realizations of the path that one thinks are impossible to achieve can be generated in the mind. If you continuously practice like this, then with these things, bodhicitta, renunciation of samsara, shunyata, realization of tantra—it is possible to achieve, within three years, within one year.

It is the nature of our mind that our mind can be developed, if we put effort, if we practice correctly, perfectly like this. Month by month, year by year, it is impossible that it will not be developed. Why? Because if you follow this method, this advice on the way of practicing, the realization develops, that’s the nature of our mind. If you put the effort, it is impossible that you won’t receive these realizations.

So during the evolution, before the white vision happens, the gross consciousnesses gradually cease. And then whenever the white vision happens during those four visions, the white vision, red vision, dark vision, there is no gross consciousness. The gross consciousness has stopped, ceased. So during those times the subtle mind, subtle consciousness, and also as the gross consciousness ceased the vehicle of the gross consciousness, the gross air is also stopped. There is the subtle air which is the vehicle of the subtle consciousness, while one is experiencing those visions.

So there are about eighty superstitions. Those things get stopped while the visions are appearing to the person, before the clear light vision.

The clear light vision that I explained yesterday is ordinary clear light, emptiness, shunyata. And there are subject clear light, and object clear light. Subject clear light is the wisdom, that subtle mind that concentrates on emptiness.

In tantra teaching that is what appeared to normal people, the clear light, the mother clear light, the son clear light. The ordinary clear light vision is called the mother clear light. And then the shunyata, the emptiness that is the subtle mind, meditating, focusing on the object. So that emptiness, shunyata is called the son clear light. When the meditators who have realized shunyata during the lifetime are in that state, clear light vision, with the very subtle mind they meditate on shunyata, mixed with the ordinary clear light vision.

The other clear light vision is like the base so that's why it's called mother clear light and emptiness, shunyata, the son clear light. This just happened.

Then after that the subtle consciousness, the very subtle consciousness, the clear light, when the clear light vision happens, the consciousness becomes much more subtle than before. It's necessary for the meditators to meditate in this state, it's up to them if they want to meditate in this state or not.

After death stops, the consciousness still abides in the body, inside. In the central artery, the indestructible seed—for the white seed and red seed to come out, then even for ordinary people it takes even three days. Sometimes only one hour, even a minute. The time is not certain, the length of time is not certain, like this. The seed not come out, taking three or four days, doesn't mean they are meditators. If they are not meditating, the smell of the body is rotten. You get the smell from the body. The sign of meditating or not meditating is that, if the breath is stopped a long time ago, if the person doesn't smell rotten, like meat that become older.

For the lamas who are in a state of meditation, meditators, the colors of the body do not change at this time. Or some times the body becomes more magnificent than at the death time. When the high lamas pass away, when they are in a meditation state like this, even the rooms are filled with the natural scented smell from the body.

If you read the biography of Milarepa, the great yogi Milarepa, then there is an amazing story of his death time. If I am going to mention all that, it will take enormous time. The people arranged the whole mandala with his holy body inside, and then suddenly it started to become smaller, a very clear holy body, and became light. Afterwards it became light. It was starting to become smaller, smaller, like this. And then many dakinis from the pure realm came down to make prostration. They tried to take the whole body to the pure realm. His followers were so worried, no part of the holy body will be left for them, for accumulating merit, to make prostration, to make offering.

There was fighting, and everyone came to see when Milarepa passed away. They fought over the holy body, saying, "It doesn't belong to you, you people. Milarepa is from here, our country." A whole mass of people came and they argued, fighting, where they performed the mandala. Then suddenly there was a voice similar to Milarepa's that happened from space, suddenly. It was the son of a deva with the same voice as Milarepa, and he said, "What's the point of you people fighting? There is no such thing as atoms, Milarepa holy body does not have atoms, such substance, so what's the point of fighting? Milarepa's holy body is absorbed into the dharmakaya, so what's the point of

fighting as if it's material. Then another body transformed, so the people had their own holy body of Milarepa, and they were satisfied and they took it back to their own country.

Then at the funeral where they performed mandalas and where the flames were lit, from the pure realms, those fortunate ones, dakinis, came down and danced, made prostrations, by carrying incense, cymbals, various kinds of music with incredible musical sound. Then even the ordinary disciples who came to make offerings or things like that, were able to see those dakinis. The whole space was filled up with scented smell. Around the whole country, on top of the mountains there are white clouds in the form of various offerings and stupas.

At that time the subtle consciousness left from the heart. This is according to his own karma, I mean I am not going to mention, so you must have read from book, so check up. It can leave from the lower parts, the lower doors, the anus, or the door of the urination, or from the navel, for one who is going to be born in the world of desire. For one who is going to be born as a preta, the consciousness leaves from the mouth. Human beings leave from the eye. If the person is going to be born as a spirit who lives on smell—like many lamas do offering puja, offering smell to the pretas—it leaves from the nose. Then from the ear for the non-human beings. If the consciousness leaves from the forehead, the person gets born in the realm of form, and if the consciousness leaves from the crown, then the person gets born in the realm of the formless. If the person is going to be born in the pure realm then it is the same passage, where the consciousness comes out.

So therefore it is recognized, it is very much emphasized, that the practice of tantra, the practice of Vajrayana, how it is important during the lifetime to meditate on this clear light vision. With this clear light vision, meditate on shunyata. It is very much emphasized how important it is for the future life. So that one's own mind gets well trained in this, so that whenever death occurs, whenever one's mind reaches the clear light, the state of clear light vision, at that time one is able to meditate on shunyata, able to realize shunyata, able to meditate on shunyata mixed with that clear light vision. So in that way, one gets reborn in the pure realm. Also one will find again the body, good body, precious body, able to practice tantra.

I didn't hear yet from the Tibetans who meditated on this about having fear of death. It looks like there is some kind of difference for Western people. Somehow, some people who have good concentration, whose minds don't have much distraction, who focus on the object of meditation, when they do this meditation, death evolution, it kind of becomes real, for the mind of the person, as if it's happening. Then fear rises, oh, I am actually dying. Whether you meditate or not, you will die.

However, when fear arises, or when you meditate on other subjects, analytical meditation, impermanence, death, then think, oh, yeah, I am just meditating on the certainty of death but actually according to the personality of my mind that fear arises. If death happened now it is difficult.

Session 38

Wherever one is born in any of these six realms, the lowest, the unimaginable suffering state of narak, or the highest, what's called the point of samsara, all these realms are

completely under the control of the unsubdued mind and its action karma. All are covered by the unsubdued mind and its action karma. There is not one single realm that is not under the control of unsubdued mind and its action karma, or not formed by this unsubdued mind and its action karma. Like that, this is the suffering of the pervading among these aggregates, pervading like this, compounded by that.

So then, these aggregates that are bound by the unsubdued mind and its action karma, and formed like this, as I explained before, are called the cycle of samsara. How much we circle in these six realms, carrying this burden, the aggregates bound by unsubdued mind and its action karma, in the lower realms or upper realms, as long as we carry this burden, the aggregates bound by the unsubdued mind and its action karma, it's like this all time—a bare body carrying a big burden of thorns that is tied to him with a rope, without any clothes, without wearing gloves, and going on a beautiful path to a dirty place with lots of stones, lots of bushes. Going up and down the mountain. There is no real happiness until the person he cuts the rope that ties the thorns to him. He has no peace, he has no happiness, wherever he goes, thinking, oh I have much pain, I want happiness. Even if he goes to a beautiful path, on top of a mountain where there is a lot of snow, and coming down, he goes into a beautiful apartment carrying those heavy thorns—like this, in the six realms, the upper realm, lower realm, the realm of the happy transmigratory being, the realm of suffering, as long as we carry this burden of samsara, there is no happiness. There is no way to experience happiness whose nature is not suffering. The unsubdued mind and its action karma is like the rope that ties oneself to this heavy load of thorns, causing much pain.

If you cut this rope, he seeks happiness. Like that, in order to achieve nirvana, the release from samsara, we must break the rope of the unsubdued mind and its action karma. This is the way to escape from samsara to nirvana.

As long as we don't know, as long as this man doesn't break the rope, continuously he has to live with this heavy load of thorns, and always experience much suffering, and there is no happiness for him. Wherever he travels, wherever he goes, whatever country, as long as he does not break the thorns, or the rope—like that, if you don't break the rope of the unsubdued mind and its action karma, this rope ties oneself to samsara, to these aggregates.

For instance as I explained before, the unsubdued mind and its action karma ties oneself to this samsara, to this life with the "I" grasping ignorance. As you follow the "I" grasping ignorance and it produces karma and again, it compounds the consciousness in that realm.

Anyway, in one week, one month, within one day how many times did we have the "I" grasping ignorance producing karma, starting the twelve links to be born in the six realms, from now until the death time. Now we are in one chain, tied by the chain of the twelve links, this human body's dependent arising, and we are also making many new chains to tie ourselves continuously.

Chains of dependent arising of different bodies, which will be taken in the future life. So we have started so many, one year, one week, until death. So already we are bound by so many hundreds, hundreds, hundreds, so many turning.

So you can see how one is bound to samsara, by this unsubdued mind and its action karma. Cycle, what's the meaning of cycle? The continuity of aggregates, continuing from past life to this life. The aggregates are caused by the unsubdued mind, its action karma, and they join from one to one. It continues that way. From the previous life to this life, from this life to the next life. From that life to the next life. These aggregates are caused by, formed by the unsubdued mind and its action karma.

So what makes it continue? The unsubdued mind and its action karma. So this is the meaning, circle, circle. It continues from the realm of the happy transmigratory being, asura, sura, human beings, preta, narak, then again to the upper realm, up and down, like this all the time by the force of the unsubdued mind and its action karma. This is the samsara or circle. So if we break the rope, the continuity of karma and unsubdued mind and its action karma, then the continuity of these aggregates, joining from one rebirth to another rebirth, joining from one life to another life, like this, going round and round like this, is ceased, is stopped. If we break the rope, the unsubdued mind and its action karma, then going from one life to another life gets stopped.

Suffering, rebirth, old age—these things come from the suffering of death and rebirth. Feeling, contact, the six sense bases, name and form, consciousness—those things create the unsubdued mind, the “I” grasping ignorance, craving and grasping, and its action karma. The action of the compounded aggregates and becoming.

So, you see, the whole root of the problem is what? All the problems that we experience in this life from rebirth until death, contact, feeling, sexual pleasure, name and form, consciousness, all these things happen because of the cause of dependent arising. Craving, grasping, the unsubdued mind, and the action of becoming happens because of the “I” grasping ignorance and its action karma. This evolution, this experience of samsaric suffering. The ignorance, the view of the changeables, even the “I” itself is mere appellation, labeled by the thought. The “I” exists in mere appellation, labeled by the thought. It accumulates virtue, and non-virtue. Actually in reality, there is not even the slightest, truly existing self, an “I” existing from its own side, even a tiniest atom doesn't exist in reality. In nature it doesn't exist at all but from above the five aggregates the person is completely believing, grasping at the truly existent “I” that can be found. This is the original mistake that causes one to experience all the evolution and the third branch of dependent arising, which ties our waist with the branches of dependent arising and obliges us to experience the sufferings of samsara. This is the root, the mistake, believing like this.

So, with this “I” grasping ignorance, we accumulate karma, then cling to the absolute nature of “I” like this, absolutely existent. And absolutely existing others. You discriminate like this. Then as one clings to one's own happiness, absolute happiness, somebody who disturbs one's own happiness is discriminated as the absolute enemy or real enemy and somebody who helps, supports one's happiness is a friend, and “I” and others arise, with attachment and anger. Then we accumulate negative and positive karma. This is how we circle in the realm of the suffering transmigratory beings, experiencing all those sufferings and being born in the realm of the happy transmigratory being, and again experiencing all those sufferings.

Therefore, you see, to be free, to liberate oneself from samsara, to completely cease all the suffering of samsara, then the very root, this “I” grasping ignorance, should be

destroyed. We should make it non-existent by realizing selflessness, as it's said in the prayer, by generating the realization of higher seeing.

In order to generate the realization of higher seeing which one pointedly concentrates on emptiness, shunyata, without any deception, you must generate the realization of samatha, tranquil abiding, in order to make the mind devoid of the hindrances of sluggishness and excitement.

In order to achieve tranquil abiding, samatha, in order to achieve a mind devoid of the hindrances, sluggishness—the Tibetan term is *ching wa*. If it is fogginess, it's not *chingwa*. Fogginess is another term, *ngookpa*, like you are about to sleep. Close to the state of sleep. Sluggishness is *chingwa*. In order to generate this realization of tranquil abiding, if the person is not mindful, not conscious, samatha cannot be achieved. So in order to achieve samatha one should be mindful and conscious.

So therefore for the foundation of samatha realization we need the practice of moral conduct. With the mind in the higher practice of moral conduct, one is mindful of the three doors. The actions of the three doors, body, speech, and mind. Without this it is impossible.

[end of tape]

As the example of the house has four doors, three doors, whatever, so then like that.

The way to perfectly practice is first to study. Whatever level of precepts one is given, eight, four, five, whatever, then 36, 20, 50, one should study, try to understand well. There are four doors that break the precepts, so one should close those doors—anyway it doesn't matter. One should remove the non-understanding of the precepts. Not respecting the ordination, the precepts, being careless. Unconscious, careless, and whatever unsubdued mind is stronger, one should practice the remedy to control the unsubdued mind. There are four doors from where the hindrance occurs.

Anyway, I will give an example that you can understand. The field is like the moral conduct. The flame is the higher seeing, the wisdom realizing voidness. If there is wind, you can't see the picture very clearly. So there shouldn't be any distraction of wind. The flame of the candle should be straight. If it's straight, you can see the picture very clearly. So in order to have it straight, that is samatha. The flame is like higher seeing. The fuel or candle is like moral conduct—so this is how those three things are important.

I think I will stop here. I planned to talk about equilibrium, the higher capable being, but without understanding these basic things, you won't feel anything. However much we talk about compassion, however much you talk about bodhicitta, no feeling. Mind very dry, very dry, like iron, like rock, no feeling. If we understand well, if we meditate well on the suffering of samsara, then it is very easy to get the experience, to meditate and to feel, when you meditate on bodhicitta, compassion, love for other sentient beings.

[Chanting]

Session 39

Think that I must achieve enlightenment in order to liberate all my kind mother sentient beings, for the suffering of all samsara, and lead them to enlightenment by myself. Therefore I am going to listen the profound teaching of the Mahayana thought training.

As regards the outline of the refuge meditations, refuge subjects, the way you read in the text, the way it is set up by the lamas, this is practicing the method for obtaining the happiness of future lives. There are two methods—training the mind in refuge, the holy door to enter the Buddhadharmā. And generating the understanding of faith in the action and the result karma, the root of all the perfections and happiness. Training the mind in the refuge that is the holy door to entering the Buddhadharmā is taking refuge. The cause of taking refuge. And then the definition, having gone for refuge—when the explanation comes then you will understand, anyway, it doesn't matter.

The benefits of taking refuge, the precepts of taking refuge. The general outline of refuge, the meditations on refuge. The benefits are given first but is how it normally follows. The way to think about refuge.

If the benefits of taking refuge are summarized, there are about eight. If one has refuge within one's own mind then one becomes an inner being, having entered the Buddhadharmā. If there is no refuge within one's own mind, even if you have memorized hundreds of volumes of the Dharma texts, such as the *Tengyur*, the teachings that are explained by Buddha, it doesn't matter. Even if one has memorized the whole sutra, tantra, hundreds of these volumes, and can say them perfectly without one single mistake from the heart, if there is no refuge in the mind, then that person is not an inner being, that person is not a Buddhist. Normally people talk about being Buddhist or something like that, but even if one is able to say by heart, to explain all these sutra, tantra, the whole complete teaching of Shakyamuni Buddha, if there is no refuge, if that person has no interest in the Buddhadharmā, he's not an inner being, he's an outer being.

Even if all his house is full of altars, full of Tibetan tangkas, in the dining room, bedroom, toilet, even bathroom, everywhere, religious equipment or religious implements, like a museum, that alone doesn't mean the person is Buddhist or the person is an inner being. A person having the head shaved, wearing robes—that alone doesn't mean the person is an inner being, or a Buddhist. For the person who is able to give lessons on the Buddhadharmā, that doesn't mean he's a Buddhist, an inner being. So, you see, whether he is an inner being or not does not depend on the outside action, how he acts, whether he is saying prayers or not, whether he is reciting mantras or not. Whether he is an inner being or not mainly depends on his mind. If he has refuge in the mind, he's an inner being. The monk who wears red robes and can talk and give all the answers, can debate well, can explain sutra and tantra well—if there is no refuge in his mind he is not an inner being. So this is something that can be understood only by understanding the qualities of his mind.

I think I mentioned before, one person who was trying harm Guru Shakyamuni Buddha all the time when he was in India had memorized so many volumes, the three divisions of the teachings. He could say them from the heart without looking at the scriptures, but still was not an inner being, he was an outer being.

Without refuge there is no way to take any ordination. So the first benefit is becoming an inner being. The second benefit—without refuge in the mind, there is no basis for ordination. Five precepts, eight precepts, any ordination, pratimoksha ordination, the

bodhisattva ordination—these depend on the very first thing, refuge. That is the base of the ordination.

Then all the negative karma that has been accumulated from past lifetimes gets purified by taking refuge. There is no heavy negative karma that cannot be purified by taking refuge. The person wearing the nail rosary who killed 999 people, by taking refuge in Buddha, having refuge in the mind, was able to purify all those heavy negative karmas, purify himself completely, and become an arhat in that life. He became free from samsara. Besides that there was one king call Magyeda who killed his father, and he achieved the lesser vehicle path, the Hinayana path, the non-returning path. Then he killed his father who was an aryan being. He created the heaviest negative karma, the uninterrupted negative karma. Right after death, without any break, without taking another rebirth, one goes straight to the naraks, the unimaginable suffering state. He accumulated this karma, but he met Guru Shakyamuni Buddha, and Guru Shakyamuni Buddha gave him teachings and he generated refuge in his mind, and because of the refuge, all the heavy negative karma that causes him to be born in the naraks, an unimaginable suffering state, was completely purified.

In India or Tibet, I am not sure, there was one monk who completely broke his 263 precepts. Even the fundamental precept got completely broken. He purified by the practice of refuge. So after some time this monk, and many other monks, had to go to another place and there was a very big river. The other monks had to go by boat, and they didn't let other monk who broke the precepts in, saying he was not pure. He said, "I broke my precepts but I purified." The rest of the other monks didn't believe what he said. He did much practice of refuge and he purified completely all the heavy karma, and had many signs, through dreams that the precepts were purified.

So he said, "If you don't believe me, may I drown in the river." So he jumped in the river, and then instead of getting drowned, he was able to reach the other side.

There are many other stories, many other people have experienced the purification of negative karmas, accumulated much negative karma, and had many signs.

I have one young uncle, who got sick for many years. His whole body was full of pimples, and not only outside but also inside there was much pain for many years. No doctor in Solu Khumbu could cure him. Finally he went to Tibet to receive treatment and they could not cure him. However much medicine he took, it didn't help. So he went to see one meditator, one monk. Here we have one boy who was supposed to be the reincarnation of that monk. He lived next to the place where I go there sometimes, to sleep, to eat, make kaka. I saw him when I was very, very small. The people carried me on the top of their shoulders, and I remember this old monk. The boy's name is Charok. I don't know why Charok.

I used to get good vibrations, impressions from him—this old monk, when I was very small. He examined me when I was so small. There were some rumors about me in the country, in those villages, so one person took me on the shoulder to the monastery where I learned the alphabet the very first time. So in the prayer hall the head lama of the monastery and the monks there were making this puja. I was kept on the lap of this monk and he asked questions, and they mixed up different monastery cymbals from the cave at Lawudo and all other different monasteries, and they asked, which is yours? Checking like this, examining. They do this in Tibet and in those areas, to check about

who is a reincarnated lama or not. So I think I told lies at that time. Pretending. Not really knowing, not really knowing. They piled up all the cymbals, and asked questions, then again they scattered everything, and asked which is yours.

Anyway, so my uncle was sick for many years, and afterwards he went to see this monk. This monk made observations and he mentioned that this is nothing to do with medicine, you need purification. This is due to karmic obscuration, you need purification. He found out through the observation that it was not something that could be recovered by medicine. Then he took teachings from this meditator about refuge, mandala offerings, reciting the Vajrasattva mantra, prostrations. Then he met another lama there, a very good lama, and my uncle also took teachings from him on preliminary practices.

[end of tape]

In the very high snow it is extremely cold, and he did prostrations in those different practices, in the Lawudo cave, where I go sometimes. His feet got cracked, and pus and blood were coming out. Still he was making prostration like this, and while he was making prostration, he built one small house, next to one lama who the people call *Gare Mande*. Anyway, so while he was making those hundreds of thousands prostrations, he was taking care of his mother, who was my grandmother. Before I left for Tibet she was very old and able to talk, and hear. Then afterwards she became completely blind, and there were no other people taking care, so my uncle took care of her. He had to take her out of the retreat house for peepee and kaka and then bring her inside, make food for her, and between times he was making prostrations, one hundred thousand prostrations. So while he was taking care of his mother for seven years, he did prostrations. Then as he was doing this preliminary practice, his disease, with much pain and full of wounds all over his body, became less and less. His body became more and more healthy. Because he did very powerful purifying practice for many years, after that there were no heavy sicknesses. All the time he did very well. Very healthy. Even other people, the surrounding family, got sick so many times, one after another. But he didn't get sick much.

So because he had accumulated certain negative karmas in the past life, the karma is very strong, not something that can be recovered by medicine. So he purified that karmic obscuration by doing this refuge practice, with various actions, prostrations, reciting Vajrasattva mantras, those things.

Many times in Tibet, where there was Buddhadharmā, if the medicine does not help, they go to their lama, and do practices of purification and then recover. So the fourth one, by practicing refuge one is able to accumulate extensive merits. It is said in the teachings, if the benefit of taking refuge becomes materialized, actualized in form, even the great number of galaxies become small.

However, as I explained before, from this example you can understand the prayer taking refuge, generating bodhicitta, from that the benefit is plentiful. By practicing this one doesn't get offended by human beings or non-human beings.

One time in India, in one country there was a law that the criminal's bodies had to be taken to the cemetery. They left them at nighttimes, and by the next morning the body is gone, eaten. A cemetery is a very mysterious place. So one time a criminal was taken there at night and at the cemetery he saw a bit of red cloth. He thought, "This belonged

to a monk.” He put it on his head and sat down like this the whole night, taking refuge, thinking of the monk who had lived in moral conduct and had knowledge. Normally the bodies are not still there in the morning—they are eaten by the spirits, the pretas. But because he took refuge all night, no spirit could harm him. He survived until the next morning.

The best thing when there is fear, even fearful dreams, or during normal life if your life is in danger, if one takes refuge, if one completely, one-pointedly relies on the Buddha, Dharma, and Sangha, one doesn’t get offended by the spirits or the human beings. Even if there is a danger to be harmed by human beings, or attacked by spirits,, if one takes refuge completely, without doubt, relying on Buddha, Dharma, and Sangha, without any doubt one gets saved from those dangers.

In Solu Khumbu on the mountain, the place where I was born is called Thame. It is on the other side of the Sherpa country, which is close to the place where the great yogi Milarepa was born, where he had his cave. So in Rowaling, where I spent seven years, the second teacher who taught me the alphabet, reading the scriptures, was also my uncle. There was no good road from my place in Thame to Rowaling, the other country. We had to cross over the very high snow peak and there is no kind of trail. You have to walk on huge rocks and it snows much of the time, you have to go with somebody who knows the direction, that’s all. There are many dangerous peaks. There is one huge mountain like this, very steep, very, very steep, and somehow the people have to cross this dangerous mountain. I’ve been through this four times. So when we were coming from here, before we crossed this mountain, this dangerous mountain, the Sherpa people would stop and drink a lot of alcohol, the wine made from potatoes—because the body is cold, you see, and you can warm your body like this. They carry a very heavy load. A very, very heavy load. They carry big tins of butter, two or three like that—you can’t carry what they carry. Everybody lines up like this, and then they go, and there is no good trail that you can go on very easily. You have to walk on the rocks, and they always come down. When the small stones come like this [Rinpoche makes a soft whistling noise], it drops down below there on the rocks. Big stones come down making a sound like this, all the time. There is also water. There is also a river coming down. This is a very dangerous place. Until the people finish this dangerous place, they never break reciting mantra, whatever mantra they are able to say. Some people recite *Om Mani Padme Hung*, some people recite Padmasambhava—most people recite Padmasambhava’s mantra, *Om Ab Hung Vajra Guru Padme Siddhi Hung*, until they finish this dangerous place. Their bodies shake, because of the fear of the danger of falling down the rocks and being killed.

I didn’t have to walk because I was very small and carried by my teacher on this basket, on his load, like food. But people were so scared, so scared. Whenever we finished crossing the dangerous place, the stones come. So many ...*rrrr*...*rrr* like this, *ting* like this, small ones, really unbelievable. I went four times like this. And all the time the same thing happened. It’s very surprising because somebody might get killed, but the people are already safe when the stones fall.

Again we rest here a little bit. There was one Indian or one Western man who got killed, and maybe one Sherpa man. This danger is always there.

During those times these people are taking refuge, sincerely. And in other times, the refuge is just the mouth, just words. At that time, from the heart they are taking refuge.

Anyway if you talk about stories like that, the benefits of each one, there is so much to talk about, experience—those who don't meditate, who have refuge, like that. Anyway, when there is fear, great danger, one's life is in danger, the most important thing is to take refuge, one-pointedly take refuge in Buddha, Dharma, and Sangha. Even if one has a bad dream, at night time, even if you see a hungry ghost—but don't take refuge in the hungry ghost. When one is in danger of being attacked by wild animals, remember Avalokiteshvara. In Tibet one person who was in danger of being eaten by a tiger remembered Avalokiteshvara. He was in the mouth of the tiger and suddenly he remembered Avalokiteshvara and then he was released. There have been many stories.

In India, in the place they call Kalimpong, there was one Theravada monk who didn't know much Dharma, he didn't really study much. So one day he and some other monks were going to one place. They had to go through a forest where there is a kind of river. The other monks were coming afterwards, and he was resting. He stopped on the way on top of a huge rock. Suddenly there was a big snake, and those other monks coming after him ran away and then this big snake's body was around him like this and on top of the stone. He found it very difficult to escape away. So he escape. He just sat down on that rock and the snake's head was up, the body was down, looking at him, like this. So I guess this monk had a bald head, I am not sure. Anyway, first he was so scared, extremely scared, and couldn't do anything. So all of a sudden he remembered Tara, just visualized Tara, and at the same time thinking, when will this snake bite my head like this. He tried to visualize Tara very strongly, taking refuge in Tara. He started to visualize Tara like this, then after some time this snake left somewhere, completely gone away. He looked around and he couldn't find any snake. Then after that, he praised Tara because then it was kind of identified, proven, to his own experience. So then after some time he found one small golden statue of Tara. He explained this story to His Holiness Song Rinpoche, and he brought the golden statue of Tara in the presence of Rinpoche to ask for a blessing. So Rinpoche asked, he is a Theravada monk, normally they keep only Guru Shakyamuni Buddha, they don't keep anything else. So Rinpoche asked, "Why are you interested in this?" So he explained all his experience.

Taking refuge, one doesn't get offended by these things, spirits, things like this. One becomes free from hardships of life, difficulties, problems. This is my own experiences, like that. Many times. If one has refuge one doesn't fall in the realm of the suffering transmigratory being, and when one is in danger of death, when one is about to die, if one dies with the thought of taking refuge, one never get reborn in the realm of suffering transmigratory being.

By practicing the profound Vajrayana method, transferring one's own consciousness to the pure realm, that is basically the power of refuge. By doing these practices one is able to be born in the pure realm and in the realm of happy transmigratory beings. Due to the power of the object of refuge, Buddha, Dharma, and Sangha. One thing is the power of that person's mind, the thought of refuge. The power of that person's mind, what is that? The thought of refuge. However profound the Vajrayana method, however secret, the basic thing, the essence is refuge. Because of the power of refuge, the power of the object of refuge, the Buddha, Dharma, and Sangha, that person is able to transfer his consciousness into the pure realm.

One time, one son of the worldly god experienced the signs of death. Normally the worldly gods are able to remember the past life, and see the future life, in which realm

they are going to be born, as a human being or animal, narak, preta. He could see past, present, future, all three. So he was so scared, extremely scared, as he was in a realm of great enjoyment, living on food nectar, things like that, living in a jewel palace. He could see this change of life in the future, he could see he was going to be born as a pig in the next life. So he had incredible fear and worry that he was going to be born as a pig, living in a dirty place, eating garbage like this. So he went to ask the king of the realm, Gyachen, Indra, Gyachen and he said, "I don't have any method to save you from the lower realm. You go ask Guru Shakyamuni Buddha." So he went to ask Guru Shakyamuni Buddha.

And Guru Shakyamuni Buddha gave teachings on refuge. Guru Shakyamuni Buddha gave him the mantra of the buddha called Namgyalma, to grant long life, to dispel hindrances of life. Then he practiced refuge and then he was born in Tushita. Gyachen tried to check up where he was born after seven days. And he could not find him anywhere. He could only see the lower realms, but not the higher realms.

There are many stories, experiences like this. One doesn't get reborn in the realm of suffering transmigratory beings if one takes refuge, especially at the death time. Then all the wishes become successful. The seven benefits, all the wishes become successful.

One time happened in Tibet, there was one monk who had to go to Mongolia, I think, I am not sure whether he is a Mongolian monk, anyway, he was a monk who did not study so much Dharma in the monastery. He didn't know much Dharma. He had faith in Tara, saying prayers to Tara but there is no Dharma, not much interest, nothing like that, nothing like that. It's a long way to Mongolia, many months he had to go. So on the way this...

[end of tape]

...all day going like this in the desert and then sometimes then he found a little bit of water, and then he heard a dog barking. There is no village, nothing. He felt that there were some people there. As he carried on home, after some time he saw a tent. While he was saying the Tara prayer, he saw a tent. Inside was one lady, one young girl, and she had lots of animals, yaks, outside. In that tent she was alone. There were no other people. She asked the monk to stay in her tent. At nighttime she was taking care of all these animals, so many yaks, by herself, keeping them together, and in the morning she was milking them and making the butter and milk and all these things by herself. There were no people. This monk was given butter and he was well fed by this girl. She insisted that he stay in the tent. So the monk stayed five days like that, then told her I want to go my country. So she gave food for him to eat on the way. He had a little small sack, and in it she put tsampa, and different food in different sacks. She put in tea like this, in a different sack.

He asked directions, as he was kind of completely lost. So he asked her how to go, where to go. She gave him a whole bunch of grass. Then she explained, "Today you go this direction and wherever you spend the night, you put the grass on the ground and you sleep. The next morning, wherever the grass fell down, go in that direction." So he did this. He followed the advice given by the girl. He did this for a few days then he reached his country. When he reached home he checked and there was not a bit of tsampa left in the sack. He had eaten it on the way, and it had never finished. Over three days, the tsampa, butter, and so forth never lessened. He was completely surprised and he sent a

letter to his guru Pabongka Dechen Nyingpo, in the monastery, to Lhasa. He explained all his difficulties, at the beginning what he had, and said he was taken cared by one girl, like this and all these things, she was like this. So then Pabongka Dechen Nyingpo told him, “If you had listened to her, by now you would be in a pure realm. That was the transformation of Tara.” But the monk he was unable to see this, Anyway, there are so much stories like this.

[Chanting]

Session 40

Think like that, I am going to listen to teaching in order to achieve enlightenment for the benefits of all my kind mother sentient beings.

Oneself receiving the blissful state of peace, nirvana, being free from samsara through the practice of the path, the three higher trainings, the higher training of the moral conduct, higher training of concentration, the higher training of the wisdom—that is not sufficient. Having no concern for other sentient beings, not working for other sentient beings, for mother sentient beings, that is a very ungenerous motive. A selfish motive, a very ungenerous motive.

This is similar to the mother who is in danger and drowning, inside the whirlpool, and the daughter dancing, laughing at the mother in danger of sinking. Not having any thought to help, to guide the mother from danger. A very selfish motive. Because oneself is not in danger, one is happy, satisfied with that, dancing and laughing at the mother who is in danger of drowning. This is a very selfish motive, very ungenerous mind.

One must achieve enlightenment in order to liberate the mother sentient beings from the sufferings of samsara and lead them to enlightenment. That depends on generating bodhicitta, the principle cause of enlightenment, within one’s own mind.

So about the benefits of bodhicitta, during the course, for several days I’ve mentioned them, I talked a little bit from Shantideva’s teachings and from Khunu Rinpoche’s teachings. I will try to talk a little bit from that text.

It is not finished but anyway, those who took teachings, lamrim teachings before, have heard it. However then the new people—the mind not becoming completely empty. Some seed of Mahayana is planted already. Even from the very beginning of the course, it was planted in your mind. Whether they listen to the whole teaching or not, it doesn’t matter. Whatever. At the beginning of this course, talking about the benefit of bodhicitta, the mind did not become completely empty. Some seed of the benefits of bodhicitta was planted in their mind. Even just to hear the name bodhicitta, that is so lucky, so fortunate, extremely fortunate. There are many countries where there is Buddhadharm, monks, where you can hear the Four Noble Truth, but to hear even the name bodhicitta is very difficult. Without talking about the teachings on that, the thought training teachings.

So anyway, it’s something to feel great rejoyfulness for, something that makes you feel happiness, having planted a little bit of bodhicitta in the mind. So in the future life, after some time, then there is a hope that your seed might produce the stem.

Whenever bodhicitta is generated within one's own mind, one becomes a Mahayanist. At that time one has actually entered in the Mahayana path. Like by having refuge, one has entered in the Buddhadharmā. By having generated bodhicitta, one enters the Mahayana path. As soon as the bodhicitta is generated within one's own mind, the person enters the Mahayana path. So the bodhicitta is the gate of the Mahayana path to receive enlightenment.

Then, right that second when the bodhicitta is generated, the person is named a bodhisattva. Even if the person on outside looks kind of terrible, and everybody finds him very disgusting, the body looking very yellow, with long hair reaching down to the feet, very ragged clothes, very dirty, full of smell, sleeping in the street, taking many drugs, sleeping in the street with the dogs, other people do not want to talk to him, do not want to see him, everybody says how terrible or how dirty hippy he is.

However in the mind of that person, if bodhicitta is generated, in that second he becomes a bodhisattva, he receives the name, the son of the victorious one, just in that second. He becomes an object that even the buddhas have to respect. If the other people, the police do not respect, it doesn't matter. He becomes the heart son of the buddhas. He becomes the object of offering, prostration, and devotion by worldly gods.

In that minute, by caste, he overpowers the arhats, hearers, and self conquerors. Those who are completely free from samsara, who have completely removed all the unsubdued mind, who have incredible psychic power, infinite knowledge—even though they have infinite knowledge, psychic powers the reason they still did not enter the Mahayana path, or become bodhisattvas, the son of the victorious one, is because bodhicitta is missing. Only the bodhicitta is missing.

So even the very new bodhisattva, who has just generated bodhicitta, overpowers by the caste. This word I am using has nothing to do with blood relation. Literally we say "caste" but actually, as the king's baby controls the ministers even though he has no knowledge and so forth, it is the same.

Similarly, this new bodhisattva doesn't have incredible psychic power, or infinite knowledge like arhats have, but because of the bodhicitta, he becomes the son of the Buddha, who is on the way to achieve enlightenment. Like this small child, the son, his only way to become king is to take the position of king. Even when the bodhisattva walks on the road, the footprint that is left on the dirt becomes an object of prostration by Indra, the kind of worldly gods. In Tibetan they are called *Gyalchen* and *Sangma*: Indra and Brahma. Even their dust becomes an object of their prostration. Their crown touches the footprint that was left by the bodhisattva. The bodhisattva becomes the supreme object of offering for the worldly gods.

Buddha said in the sutra teaching that if a bodhisattva wants to have enjoyment of the five sense objects, and he is sitting in a carriage and nobody pulls the carriage, for the bodhisattva, Buddha himself would pull the carriage. The bodhisattva becomes even the object of the buddhas' respect.

If bodhicitta is generated, extensive merit gets accumulated. What is the best method to accumulate extensive merit, infinite merit, in such a short time? Practicing bodhicitta, generating bodhicitta, following the bodhisattva's action. This is the best way to quickly finish the work, accumulating extensive merit. If one practices bodhicitta well, one can

realize shunyata very easily, in this way. Very easily. How? To realize shunyata one must do unimaginable purification. And one must collect extensive merit. If one does not make unimaginable purification, if one does not collect extensive merit, it doesn't lay this foundation, and one cannot realize emptiness.

So again, you see, the best method to accumulate extensive merit immediately, in such a short time, to make unimaginable purification, is bodhicitta. So if one practices bodhicitta, if one tries to generate bodhicitta, automatically one collects infinite merit and makes unimaginable purification in such a short time, very easily. So in that way, it is very easy to realize emptiness.

Tara had advised one great yogi in Tibet, called Longdor Rinpoche, "If you practice, if you meditate well on bodhicitta, you accumulate the foundation, the extensive merit and do unimaginable purification of the obscurations, collected from past lives. So therefore, one is able to realize shunyata quickly."

Many people love shunyata, they love to hear about emptiness. They like to talk about emptiness. They like to hear and they like to meditate on emptiness. They like to meditate on emptiness. Other meditations are not so interesting. The emptiness is interesting. The person wants to realize emptiness. The person wants to meditate on that. She doesn't want to understand any other method of meditation. Other meditations become kind of useless. Only emptiness is interesting. She wants only to realize emptiness. Nothing else but only emptiness, without need to accumulate one single merit, good karma, or make one single purification. Without doing one single practice of refuge, without having any refuge in the mind. Without need to think about Buddha, Dharma, and Sangha. Just to meditate on emptiness and realize it. Think everything is empty. Meditate on emptiness...

[end of tape]

... without any ticket, you can see the movie of his meditation. One whole week, one whole meditation, one whole year, whole life—so first like this, memorize the gradual outline and then after that, listen to the lamas, their example, stories related to this meditation subject, quotations, and try to comprehend as much as possible during the teaching. Actually the lama used to repeat three times before the session is over .. most times teachings are given only in the afternoon, not in the morning. The morning is kept empty. This doesn't mean the teaching can't be given in the morning, it doesn't mean that. They are usually from two o'clock until six o'clock, something like that. With peepee in between. Sometimes they start in the morning, eight o'clock, something like that, and then again start teaching until sunset, without many peepee breaks.

So in the afternoon, after they have received teachings from the lama, they go back to their own room, then they try to remember the meditation subject that the lamas explained and the example that was given, the stories that were given. They try to meditate on that. Then this way, the memory stays and they don't forget.

Most people don't make notes when they receive teachings. Many of them they can comprehend. They can remember what the lama spoke, like that.

So, anyway, normally during meditation time, in order for the meditation to be effective for the mind, in order to quickly generate the realization of the meditation, one needs to

remember not only the outline but also the quotations—like what Shantideva said and many different pundits. Then relating to that, the stories that happened, so like this.

So together like this, it helps to transform the mind. The purpose of telling many stories is to be able to quickly transform the mind. To quickly generate the realization of the meditation, so actually, when our gurus, like His Holiness Trijang Rinpoche, His Holiness Dalai Lama's teachers, who are living now, who are the holders of the present Buddhadharmas, when they give teachings, there are no mistakes, they are completely perfectly pure, perfect. And they give with so much experience, all the teachings are given with experience, so it becomes very effective, very quick to transform the mind.

Sometimes you have to cry, sometimes you have to be happy, they are like this. The point I am making is this. The way to meditate on lamrim is like that. As one is meditating on the lamrim, as one is making retreat on the lamrim, or as certain changes happened to the mind those meditators examine with their gurus from whom they have received teachings on lamrim.

...that's why when attachment rises. Then you look at what's enemy and reputation, you watch, what the mind says, he is my enemy. "This my enemy, I don't like him," it says. Then why is he my enemy? As you see him anger arises. Meditate on why I should be angry with this person. Why is he my enemy? Because he criticizes me. He stole my book, or my material possession or something—there is a reason, he disturbed my pleasure, my happiness. He harmed me.

Then think like this. The person who gave one hundred dollars yesterday today gave me a spank on my face. Today he hit my face without reason, without any reason. The person who gave me a hundred dollars today, he gave me a spank yesterday. Then check how the mind reacts to the person who gave a spank yesterday and gave a hundred dollars today. You watch. The mind gets attached, it discriminates as a friend and the attachment arises for the person. When you look at the person who gave a hundred dollars yesterday and who gave a spank today, discriminate that person as an enemy.

So when you look at the person who did both yesterday, then I'm not sure what you think. Whether you get attached or get angry. Think about it like this. There is no reason why I should get angry. He also helped me yesterday, gave me a hundred dollars. As this friend gave me a hundred dollars today. There is no reason to get angry with that person. There is no reason to be attached to the one I discriminated as friend. There is no point for me to get attached to the friend, to get angry at the enemy by discriminating this is my enemy. There is no reason.

First you think this, and try to equalize the mind like this, try to cut off rising attachment, anger. Then after that, actually visualize the enemy that you have now, then relate to that. If the friend has beaten or harmed oneself, remember this.

This is my enemy because—first we have some reason this is my enemy. Because he gave harm to me. This is my friend who gave me some help. Like the other example. This friend, many times in the past life he killed me, he has beaten me, beaten me, criticized me, harmed me—many times in the past life, this friend did this. And this enemy must have helped me in the past life. He has been my mother, he has been my father, so many times he has been my mother, my father, my friend. So many times he took care of me, feeding me with his body milk. This enemy in a past life tried to protect me from

suffering, from harmfulness, and helped me to obtain happiness. So many times he took care of me by giving the material, the temporal enjoyment, food, clothing, like this. So many times he helped me in the past life.

Then think, the friend also gave harm, he also gave help, same reason. There is no reason for me to particularly attach this friend and no reason for me to particularly get angry with this enemy. There is no reason, think like this.

Like this, try to cut off anger and attachment by equalizing the reasons. Think with all the sentient beings. The father, mother, also harmed me many times in the past life, so there is no reason to have attachment, nor any reason to get angry. The rest of all the sentient beings, they gave harm, they gave help, so there is no reason to get angry and for attachment to arise. There is no reason. So think like this.

Then also there is one meditation technique in which one thinks there is no reason, no reason to get angry at the enemy, why? Why? If I get angry at this enemy, nothing is different. I am no different from the tiger. When someone harms the tiger, the tiger attacks back. So what's the difference? So what's the difference between me and the tiger? No difference. Therefore there is no reason to get angry, think like this.

Then there is no reason to be attached to the friend. The friend is like the cheetah, the cannibal. No reason to be attached. Like the magician transforms into a very beautiful form of a person, at the beginning so good—they pretend actually they are not going to give harm at all. At the beginning so good, so beautiful and so kind, so loving, so kind, it is impossible that he will cheat me. That doesn't last, it changes. Always you don't act in that way. This is one meditation technique. Think like this when you meditate, try to cut off the anger, attachment.

[Chanting]

Session 41

...and briefly like that, the benefit of taking refuge. You know. It is good to remember, before meditating on refuge, the benefit of bodhicitta on the basis of the numbers, like this. Then when you meditate remember also the quotations—first of all one should have the understanding of the basic outlines, the meditation. The way we set it up by the lamas who have the lineage of the teachings of the graduated path to enlightenment, from Atisha. First of all, one should have, one should understand, one should remember the outline of the meditation. By understanding the outline of the graduated meditation, the meditation doesn't get mixed up. In this way it doesn't become a big mess.

[end of tape]

...he checks up then he gives advice, if the disciple's mind is in danger by practicing tantra, like that, meditating on chakras, or things like that, a well experienced guru can see the way he meditate, the experience that he gets, that it's going to be danger, things like that. Then he gives advice to prevent that. Always there is guidance like this. This is the way to meditate, to try to complete actualizing the path. Like for instance they meditate on shunyata. Then they frequently check whatever experience they get with the guru, and the guru checks that they are correct, whether it is right or wrong, or whether his mind is in danger falling into extremes or not. The well-experienced guru, who has

perfect understanding of shunyata, intellectual and also experiential, corrects and he gives advice. In this way then there is no danger to the disciple that he might become crazy or fall into extremes, or things like that.

The benefits of taking refuge are, in many students, many Western students who have been practicing Dharma for many years, have refuge in their mind. So going for refuge by depending on what cause? There are two. Without these two causes there is no way to generate bodhicitta. If there are these two causes then the refuge automatically comes, it comes like this. What are the two causes of refuge? One is the aversion to one's own samsara, the realm of the suffering transmigratory being.

A person who fell down in a big fireplace, a big hole in the ground full of fire, in order for him to get out says he wishes to be free from that. If he believes that it is such a beautiful place, it is such a beautiful park, if he is attached to that, he will never become free from that. He is unable to escape from that. So then he's going to continuously burn in that fireplace. It will continue to cause the life danger. If he recognizes, this is the place that causes suffering, if he hates to be in that fireplace, then he has also aversion. As there is strong aversion, or the fear to be in that suffering place, then there is the strong wish to be free from that. To escape from that. This strong wish arises. Then in this way as the person wishes to be free from that, he seeks the object of refuge that he can rely on.

His friend is above the ground, and his friend drops down in the fireplace but the person who was down there, even though he has aversion to the fireplace, and the wish to be free from that, if he doesn't have faith in his friend, if he doesn't trust his friend who is above there, even if his friend sends down a very strong rope, if he doesn't have faith in that person, he will not hold the rope. In order to get out of that fireplace, he should have the aversion, first of all he should have the aversion, the dislike, not being attached to that place, and also have faith in the friend, complete faith in friend, complete trust in the friend, so in that way he holds the rope and then in this way then he can escape from that fireplace. It is not sufficient having only aversion to this realm of the suffering transmigratory being. They feel aversion to all of samsara.

Instead of having the thought seeking the samsaric perfections, they should renounce samsara. There should be this thought. There should be this strong thought, this aversion.

If one does not like fear, then one doesn't get scared, doesn't get frightened at all. Nothing to do with the lower realm. Nothing to do with the lower realm of samsara, don't get scared, anything. Anything happens, even if somebody comes to kill, cut the body in pieces, even if a mosquito comes to bite, there is the fear. When somebody comes to rob there is fear, why is this? Why should you be scared? Why? You feel scared. If one doesn't like fear, stop all fear. Why don't you try that. It's ridiculous. Useless fear. Use that fear. Don't let fear rise at all to anything, anytime. You can't. But the useful fear, the positive fear, that is difficult to rise. To make oneself free from suffering of samsara is difficult. Why? I mentioned before, in the part on impermanence death, death is the cause of fear in your mind. Even if you dislike fear but fear rises, what is the use? You haven't finish your work. It shows that you haven't finished your work. The presence of fear that you haven't finished your work itself is the root of the cause of fear. The root of the fear is within your mind, that is, you haven't finish your work. You haven't finished your work completely, destroying the root of the fear, the cause of the fear within your mind, which has been dwelling in your heart. So that's why even if you dislike fear, fear

arises, like this. As long as you don't do something to the cause of fear, there is always fear. There's always fear no matter how much you dislike it, that's right. There is always fear even if you dislike meditating on the suffering of samsara, thinking, oh that's fear rising, oh, oh, no good. If you think like this there is fear. If you ignore this the mind is full of fear, because you are not free from suffering of samsara. You are experiencing the suffering of samsara, you don't have to meditate on it because you don't want to be aware, that's all. You are experiencing pain but you don't want to be aware of it, you want to ignore it.

However in this way there is no hope. As long as the mind is not awakened, does not realize how the samsara is in the nature of suffering, there is no way to escape from the suffering realm, samsara. The suffering of samsara that we are experiencing each day is our daily life experience. Daily experience. It's just what we are experiencing but we don't want to think about. That's all.

The understanding of fear, of the lower realm, the suffering of samsara, one's own samsara. Then the reliance that the Triple Gem, Buddha, Dharma, Sangha have the ability to guide me from this suffering realm. A person who doesn't have at all tuberculosis does not have to take TB medicine. A person who doesn't have cancer at all has no need to take medicine for cancer. So same thing, if one is completely free from samsara then no need ... this is not like the law, that is you should have aversion for samsara. If you are free from samsara, no reason. The mistake is that we are in samsara, and we still don't have the full confidence, we still have not reached the definite stage where we will never be born in the realm of the suffering transmigratory being. We haven't reached that state, the definite state, the path. We don't have full confidence. We haven't received full confidence to never be reborn in the realm of the suffering transmigrator.

So therefore, refuge. There is no way to achieve the blissful state of peace without being free from samsara, which is bound by delusion, and the unsubdued mind and the karma. There is no way to achieve this nirvana, the blissful state of peace, no way. No way. So therefore we have to take medicine. If you want to have peace, like the person who has TB wants to experience the peace, if he wants to be healthy, he should take medicine, by knowing how that disease is harmful. Same thing. Having refuge is medicine. As we are in the samsara, as we have this delusion, this disease in our mind, in order to be free from that we should take medicine. That's the essential medicine, the foundation of the very root of the whole path. That is the refuge.

If the person himself doesn't have fear of death, if he doesn't have the wish to get rid of that, then in that way he doesn't have fear of this disease, he won't try to take medicine and he won't go to the doctor. He won't take medicine, he won't depend on the help of a nurse, he won't go to see a doctor. Even if he has found a doctor, and the doctor gave medicine, the nurse, he doesn't trust in them. If he doesn't have trust in them he wouldn't listen, he wouldn't follow the doctor's prescriptions, how the medicine should be taken, and he wouldn't take the medicine, if he doesn't have trust.

So like that this example, the same thing in the practice of refuge. Why do we need two causes, the understanding of the fear of suffering of the lower realm and one's own samsara and reliance, and having faith in the Triple Gem, thinking that they have the perfect power to guide oneself from these suffering realms. You think of the example—the patient and the doctor and nurse, the medicine. This is exactly as it is, refuge practice.

Oneself if the patient with the unsubdued mind disease. Buddha is the doctor; Dharma is the medicine; Sangha is the nurse. You relate like that. Then this way then you can understand, why we need two causes in order to have refuge.

[BREAK]

How much pure refuge one has within one's mind depends on how strong the two causes are within one's mind. As they are that much stronger, then the refuge within one's own mind becomes that much stronger. In order to save oneself from ordinary suffering, from certain difficulties of life, to guide oneself from certain danger, it's not necessary to take refuge, all the three objects of refuge of the Triple Gem. Even by taking refuge in the Dharma, by taking refuge in the Sangha, one can be saved from the ordinary sufferings, the life difficulties. But for oneself to be free from samsara it is impossible without taking refuge in all three, Buddha, Dharma, and Sangha, it's impossible.

Like this, there are three causal refuges, three result refuges. The three causal are possessed by others, in the mind of others. There are three result refuges that one will achieve. One will become three result refuges. So, you see, by taking refuge, by depending on causal refuge, Buddha, Dharma, Sangha—Buddha is those who have achievement of omniscient mind, Dharma is the realization of what they have, the path in the mind of the other beings, then the Sangha who has the achievement of this path. Simple thought, just to get a simple idea. The attainer of the path, Sangha.

So those three are like the examples that I gave, doctor, medicine, nurse, like that. Then by taking refuge in this three, then we achieve the result, the three refuges. As the enlightened, omniscient mind achieved and showed the path, listen, try to understand and practice with the help of these three. Like the example of the doctor, medicine, and nurse. By relying on these three, we study, try to understand and listen, and then practice. In this way the path get actualized within our mind. The Dharma, the path fully seeing the emptiness, shunyata. The true cessation of suffering gets actualized in one's mind. Then in that way as the absolute Dharma, the true path, the true cessation of suffering gets generated within one's own mind, so one becomes Sangha. At that time one becomes the absolute Sangha. As the path is completed, within one's own mind, then one becomes Buddha. As all the obscurations finish, the path is completed, so one becomes Buddha. In that way one achieves one's own result Buddha. So one has actualized Dharma, one becomes Sangha, one becomes Buddha.

So when we take refuge we take causal refuge and resultant refuge. When we generate bodhicitta, I am going to achieve enlightenment for the benefit of all the sentient beings.

In order to be free from samsara, one must depend on the three objects of refuge, Buddha, Dharma, Sangha. It's not sufficient taking refuge only to Buddha, Dharma, Sangha, it is not sufficient. Just to not be born in the realm of suffering transmigratory beings, even if you remember and take refuge to Sangha or even if you take refuge to Buddha, just Buddha alone...

[end of tape]

...briefly like that. Then to whom one goes for refuge, to which object one goes for refuge, they are related, like this, the Buddha, Dharma, and Sangha. There is the relative

absolute Buddha, the relative absolute Dharma, the relative absolute Sangha, like this, in regards recognizing the object of refuge. This word has been used, but I am not sure how exact it is. The Tibetan title is *kundzob*, all-obscured, like I use for the two bodhicittas. Then absolute refuge.

The manifestation of absolute Buddha is the dharmakaya. Then the manifestation of Buddha is the nirmanakaya. The dharmakaya is the absolute Buddha. Then the absolute Dharma is the true path and true cessation of the path. The relative Dharma is the eighty-four thousand teachings, the three divisions of the teachings.

These contain all the teachings—tantra and sutra teachings, in three divisions, in three titles, which explain about how to actualize the path. They explain the cause of suffering and true path, what is received from the true path, true cessation of suffering, and nirvana. Also the Vajrayana path, the Paramitayana path, enlightenment, and the qualities of enlightenment. It contains all the explanations. The base, path, and the result—the whole explanation. This is the relative Dharma. Then the teachings on the graduated path to enlightenment.

The absolute Sangha is the one, I think I mentioned before, not necessary to be a monk, it can be ordinary, it can be a layperson. It can be male, female, anybody who has the achievement of true path, true cessation of suffering. Fully seeing shunyata, true path, true cessation of suffering. So anybody who has this is absolute Sangha. It can be one person. But relative Sangha has to be a whole group of monks, full monks or those living in the 36 precepts. If there are four in number then they are relative Sangha.

Then how the Buddha is a worthwhile object of refuge. If we have that much faith in the Buddha, in the Dharma, and in the Sangha, devotion comes. If there is not that much devotion to Buddha, then there is also not so much to Dharma and Sangha like this.

So if you understand that well, how Buddha is a worthwhile object of refuge, if you meditate well, if you study well the scriptures that explain elaborately the qualities of Buddha's omniscient mind, the unimaginable qualities of Buddha's understanding and the compassion, power, if you read the sutras that contain Buddha's life stories, the Buddha's teachings, how Buddha works for other sentient beings, the whole explanations of infinite qualities, how Buddha has the power, compassion, then the definite understanding of faith comes.

Then also the trust—if one has that much trust in the Buddha, in Buddha's work, then one has that much trust in his teaching. Then also the attainments of the Sangha. So in this way the refuge becomes very strong and pure.

Four reasons how Buddha is a worthwhile object for taking refuge.

The first one is that Buddha himself completely free from all the fears, from all the dangers, from all the fears of sufferings of samsara, from the blissful state of peace, the nirvana, from the fear of falling in that extreme. He is completely free from fear of samsara, and the fear of the extremes, and the blissful state of peace, blissful state of peace.

For instance, if both people in the water are armless, they can't help each other. If both are blind, there is no way to help each other. So if one is blind, and one is not blind, the

one who is not blind can help the other blind person. He is free from that particular difficulty, not having arms, so he can help. And if a blind person asks for help from the person who is not blind, that person can help the blind person lead him in the road, or to food.

So if Buddha himself has fear of samsara, he cannot guide us even if we take refuge. He is not free from the fear of the extremes, the blissful state of peace. If he is not free from that bondage, again he can't guide us to be free from that fear of extremes.

One prisoner cannot ask another prisoner to free him. However much he makes prostration, each day 100,000 prostrations, however much he asks that person, he has no power to help him get out of prison. If he relies on somebody who has power in the government, if he takes refuge in that person then there is a way to escape or to leave from the prison.

So, in order to be free from samsara, from the fear of the blissful state of peace, to achieve enlightenment, we must take refuge in a fully enlightened being, like Guru Shakyamuni Buddha who is completely free from all the fears of samsara and from the fears of the bondage of the blissful state of peace. Then in this way we can be liberated from the fear.

In previous times when Guru Shakyamuni Buddha was in India, there was a king called Magyeda. When Guru Shakyamuni Buddha was coming for alms in the village where many of his followers who are arhats were, a crazy elephant that belonged to the king was put in front of Buddha. All his followers flew into space as the elephant came at them, afraid. Only Buddha was left in the road. Buddha spread out his hands like this and transformed five snow lions that surrounded the elephant, and then transformed them into a fire circle.

The elephant felt the heat and then ran to Guru Shakyamuni Buddha and felt much bliss. As he was next to Guru Shakyamuni's holy body, he felt incredible bliss, and the mind was so happy. Buddha subdued the elephant like this. Buddha subdued the elephant, the crazy elephant.

Then afterwards wherever Guru Shakyamuni Buddha goes, the elephant follows all the time, wherever he goes, wherever he goes. He even tried to come in the house. He couldn't stand being without Guru Shakyamuni Buddha. The elephant was tied inside, so then Guru Shakyamuni Buddha transformed the stone walls of the place into glass, so in that way the elephant could see through this wall. Later, missing Guru Shakyamuni Buddha so much, with much worry, he jumped from the place between two mountains, and remembered Buddha he died and was born in Tushita.

[Chanting]

Session 42

So, thought-training teaching. Explaining the thought training... training the mind in the all-obscuring bodhicitta and absolute bodhicitta, two things like this. This time the main body of advice is training the mind in the all-obscuring bodhicitta. First to generate the thought of seeking enlightenment, one should generate the thought of seeking work for others. There are two meditation techniques. In order to rise the thought seeking the

work for others, first one should try to see the sentient beings as most dear or most beloved. The way to be able to see all the sentient beings in the aspect of most beloved or most dear, first, train the mind in equanimity, then in the great equanimity, then try to realize the shortcomings of self-cherishing thought, then the benefit of cherishing others.

Then by remembering the benefit of cherishing others or by remembering the great kindness of other sentient beings then one sees all the sentient beings naturally in aspect of the most dear. Then according to the meditation technique of the seven point cause and effect, first train the mind in equanimity, then recognize sentient beings as one's mother, remembering the kindness. Through this meditation one is able to see. By training the mind in this graduated meditation, after one realizes the kindness of the sentient beings, one sees all the mother sentient beings in the aspect of dear. Not the animal deer, having horns.

According to Lama Tsong Khapa's presentation of the teaching, his main technique is to put together these steps, the way of training the mind in bodhicitta through the seven techniques of cause and effect and the great thought training. The seven techniques of Mahayana cause and effect went from Maitreya Buddha to Asanga, Chandrakirti, those pundits. The great thought training came from Nagarjuna to Shantideva, Lama Serlingpa, like this. Actually all the different meditation techniques, all these different lineage, Lama Serlingpa has received, then from Lama Serlingpa, Atisha, like this.

The way of training the mind in equanimity is as yesterday I explained. First you remember the example of three people, one who gave harm yesterday, and one who gave help today. Then think of another one who gave help yesterday and who gave harm today. Then think of the third one who either did both at the same time or he didn't do either; he is a stranger or indifferent person.

First you train and check like this example, then you relate this to your present enemy that you have now. Then you visualize your present friend, then you meditate on that. After, you have made the conclusion that there is no reason for anger at the person who gave help today, and there is no reason to get angry at the person who gave harm. There is no reason. So then after making this conclusion you meditate that this life's present friend, to whom one is attached, and the present enemy that one has, whom one dislikes, with whom one gets angry in this life, one's parents and all sentient beings surround one in the form of human beings, ageless. As you look, you watch your friend, what the mind says, how the mind reacts. This is my friend, you think, then why, why is this my friend? Because he loves me or he helps me or something like that.

Then think of the enemy, listen to what the mind says. It says, oh, I dislike him, because he doesn't love me or he gave me harm or something, he disturbed my happiness, he said something. Then think in this case, tell that discriminating mind there is no reason to get angry, to be attached to this friend, because he also gave harm in this life or in previous lives. Remember that. There is no reason to be attached. He also gave me help in the past time. If you can remember that he gave help in the past years, think in the past. He has been extremely kind, taking care of me, taking care of this body, giving me much material—food, clothing, much material enjoyment, much help in numberless past lives, think like that. Then think, there is no reason for me to get angry at the enemy. Try to cut off anger and attachment like this. Then also more effectively, think, my getting angry at the enemy who gives me harm is no different from the non-human beings, the wild animals, the tiger. What's the difference? Think like this, meditate on this personality of

mind. Animals, snakes, tigers when somebody harms them they also give harm back. So what's the point? What's the point of getting angry? Actually it's very true. As long as we don't change our mind, as long as our mind is in such a state, all the time, like this, anger, attachment, partisanship, like this ..

[end of tape]

...since I was born in the mother's womb, for nine months, ten days, she took the best care of me. Trying to protect me from the various harms. To keep me comfortable as much as she can. When she is eating, even if normally she likes to eat hot very hot food, thinking it might harm the baby, she tries not to eat extremely hot food or extremely cold food. Even when she lay down, even when she sat, she tried to make me comfortable, trying not to hurt me. She tries to not lift up or carry heavy things. Thinking that I will feel uncomfortable, she wears clothes that are very soft, not tied with a belt. Even though normally she works so hard, when I was in my mother's womb, she stopped working because of me, to take care of me.

If she did not take care of me like that, I would be dead. I would not be a human being by now, especially if she had had an abortion. I would be somewhere else, not in this realm, maybe born as a fish, always seeking food. I might have been hooked with incredible pain, instead of having this human body and having the opportunity to meet and practice Dharma. I would have no sense pleasures if my mother had an abortion. So think of this. She didn't do this. She took the best care of me. She has been extremely kind.

So the whole thing, the eight freedoms and ten riches that we have now completely came from her. Completely depend on her. Remember her kindness like this. When I was coming out of her womb, she had incredible pain, like her body was in pieces. If she did not bear all this pain, I wouldn't have received this opportunity to practice dharma.

After I came out, she was extremely pleased, as if she had found a wish granting jewel. So happy. She forgot all her suffering. With her hands, all her ten fingers, she took care, kept me warm with the heat of her body. She fed me with the essence of her body. She looked at me with loving eyes. When she looked at others, she had a different face. But when she looked at me, she looked with compassion, with a loving smiling face. She took care of me with a compassionate mind. When she scolded me, it was always with a good sound, not with stress.

When she sat, she held me in her lap. When she walked she carried me on her back. I was just a big piece of meat. If you think this is really true—just a piece of flesh. For me it's kind of scary. A new baby is kind of scary. I think, "I also came like this."

I was a big piece of flesh, with some hairs on top, knowing nothing. Doesn't know how to work, doesn't know how to work, doesn't know to speak, doesn't know how to drink, doesn't know how to make peepee, kaka. Like a big fish, sort of like that. The mother took care, protecting my own life from hundreds of sentient beings. If the baby is just left just on the bed, not watched for one minute, the baby would fall down. If the body is not tied with something or if there is not somebody taking care, watching, if she was away in kitchen or somewhere, something happened, within one minute, something happened, the baby was crying. It fell down from the bed, bumped the head on the floor,

putting things in the mouth. If it is dust, it is put in the mouth. If the baby gets stone, it is put in the mouth. If there is a knife, it is put in the mouth.

If the baby is just left there without anybody looking, there is danger outside of being eaten or killed. If she herself wasn't there, she hires somebody to look after the baby. Like this she has been extremely kind. At birth time, just a piece of flesh but then the mother made it possible to speak. She taught me how to walk, by lifting the body, like this. She taught me how to make peepee, kaka—all this is by the kindness of mother. At birth time I didn't know anything like this. Who made me understand all this, all these human behaviors, the human behavior? Mother taught me. Mother taught me.

So actually the mother is the one who made me become a human being. When I felt cold she bought me clothes. When I was hungry she gave me food and drink. She brought whatever is best for me, not for herself. Even if I made peepee or kaka on them, she changed them three, four, five times a day.

Maybe not in the West but in other countries, like Tibet and other places, in Nepal, first the mother chews the food and then she gives it to the baby. Although she doesn't touch another person's snot, she wipes off one's own with her hand. Even without feeling that the kaka is dirty, she cleans it. She bears much difficulties. She doesn't think how boring it is, how difficult. With much compassion, she thinks, my baby, my baby. Keeping oneself, my baby, in the heart, in the very depths of her heart. Even if she goes for a walk, even if she goes outside, this is like her constant object of meditation, the whole day and whole night, worries about the baby. How is my baby. Even if she doesn't have much money, even if she has difficulty to obtain money, to make me happy she buys toys. She buys toys. Not one toy, not two toys, not three, one small room full of toys. She spends so much to make me happy. Even if there is no use for the toys for herself.

Then she sends me to school. She makes much material expenses, for me to have a good life, a happy life. With much concern she sent me to school. She asked the teachers for special attention, to be nice to my child. Also even at home she tried to find private teachers to do best among the other students. Things like that. By making much material expenses, by paying fees or by, all these things.

After that, she sends me to college or university, all these things. However expensive, she is happy to give. If she did not send us to school, if she didn't teach us language, if she did not do anything like this, by now we wouldn't have opportunity even to write the teachings, even to make notes, we wouldn't have the opportunity. So now, anywhere we go we find a job. We can work in an office. We write letters. We are able to communicate like this, able to find a job easily. We are able to make money like this easily. We are able to have a comfortable life like this. All this completely by the kindness of this present life's mother. If she did not take care, we wouldn't become like this. We wouldn't have received this opportunity.

So therefore it is completely a wrong idea to think, "I am competent, there is nothing to do with my .. I live by myself. I work, I make money by myself, I do not depend on my parents. I do not depend on my parents, my parents, they are my enemy. They are completely my enemy, my worst enemy." Parents completely become the enemy, the worst enemy that we don't want to look at, don't want to help. I did this. All this good comfortable life, this, I did this by myself. I did this job, I am educated, so that's why I

make money by myself. This is a wrong idea. There is no way for this to happen if the parents did not take care when one was small. Think like this.

The mother is more happy to die her than to let her baby die. She prefers herself to get sick, if there is a choice. She has to collect food, clothing, material possessions by creating much negative karma, cheating others, telling lies, killing other beings. And she did this to take care of me, without miserliness, very happy to give to me. And she will experience the results of this negative karma. I get the pleasure, she experiences the sufferings.

So anyway, the conclusion is that there are four ways to think, four ways to think of the kindness. The mother has been extremely kind, giving the body. The mother has been extremely kind by bearing all the hardships. Also giving education.. in the teaching it is said "living in the worldly path," that means these normal things, teaching how to walk, drinking, eating, the normal behavior, the human beings' behavior. She protected life and gave kindness, gave education, and gave the worldly path.

What I explained is just very basic. When you meditate, not only on this meditation but any other meditation, you make the commentary by yourself. You make clear, with many examples. With your own experience. In this way the meditation become effective.

If you do not make this body that causes much trouble to the parents useful, meaningful, this becomes only a cause of suffering for them.

Meditate to think that way, to think skillfully about life.

[Chanting]

Session 43

...because we don't have enemies to visualize, it doesn't mean that you don't have anymore anger. It doesn't mean that. In case it is like this, difficult to find, difficult to recognize, to find, you don't have an enemy just for that moment, just for that time. But we need to train the mind in controlling anger.

So therefore we should create, visualize somebody, a person who is criticizing you. Normally that is the worst thing for you, the most painful thing for you. Whatever is more painful to your mind, whatever is more hurting to your mind, that you think, oh this person is telling me like this, how ignorant you are, you are a pig or you act like a chicken. Depending on which word is more hurting, more harmful to your mind, remember that. For some people beating is not so harmful but criticism is harmful for the mind. It doesn't make a wound, or cut the limbs, but it is much worse than cutting the body with a knife. We keep this in the depth of our heart, and we do not lose it for many years. Visualize a person telling you like this, and then check how your mind reacts to that person. Then use the reasons to cut off anger and attachment.

Training the mind in equanimity meditation like this brings a result. Let's say you meditate like this in the morning session, and then after some time, maybe in the office or in a party somewhere, someone criticizes you. The situation you visualized is actually happening. So you think. You remember the reasons that equalize the mind, that cause anger and attachment to not arise. Think that there is no point for me to get angry at this

enemy because he gave me so much help and benefit in the past life. There is no point in being attached to this person. Both have been my helper in the past.

In this way, you see that no matter how violent the person, how kind the person is, the mind is not confused. The mind is free.

Equanimity meditation like this is very important. This is a remedy to use in our daily life. This is a method to stop confusion, the problems with people. It helps very much if we practice like this. This is the real time to practice meditation on equanimity. Like you see the army that trains for many years. Meditating on equanimity in the morning is like this—even though we have not met the actual condition, we visualize it, and this is exactly the same as we do in the military. They train in many different ways, for many years. When the actual war comes, they are able to win over the enemy. To not lose the country, to gain peace in the country. In our daily life meditation, this is necessary. When we meet the actual condition, when we are in a dangerous condition, the daily life meditation should benefit us. When we are in danger of throwing ourselves and others into the lower realm, we should use it. Otherwise however much understanding of sutra and tantra there is, it is not much use. Like the person who gets sick and has all the medicine, but never takes it. There is no benefit in having the medicine.

So equalize all sentient beings—they have all given help, and all given harm. They have given more harm than help. Even when they gave harm, it was due to ignorance, not recognizing the past relationship, discriminating as an enemy. All sentient beings have been one's own mother numberless times. First meditate on the present life's mother, or whoever took care of oneself, the father or stepmother or anybody, whoever took care of oneself from child time, whoever has been kind. If it's the father, you meditate on the kindness of the father. In the prayers, normally it's to the mother sentient beings, why not the father sentient beings? Why can't it be said, I am going to achieve enlightenment for the benefit of all the father sentient beings? Or brother sentient beings, or sister sentient beings? Why it should be always mother?

When you meditate, you can meditate on father, if the father took care of oneself. So like this, all the sentient beings have been my father, extremely kind like this, numberless times. Try to feel the kindness with all sentient beings, by using the example of the present life's father like this. If it is somebody else, an uncle or somebody else, it is the same thing.

The main point is to be able to see the sentient beings in the aspect of most dear. That's what we are trying to see. To be able to see all sentient beings in the aspect of the beloved or the most dear, as the mother feels her son, her child. This is the main point, to remember how they are extremely kind.

Normally we use mother because it's easier. If you check, normally if you ask children, whom do you like most, father or mother? They say the mother more than the than father. Generally.

So anyway, it is easy to discover the kindness and to see in the aspect of beauty so that's why the prayers say mother sentient beings. In this way then also easier to feel the great compassion and the love.

Like this you remember the four kindnesses, how she has given the body, saved the life from many hindrances by giving material enjoyment, food, clothing, experiencing much hardship to give me the body, to take care of me, to give me reputation, to lead me in the worldly path. The mother has taught oneself all the normal human behavior.

Also it is very good to visualize the kindness of the mother—even in this present life she did not die, she gave me the body numberless times in the past life. Feel the depthlessness of the kindness of giving the body. Numberless times she died when I was in her womb, when I was coming out, due to incredible pains. And in order to protect my life, she has been kind, protecting my life from many hindrances, giving food, giving clothing, this is not the first time. How much food she gave me, if it was collected from beginningless lifetimes, there would be no space left. The same with the clothing and milk that she gave me—if collected, it would equal infinite space.

In order to take care of me, how many times she gave up her life. The dead bodies would fill infinite space. Try to feel the depth of the great kindness.

So it is really unimaginable, because there is no beginning. There is no beginning. She has been kind since before the earth began. Even Buddha's holy mind cannot say when this began. When we are very poor and have no money and someone invites us for a meal, or a cup of coffee, the mind is extremely happy and we feel that person is very kind. If they pay for us to stay in a hotel for one night, how kind we will think they are. We will wish to help them in the future...

[end of tape]

...the kindness of the mother. Then try to realize how she has been extremely kind, numberless times in past life giving the body, protecting life, experiencing the hardships, bringing in the path of the world, like this.

Then after that you meditate on the father. Also he has been my mother numberless times, he has been kind like this. In these four ways he has been also extremely kind to me, numberless times in my past life. Then after that think with the friend, enemy, then after that with all the rest of the sentient beings. All the sentient beings have been my mother numberless times, extremely kind to me in the four ways.

After you have equalized your mind to all the sentient beings, hold that feeling, and do fixed meditation for a short while.

So when one has generated the realization of the equanimity, whatever conditions happen, the mind is very strong, can't be easily changed. It is difficult for anger and attachment to arise whenever the conditions are happening. Then, just like when we see our present life's mother we think, "That is my mother," no matter how many other people she is with, you will feel the same thing intuitively. Even when you see a mosquito, flying around, drinking blood, you will think, "Oh here is my mother." Even if you see a flea, or a snake, or a mouse eating you while you are still in bed. Just like you feel with your present mother, not just mere belief. Even when you see a tiger, a fearful looking animal, the thought of it being my real mother arises without any effort.

Like the great bodhisattva Atisha—when he sees animals suffering, he says his mother is exhausted, his mother is suffering. This comes because of the experience, not just imitating.

Once in Tibet in the forest a horse was having a difficult time; his head got stuck in a bush. Atisha told his close disciple Dromtomba, “That mother is having difficulty.” Just like we say Lord Jesus, Lord Buddha—Lord Mother. The Kadampa geshees who have generated this realization call sentient beings Lord Mother.

So until we generate such as this realization, we should train our mind in this meditation. Until we get such experience. After this then meditate on the kindness of the mother sentient beings. Think like this.

Related with the example, the present life’s mother is blind. Her eye is blind, mind become crazy, and with each step she goes toward the precipice, running towards the precipice, where there is danger to fall down, not having freedom, the mind completely crazy, can’t see whether there is a cliff. How does the son feel for the mother? Extremely unbearable. If your mother was in such danger, how would your mind feel? You can’t stand just relaxing there, without helping the mother, without doing something for the mother, without guiding the mother. It’s impossible to relax even a minute, to comfortably lay down, relax the mind, while the mother is in such danger. Then just like this, all mother sentient beings are devoid of the wisdom eye that discriminate what is to practice, what is avoidance. They are devoid of the virtuous friend.

The mother sentient beings’ minds are possessed by the unsubdued mind, the three poisonous minds of ignorance, anger, and attachment. The mother sentient beings become crazy, possessed by the spirit, the unsubdued mind. Each movement that they do, each little action with the three doors, all that negative karma, it like she makes the step towards the precipice, and they are in danger of falling in the precipice of the lower realm. So many of them have fallen, have already fallen in the lower realm, so many of them are falling.

Constantly they experience the three sufferings. The suffering of suffering, the suffering of changes, the suffering of the pervading compounding aggregates.

First, you watch the animal beings, the mother sentient beings, whether they are exactly like this or not, you try to see clearly.

Meditate, meditate whether they are like this or not.

Right now meditate, think.

You remember what I have just said then you try to see whether the mother sentient beings animals are like that or not.

First of all think, they have been my mother. They have been kind numberless times, first you feel that, then think, then think whether they are like this or not by remembering what I have just mentioned.

Think how they are constantly experiencing the three types of suffering.

And they are devoid of the wisdom eye the discriminating what to practice and avoid.
And devoid of the leader, devoid of the virtuous friend, the leader of the blind one.

They don't have freedom, they have no freedom. They are crazy, being possessed by the spirit of the unsubdued mind.

With each movement they create negative karma and again are in the danger of falling down.

Like that, think of the preta beings, the narak beings, the human beings, and the sura and asura.

Now, I have a little bit of the wisdom eye, to be able to discriminate what to practice and what to avoid. And I have met the virtuous friend to lead me in the path to enlightenment, so I have more opportunity than those sentient beings. If I want to help the sentient beings, I have the opportunity to free the sentient beings from suffering, to live in happiness, the path of happiness. If I have the opportunity to do this, I can do this. Because I have met the teachings, I have the wisdom eye, the virtuous friend, the leader, leading me in the path to enlightenment. If I do the work, if I help the sentient beings, free them from suffering and lead them in the path of happiness, helping them by obtaining the temporal pleasure for them, giving them food and clothing, this is not what's needed. There is not one single temporal pleasure that they never experienced before. Numberless times in the past life they were born as kings of the realm of gods, they have incredible material enjoyment, and so forth. This did not help them, that didn't help them. What is the thing that they need? To be devoid of all the sufferings and to receive the ultimate happiness, the sublime happiness, enlightenment. That's what is needed.

So this is the best way to repay the mother sentient beings. So therefore I must repay them by making them devoid of all the sufferings and living in the supreme happiness, enlightenment.

So then after this, meditate on the great equanimity. This is the different from the previous equanimity meditation recognizing the sentient beings as one's mother. Generally there are many reasons to obtain this great equanimity. In the absolute way there are three reasons—according to the all-obscuring truth, there about six reasons to obtain the great equanimity for one's own mind, to actualize the great equanimity.

There are lama's meditation techniques about the nine reasons, the three absolute ways, the six all-obscuring truths. But the simple reason to meditate on great equanimity is that there is not one single reason why I am more important than other sentient beings. Normally we intuitively believe, "I am more important than other sentient beings." Among sentient beings, we cherish ourselves the most.

Session 44

...it's a very interesting name, I like that name very much, "Buddha grass," it is possible it is planted it becomes Buddha. So after taking this the first time you get all kinds of visions like a dream. This is relating to your mind, relating to your interest, relating to your normal interest, relating to impressions left in your mind, relating to your normal interest, like doing things in the dream. You get various visions, without having a body,

kind of traveling, seeing different colors, kinds of like the death process. This is not necessary to talk about because it's your experience. Maybe I made a mistake. You think everything is like a rainbow, everything kind of not solid, like in the dream time, what you see in the dream.

If they see Dharma books, as they read then they become kind of similar to what the teachings say, the experience is kind of similar. In the teachings it is said that everything is like a dream, false, not truly existent. These things kind of become similar, reading the book of the death, seeing the different colors, the intermediate stage, the astral trip, the person feels his experience is real. Because he experiences similar to what Buddhadharmas explains, he has interest and wants to study the Buddhadharmas. He wants to practice meditation, and at the beginning he might be expecting peculiar things, some kind of tantric practice. Then gradually through that interest he tries to see a guru. The expectation of tantra practice, trips, astral bodies, rainbow bodies...the expectation is not right, but it's very useful. By that he meets the perfect guru, and begins to understand the basic teachings, the fundamental realizations. Then he learns the graduated practice without confusion.

Then he has refuge, and then practices bodhicitta and shunyata. So taking the mushrooms, the Buddha grass—without having taking them they would not have entered the Buddhadharmas, the opportunity to practice Dharma would not have happened. The method of meeting the Dharma depends on the external elements. It's a method that fits the time, and the country. Without that there is no way to meet the Dharma. Not with everybody, but with most people. When I ask people how they entered Dharma, many say they have taken that and read the *Book of the Dead* or many of those books.

So I think even those things at the beginning help you to change, to meet Dharma gradually. Those are also the method of Buddha. The transformation of Buddha. But you should not understand that after having met Dharma, you should take it. This is the wrong way of understanding, if you understand it that way. I am talking about at the very beginning, when the mind was in such a level, because there is no other method that fits that mind.

[student]

Flesh of the gods ... I see, yeah, yeah.

[student]

All right. Okay. Then?

But I don't mean that all these things are transformations of Buddha and you should take it, all the time, like this. It doesn't mean this. It doesn't mean this.

Definitely there is a benefit for those who had no other way to bring the mind Dharma—the mind is so closed, so solid, conception is so solid. But if the person carries on, with no limit, there is a danger to lose the life. Especially after one meets the Dharma, there is no need to say. For one who practices meditation, after one has met the Dharma, that method is finished. Like the bridge is necessary before you cross the river, but after you cross the river you do not carry the bridge with you. In the teachings it is said that Buddha, in order to guide sentient beings, manifested as external things, in the elements, and where there is need for a boat or a bridge, Buddha was those things. If there is need for rain, Buddha's holy mind takes the form of a rain cloud. Like that,

whenever a virtuous thought arises in our mind, that is the holy action of Buddha's holy mind. That itself is the virtuous thought rising, generating the graduate path, accumulating the good karma. That is the holy action of the Buddha, the Buddha's holy mind. At that time the Buddha's holy mind is working for oneself. Benefiting oneself.

How? This is a little bit difficult to understand, this point. It needs a long time meditation, long time purification and meditation, and you have to study. This is a little bit difficult to understand. There are many causes to generate the virtuous thought. The causal condition, the object condition, the self condition and the immediate condition. There are four conditions like this. Causal condition, the self condition, immediate condition, the object condition.

The dharmakaya, the holy mind of Buddha, is the self condition for generating the good karma, the virtue. Without depending on Buddha's dharmakaya there is no way for the result, the virtue, to arise. There is no way to create good karma without depending on the dharmakaya.

Dharmakaya is the cause of our good karma, of our virtue. That is the meaning of this self condition. The Tibetan name is *dak ten*. *Dak* is self. *Ten* is condition. Any causative phenomena, any impermanent phenomena, always have this four things, conditions.

Buddha has shown the teaching that shows this is the practice, this is avoidance, what should be renounced. So by depending on that, by understanding the teaching, what is virtue, what is non-virtue, we practice, and then we accumulate good karma. As the Buddha has explained in the teachings, as we understand this, as we practice, then we have the Dharma wisdom, so with the Dharma wisdom we understand what is virtue and what is non-virtue, then we accumulate good karma. How we accumulate good karma is dependent on this dharmakaya, the holy mind of Buddha. So without the teaching of the Buddha explaining this, there is no way to have the wisdom eye, recognizing what's virtue, what's non-virtue.

Also there are other ways to understand, but much is enough, just simple. It is also very useful to remember this, especially on the path of refuge. Even in normal life, it's good to remember, so in this way one is aware all the time how Buddha is working for oneself, how Buddha is guiding oneself.

Then the elaborate way, to understand the qualities of Dharma is the five paths, there are five paths. In the five paths, they are called the path of uninterrupted. So this path becomes the remedy of the different unsubdued minds. The path of interruption becomes the remedy to the different levels of the unsubdued mind. Simply we can think like this. The teachings that explain the graduated path to enlightenment, those are Dharma, and can achieve enlightenment from this graduated path and its teachings. The words, the teachings, are also the quality of the Dharma, one can think like that.

As I explained this morning, then also one can think with the tantra path. It purifies the impure airs then the impure view and conceptions.

The qualities of the Sangha are similar, and the qualities of Dharma, and how the Dharma guides oneself. When you think of the qualities of Dharma, what each path purifies, removes, this stops the wrong conception. In the same way, think of the

qualities of Dharma, and how the Dharma guides oneself. By actualizing the Dharma you purify all the unsubdued mind, all the obscurations, all the wrong conceptions.

Then Sangha. A good way to think is the qualities of Sangha relate to the five path, the five lesser vehicle path, the Hinayana path. The first one who has the path of merit, he always increases the thirteen accumulation of merit, and also he has power of four knowledges, and is able to transform things. He has three from the thirty seven Dharmas of enlightenment. The second one, the path of preparation achiever, realizes sixteen divisions of the Four Noble Truths. Sixteen divisions, branches of the Four Noble Truth.

I will stop here.

[Chanting]

Session 45

...the one who has achieved the third path ...we were talking about the qualities of the Sangha and just trying to understand the five Hinayana paths. The Sangha, the one who has achieved the third path, has knowledge fully understanding, fully seeing emptiness. He is an arya being, a higher being because he has actualized, he has generated the true path. We talk about true path and true cessation of suffering, you see, so he has generated the true path. He has the transcendental wisdom to fully see emptiness. Those other Sangha do have wisdom of shunyata, they have realized shunyata but not fully.

The fourth who has achieved the path of meditation is able to remove the 81 unsubdued minds. He reaches the path of no-need training. His mind is completely devoid of all the seeds of unsubdued mind. His mind is not contaminated with the seeds of unsubdued mind. Arhats have incredible psychic powers, infinite knowledge. To be able to go anywhere, any other planet, any other universe, with incredible knowledge, able to see past, present, and future, things like that. They see so many forms, so many materials, and with his psychic power he can make them very small. He can make flames coming out of water, and he is able to fly in space, able to transform many things like this through the concentration of earth, the concentration of water, the concentration of fire.

Guru Shakyamuni Buddha's disciple, one arhat, *Kungawö*, after Guru Shakyamuni Buddha passed away, within one week he was able to lead 80,000 people in the path, the third path.

When he was giving teachings to many of his disciples, the maras came to disturb his teachings. They showed the miracles, making rainfalls of food, the food and material possessions. They transformed into beautiful ladies in the place where he was giving teachings, dancing round, trying to disturb the teachings, trying to make the disciples not actualize the path. The arhat Kungawo was able to transform all the maras, the hindrances, the materials, the food, into flower rain. Those beautiful girls, dancing, he put the garlands of flowers on the neck and they became ugly.

Just to have some idea about the bodhisattva who has the achievement of the rising path. He has a spiritual body, different from the arya beings of the Hinayana path. He does not have to go through death, to the rebirth and then old age, sicknesses. He doesn't experience these things. He is able to transform, able to manifest in one hundred forms,

this bodhisattva who is on the first level of bhumi. There are ten bodhisattva levels. And the first, the one who has reached the...

[end of tape]

...he is able to manifest the hundreds of bodies with 100 surrounding each one. He is able to check 100 universes with his psychic powers. He is able to see 100 eons into the past and future. He is able to do 100 concentrations and able to travel in 100 fields in the Buddha's realm. He is able to receive teachings from the buddhas. He is able to manifest in 100 realms, able to transform. Also able to give teachings to 100 sentient beings, with different bodies at the same time. This bodhisattva who has achieved the first level, how much he can do work for others. And he abides in that state for 100 eons.

On the second level all the hundreds become thousands...able to transform 1000 holy bodies, go to 1000 pure realms, give teachings with 1000 bodies to 1000 beings at the same time.

Then it goes up to 10,000, to millions...unimaginable millions. For the bodhisattva who has reached the tenth level, I don't know how to put it in words. In English it's difficult, anyway. This is just to have some idea of the quality of the Sangha. Going for refuge by understanding the qualities, and by understanding the differences. There are about six differences. Before what I talked about is understanding the qualities, taking refuge by understanding the qualities.

Now taking refuge by understanding the differences. Anyway this takes time, it must be in another book, probably from the library, Geshe Ngawang Dhargye, the detailed explanations on the basis of the outline. Then you can read, you can try to understand from that. It is very useful to understand this, to understand the six differences. From this you can understand Buddha, Dharma, Sangha, the different characteristics of each one. That's the first difference. The second difference is the different action—the action of Buddha, action of Dharma, action of Sangha, like that. Then different wishes. The different wishes of the Buddha, Dharma, Sangha. Then the difference of attainment. Then the difference of remembering. The difference of increasing merit.

From this what we should understand, one very useful thing—actually the whole thing is very useful—but what we should understand is the difference of actions, the functions of Buddha, Dharma, and Sangha. Understanding this, then we understand how Buddha guides, how Dharma guides, how Sangha guides oneself. This is what I explained this morning. The action of Buddha is giving teachings, this is the way that Buddha guides one. Buddha guides sentient beings. And the action of Dharma, how Dharma guides is that it removes the unsubdued mind, the obscurations. How the Sangha guides is that as we see that the Sangha has generated the path, the mind is happy to hear this. Then we think, “Oh by seeing the possibility, by seeing the possibility, I can also this, I can also generate the graduated path to enlightenment, like those Sangha.” So the mind is happy. It makes the mind of other sentient beings happy, to see this possibility.

Then taking refuge by promising is important. This is the one point that you should understand. The wish to achieve the blissful state of peace, to achieve enlightenment, or even the happiness of the future life, it is important. If one has such a wish, this is important. Otherwise it is the individual's choice of going for refuge. If one has a two pointed mind, taking refuge in the Buddha but taking refuge in the wrong founder who

shows the wrong path who gives the wrong explanation of what the absolute nature is, having the doctrine that there is no past or future life—there are one hundred reasons.

There are four major Hindu religions, the one religion called “one who throws far.” I think it’s to do with the wrong views, and it throws oneself very far from the body of happy transmigratory beings where there is the possibility to experience happiness. There is no such thing as past life and future life or things like that. But those other Hindu religions believe in reincarnation. However, things like sacrificing the body, burning the body—there are many kinds of practices that that, which they believe is the path to nirvana, to liberation.

If one takes refuge in both, the Buddha and the wrong founder who shows the wrong path, the refuge is not pure, and one loses the ordination of refuge. Even if one has taken the bodhisattva vow, the Vajrayana vow, pratimoksha vow, the refuge ordination is lost. It’s like that, the road on which goes one down, goes up the mountain, he wants to go down, he wants to go up at the same time, like this. If you want to check up, if you want to check how they are, then the way to check up is to study the text that explains the qualities of Guru Shakyamuni Buddha, Buddha’s holy body, holy speech, and the mind of Buddha.

There is one text, I don’t know whether it’s translated into English or not, *Special Admiration to Buddha*. It’s written by an author who was great, who was very learned in Hinduism, who used to be a follower of Mahadeva, Mahashura or Mahadeva. In order to make offerings to Mahadeva, he went to Kailash, the mountain in Tibet, with his brother. They saw that Mahadeva was making offerings to Guru Shakyamuni Buddha. So then afterwards, they entered the Buddhadharma; they studied Buddhadharma and became extremely learned pundits.

So he wrote one text called the *Special Admiration to Guru Shakyamuni Buddha*, and he explained clearly all his experiences, how there are great differences between Guru Shakyamuni Buddha and those other founders. So he said, like this, I take refuge in you by renouncing other founders, why? Why? You are stainless, you have no mistake, you are devoid of all mistakes. The more I think of the other doctrines, the more I get devotion to you, Guru Shakyamuni Buddha. There is a whole text like this, clearly explaining all his experiences.

Some think that Krishna, Ram are transformations of Buddha, and then following that philosophy, following that path, is similar to this. Among animals there are transformation of Buddha—pigs, dogs, tigers, elephants, snakes, so one must follow, must behave like snakes, must behave like tigers. It’s important, whether Buddhist or not, the first thing is to study all the different things and check which has mistakes, which has more mistakes, which founder is devoid of mistakes.

So refuge is refuge and that’s the thought. Having aversion or the positive fear, suffering of samsara, the lower realm, and then complete reliance on the Buddha, Dharma, Sangha, that they have the perfect power to guide oneself from this. This thought is not a consciousness. So this is the refuge. If one is thinking like this, then one is taking refuge, even if the person does not say the words of refuge, “I go for refuge Buddha, Dharma, I go for refuge Dharma, I go for refuge to Sangha.” Even if the person doesn’t know the words, if his mind is in such a state like this, he will have complete reliance on the Buddha, Dharma, Sangha, the perfect power to guide oneself from those realms, the

suffering realms. That is refuge. If one has that, then one has refuge. One has pure refuge. If one does not take refuge to others, wrong founders, then one has pure refuge, like this.

[BREAK]

If this not explained to those who have just heard lamrim for the first time...there are hindrances. Even though I talk so much about how important bodhicitta is, if you are not careful of the hindrances to generate the path, if you create the cause of hindrances, it makes things difficult. This is extremely important in daily life. If one is careless of this, it becomes a great hindrance to generating the path. It disturbs the happiness and success of this life and the future lives. So therefore this is a small thing, but it is extremely important to practice.

There are three things to renounce, to avoid. There are three things to practice, by taking refuge in Buddha, one should renounce following the wrong founder, for the benefit of oneself, in order to fulfill one's own wish, to achieve this goal, as I mentioned before. And then by taking refuge in the Dharma, what one should avoid is giving harm to sentient beings, as much as possible. Hurting, saying bad words, hurting people, without any Dharma reason, without good motivation, without any beneficial reason to the person, criticism, hurting, saying rude words, harming creatures, any sentient being, renouncing giving harm to other sentient beings with the motive wanting to give harm. That is really something that we should try to avoid.

Then by taking refuge in the Sangha one should not follow, one should not rely on the wrong guide or the friend who has the wrong view, who does the completely wrong action, no understanding of past, future life, karma, things like that. If one follows those wrong guides or wrong friends, there is danger that one will listen to his idea. It does not mean that you should renounce, you should renounce that person as an object of compassion. This is completely opposite to Buddhadharma, but you should have compassion. Physically it is not necessary to be with them when there is the danger that oneself can be influenced by the person and follow the wrong path. This way the Sangha cannot guide oneself, like that.

So by taking refuge in Buddha then one should respect any paintings of Buddha, any statues of Buddha, even if they are broken, even if it's just the head. Visualize it as the real Buddha, then if it is on the road, under the bed, somewhere, on the floor, then with respect, remembering that he is my object of refuge, who guides me in the suffering of the lower realm. Remember the qualities of Buddha, with respect, and put it in a higher place, a clean place, like that. Even if it's a broken painting of Buddha, statue, like that. One should not put it on the dirty ground, floor, on the bed.

Same thing with the text. Even if it's not a complete book, even if it's one torn page, or a few lines. Similar with the statues. If it is on the dirty ground or under the bed, remembering that this is the teaching of the Buddha, which shows the path to receiving enlightenment, which liberates me from suffering, remember the function of Dharma with respect.

In Tibet they keep all the missing pages from books together somewhere, in caves, and sometimes they build a kind of stupa, a kind of round wall and put them inside of that,

or sometimes we say mantras and burn them. Like that, they don't just throw in the garbage.

And also one can't discriminate like this with this statue, which has ...

[end of tape]

...you can judge the person's art, the handicraft, how the hand is skillful, but the holy body of Buddha, you can't judge. There is no such thing as an ugly holy body of Buddha. There is no such thing as Buddha's holy body having a broken nose. There is no such ugliness. So if one judges like this one creates negative karma. Also, one shouldn't put the statue which is made of good material, gold, silver, very high, and the one which is made of mud, very poor material, in the bathroom or downstairs, on the steps or somewhere. One shouldn't discriminate like that. It is the same, so however one respects the good material ones, one should respect the bad or poor material.

Also, especially in the front of the altar if farting, smoking cigarettes, making a bad smell, that's not good. That pollutes the whole place—especially smoking cigarettes is worse than farting. In front of the holy object, the altar, one should respect. One should not stretch out the legs to the altar. One should always try to have good manners in front of the altar, even making offerings with much respect, as if you are actually in front of Guru Shakyamuni Buddha. There is no doubt that Guru Shakyamuni Buddha is there, there are numberless buddhas, there are all the buddhas, wherever one is, wherever one is. On one's head as you visualize Avalokiteshvara, there is Avalokiteshvara, there are all the buddhas. Everywhere, wherever one lives, wherever one goes. What happens then if one puts material on the Dharma text, on the statue, like shoes, or the cushions, or puts them on the ground, or steps over them without respect—these things pollute the mind and become a hindrance. Then when you start to meditate, you can't remember anything. The first thing that comes is sleeping. The mind is completely dark, foggy, and it is very difficult to remember. Even in analytical meditation nothing is clear, doesn't come clear, it is not strong, not effective, the mind being very foggy. Like that. Falling asleep. Those are pollutions. Those are different pollutions, therefore one should be very careful.

These are the three advices for the practice. So if you want to generate the realization of the graduated path to enlightenment, you have to practice these fundamental things, practice karma. Without practicing karma, without practicing these things, you create more and more hindrances, and there is no way. So therefore if you want to generate the rest of the path to enlightenment quickly then you should stop creating the cause of hindrances. Like that.

Then for the Sangha, one should not discriminate monks and nuns. Even though they are not Absolute Sangha, anybody who is wearing robes, one should respect, thinking this is Absolute Sangha. From one's own side thinking, oh, he's my guide, he guides me from the suffering of samsara, remembering the function of Sangha. One should respect even if the discriminating thought, the criticizing mind arises, try to stop it. by remembering the qualities, try to think, oh, maybe he is a bodhisattva, maybe he is Buddha, how can I criticize? Probably I am creating an incredible heavy negative karma.

One practice is mentioned—in the road, even when you see a piece of yellow clothe, red cloth, think, the Sangha who wears this robe has special knowledge, has special qualities. By remembering the qualities, the realization of moral conduct, put it in a high place. By

taking refuge in the Sangha, this is one advice, to not criticize, to respect anybody who wear robes. Criticizing monks and nuns is very heavy negative karma. There happened so many stories in past time. With negative mind, with angry mind, someone said, “He is jumping like a monkey,” such a tiny negative karma but the person had to be born 500 times as monkey. So I think, that much on the advice of refuge.

The samsaric beings’ sufferings have arisen from desiring pleasure for oneself. All the pleasures of the living beings in the world have arisen from the wish for happiness for others, from wishing happiness for others. As great Shantideva said in his teachings, “What is the need to talk so much? The child does work for oneself. Guru Shakyamuni Buddha does work for others, look at the differences.” Guru Shakyamuni Buddha, by renouncing the work for oneself, by renouncing self-cherishing thought, and cherishing others, by doing the work of others, achieved enlightenment a long time ago.

This is a mistake, only working for self, and having cherished only oneself from beginningless previous lifetimes until now—one is unable to be free from samsara, and to achieve enlightenment. Guru Shakyamuni Buddha was suffering, was wandering, similar to oneself, but then Guru Shakyamuni Buddha by renouncing work for oneself, by renouncing the self-cherishing thought, did the work for others, cherished others, and achieved enlightenment. So oneself is still left in the samsara. The root mistake is working only for self. Following all the time the self-cherishing thought.

So, anyway, without talking much, numberless sentient beings have received enlightenment, and still oneself is living, wandering in samsara. So as long as we don’t renounce the self-cherishing thought and cherish others, as long as you don’t change the work, as long as we don’t renounce the work for oneself and do the works for others, we will have to wander much longer in samsara than before in the future. So therefore cherishing others, doing the work for other sentient beings, is extremely important and a great advantage.

Like the great pundit Atisha was able to do great work for the teachings, for the sentient beings. In Tibet there are many sentient beings, and still his teachings benefit us—the lamrim, still benefiting us, still doing great works for sentient beings. Like this, even though he passed away a long time ago, due to having generated the bodhicitta, renouncing oneself and cherishing others, Atisha met Tara, so many numbers of buddhas. Atisha was able to communicate, able to see many buddhas. To receive predictions. Any work that had to be done, Atisha could communicate with Tara, can receive predictions, can receive advice from Tara. Like we talk to each other, like that. This was due to his power of bodhicitta.

His guru, Lama Champa, also by doing this practice, having accumulated so much merit, having generated bodhicitta, renouncing oneself, cherishing others, was able to see Maitreya Buddha and received teachings.

Another of Atisha’s gurus, Lama Dharmarakshita, had incredible generating thought of bodhicitta, renouncing oneself, cherishing others. He saw a wounded dog and he cut his flesh and gave it to the dog, made charity, because of this practice, renouncing oneself, cherishing others. This became incredible, unimaginable purification, accumulating incredible merit, so that after he did this, then he was able to see Avalokiteshvara. Then Asanga, one of Maitreya Buddha’s disciples tried to see Maitreya Buddha for twelve years. He did not succeed, but at last he saw a wounded dog and had incredible,

unbelievable compassion, so he cut his own flesh to feed the worms on the wounded dog, and picked them out with his tongue, without fear of dirt. As his tongue stretched out, the dog transformed into Maitreya Buddha.

Then suddenly he grabbed Maitreya Buddha, he kind of screamed, “I have meditated on you for twelve years, why you didn’t show up before?” Maitreya said, “I was always in the cave with you.” Then he should showed the mark where Asanga had spit on him in the cave. Asanga requested teachings and Maitreya Buddha took him to Tushita and gave him the teachings on the *Abhisamalankara* in one morning, which was for him 50 years. This is all due to the power of bodhicitta.

One Kadam, one geshe Tsembuwa, his guru was one great yogi Ngakpa Choepa, who always flies in the sky. When he travels he always flies in the sky, surrounded by many dakinis. Dakini are female beings who have very high achievements of the tantra path and always they travel like this. They play music, they play drums, and bells like this. They go with his guru, Ngakpa Choepa, “having black color.” His disciple, Geshe Tembuwa, was a very simple monk, wearing torn robes. One day he went to the holy place call Devikoti. His guru went first. There was a big river and at the river was a lady whose body was full of leprosy wounds, terribly ugly. Ngakpa Choepa saw her and did not recognize her and did not help her across the river. He just left. But his disciple Tsembuwa came along and felt incredible, unbelievable compassion, no concern for the disease, so he took the lady on his back and tried to cross the big river. When he reached the middle the lady transformed into Vajrayogini, the female aspect of Buddha. She embraced him and without him needing to leave his body, she led him to the pure realm. This incredible compassion itself becomes incredible purification, a method for accumulating incredible merit.

There are so many stories like this. So in order to generate bodhicitta, if we want to swiftly generate bodhicitta in our mind, the special thought cherishing others, renouncing oneself, then we have to depend on special deity, the guru, the special deity. We are dependent on the guidance of the guru Avalokiteshvara who is inseparable from the guru. We should take refuge, we should follow them in order to quickly to generate bodhicitta. If you want to generate bodhicitta soon, loving compassion, one method is to recite the mantra of Avalokiteshvara. There is a short one and a long one. If we recite well this mantra, that’s one method to quickly generate and develop compassion.

People who normally recite much this mantra, laypeople, father, mother and even monks, usually people who recite this mantra have a very subdued and a very good personality, a very good heart. Due to the power of this mantra and this deity. Like this.

So this is one method to quickly generate bodhicitta. Then the meditation as we have being doing. You visualize Guru Avalokiteshvara then he become oneness with your mind. Become oneness with Guru Avalokiteshvara ‘s mind and recite the mantra. One pointed praying to Guru Avalokiteshvara, recite the mantra, then doing the practice of mandala offering, prostration, seven limbs, this is the way to quickly generate bodhicitta. For that reason, this is the purpose of taking the initiation.

So those who are taking initiation think like this. I must achieve enlightenment for the ...

Session 46

...part of the practice of the refuge, which is very important to understand, one that I forgot to mention, is that however difficult the means of living, one shouldn't make a business of the holy objects—the Dharma texts or statues. Arya beings who are free from unsubdued mind and karma cannot be polluted or harmed by this. But otherwise there are many stories. There are yogis who were able to see Avalokiteshvara, without heavy obscurations, who had to go through incredible great pain right after they have taken food, the wrong livelihood food, that was offered by the benefactors who got that money by selling the holy texts. Usually Tibetan texts have long pages and each one might have four, five hundred pages, and this family had this text. They became poor later on and they sold all these texts to other people and with this money they tried to live. They offered food with that money, to this great yogi and three other monks. In the beginning he didn't know, so anyway, he was asked by his guru—actually his guru was invited by the benefactor and the guru did not go, the guru send this great yogi and took three or four other monks to do puja at the benefactor's house. The benefactor offered food, then right after this, this lama got a terrible pain, unbelievable pain inside the body. This lama, he checked up, and there was a letter AH, a white letter AH going through the body, having incredible pain wherever it goes. He communicated to Avalokiteshvara and Avalokiteshvara told him, "The reason you have pain right now, right after this food, is because of this wrong life food that you are eating. The money was obtained by selling texts."

The other three monks didn't get sick because this first lama had very thin obscurations, and so would experience the result right away. The other monks don't receive anything because they will be born in the narak realms after death. To purify this karma obscuration, he told them to write this text in gold ink.

There have been many stories like that. Anyway, it doesn't matter, that much is enough.

However, this is one thing you should understand. If you don't understand then it becomes heavy negative karmas, a distraction for the mental development, and for practicing Dharma, to generate the realizations. One should do well this practice of the refuge.

Even when we read Dharma, the holy texts, we don't point like this, with fingers, but with respectful hands like this, or even to statues, if you are describing what it is.

[end of tape]

...kind of scary. Then I think Lama Yeshe called her to buy something, then another English or American mother there, working together in the shop, was not speaking, kind of closed her face, and the other mother was kind of trying to help in the understanding. In the West, you don't [fingers snapping] call people like this. It's very bad, she said. Anyway, not necessary to tell more.

When you describe holy objects, do it with respect and hands like this. Don't point like this, don't read text like this, like this. In daily life whenever we eat, drink, always remember the Triple Gem, the dharmakaya, and make offerings. Whatever one drinks, whatever one eats, and also make three prostrations before going to bed, in the morning, visualizing Buddha, remembering Buddha, Dharma, and Sangha, and make three prostration. After you get up, then before you go to bed, like this.

Then also with compassion for other sentient beings, try to lead them gradually in the path of refuge, by talking about the benefits, by talking about the qualities of Buddha, qualities of Dharma. Then there are branches, they are also like this.

Not giving up the refuge even if it cause life danger. Even playing games, one doesn't renounce the refuge, the Triple Gem. Even if one has to die, not renouncing the refuge. If somebody makes the choice, either you renounce refuge or you die, you should choose the death, like this. If you don't renounce, I will kill you. Even if one is in such danger, there is no other choice, if one gives up one's life for refuge, one will never get born in the realm of the suffering transmigratory being. There have been many stories in past times. Outer beings put others in a dangerous point, you must choose, your life or renounce refuge. They did not renounce refuge and they preferred to be killed, but because the person died while remembering refuge, it was impossible to be born in the lower realm. So that much on the refuge.

So put all the blame on one, the root. What is that one where we should all the blame? That is the self-cherishing thought. Because that is the root of all our suffering, what we experience in the six realms, in the human realm, sura, asura, narak, preta—because of self-cherishing thought. As it is like this in reality, by recognizing this, by understanding this, by depending on Buddhadharma, the Mahayana teachings, first try to recognize this, then put all the blame on the self-cherishing thought, the devil or the mara, the self-cherishing thought, which has been living in one's heart.

Yesterday the quotation that I mentioned, the child doing works for self and Guru Shakyamuni Buddha doing work for others. Child means, normally in the family, the parents they work for family, they work so hard. The small child never thinks to take care of the family. The small child thinks how I can be happy today. Only thinks to play. They only seek only their own comfort, to play. There is no concern for the comfort of the family. Exactly like this, even if the parents have big problems, the child doesn't know, child doesn't recognize, doesn't pay attention, even if they are sick, they are not aware, they don't feel any kind of upset, nothing. Like that, the person who works only for self, that is the child. As long as oneself works for only the self, and doesn't renounce the self-cherishing thought, one is a child.

It is said by the great bodhisattva Shantideva in his teaching, if one does not purely exchange one's own pleasure and others' suffering, enlightenment cannot be achieved. There is no pleasure in the samsara. I don't know how to say this, it's a little bit confusing.

Let alone the future life. Even the happiness of this life cannot be achieved. Is that right? Huh? Forget about the obtaining the happiness of future life. You won't get it. That's what I am saying, you won't get it. And besides that, even the happiness of this life. Forget about the future lives, even the happiness of this life won't be achieved. How much you wish, how much you expect, you won't get it. That's what it's saying. He's saying is if one does not exchange the cherishing oneself and renouncing others—instead of cherishing oneself, cherish others. Instead of renouncing others, renounce oneself. If this exchange is not done, then how is it possible to achieve enlightenment. Impossible. It's a dream. Without doing this exchange, enlightenment is a dream, is hopeless. There is no hope to achieve enlightenment. Even while oneself is in samsara there is no pleasure, no happiness. And to have a happy life in the future life, forget it. There is no hope for that, forget it. However much one wishes to have happiness, one can't obtain, one can't

receive it. That's why great the bodhisattva Shantideva said even the works of this life would not be fulfilled. Forget about the future life.

For instance, if one does not exchange one's pleasures for others sufferings even the servants find a very hard time with oneself. They become very disobedient and they don't work for oneself. Even the employers and leaders and masters who give us jobs don't give us salaries. There are much problems. In the world today there are always strikes—airlines and pilots, appealing for more salary. Between that the people find it hard to get the works of this life done. Everybody has much problems. So many people get problems. The government, the employers, the passengers, so many people by the way in their life have much problems. Then the people who work in the post office, they make strikes, then again so they have problems. Then the banks, those who work on the ships, who do the transportation, who work for sailing the ship, again they make the strike, and again it cause many problems to so many people. They don't obtain the works of this life. Fighting each other, the salary doesn't increase, then they stop working, it was first of all one's person's idea then he told other people, then more and more. Following the self-cherishing thought. Like this, more and more. It disturbs so many people's comfort. Fighting each other, criticizing each other, killing each other, destroying, burning homes. Bombing. All these are shortcomings of self-cherishing thought. All these problems came from self-cherishing thought. As long as the self-cherishing thought is here, strongly living in one's own heart, if one sees educated people, rich people then one feels jealous. It happened in the cities, many poor people become a group and they destroy the wealthy people. The poor people don't like the wealthy people, they think all the money is in their hand, they are keeping all the money. They feel jealous because themselves they don't have. They criticize wealthy people. Actually it's nothing to do with their problems, the difficulty of their life is not caused by the wealthy people. They put the whole blame outside. First one person has the idea to destroy wealthy people's shops, supermarkets, banks, the government office, the important places, then more people gather, following the self-cherishing thought, being jealous of others. It is not possible, even though they expect it. They end up with their life in the prison, or being shot, punished, torture—besides not receiving peace in the life.

So you can see all the time, what we see in the television, news, what we hear of everyday problems in each country—all these are based on self-cherishing thought, came from self-cherishing thought. So self-cherishing thought is very strong. The workers' self-cherishing thought is very strong. The employers' self-cherishing thought is very strong. So because both of their self-cherishing thought very strong, it is very difficult.

If one of their self-cherishing thought is renounced—if both the servant and the master have self-cherishing thought that is too strong, the worker can't renounce, he can't give comfort, pleasure to him. He can't take others suffering, can't cherish the master, he wants to work only for one's own pleasure, doesn't care about the sufferings of others. And the master has self-cherishing thought, very strong one. Like iron, very strong one. Only concern with one's own pleasure, he doesn't cherish the servant, the worker, only himself. Then they renounce others, like this.

So, you see, it is very difficult, so difficult, so difficult. For both of them, always to be harmonious, to have peace, is very difficult, because he is concerned only with his happiness. The other one is concerned only with his own happiness. It is very difficult to have a peaceful relationship, to have peace in the life. So this is the whole world's problem. Between two people there are problems like this—you can see very clearly

from self-cherishing thought. If self-cherishing thought is very strong then there is great confusion in life. Self-cherishing thought is the one that breaks all the harmony, in the society, between two countries, in the family, between two states, between the teacher and disciple.

If the self-cherishing thought is living in one's own heart, very strong, then even the parents, even the Dharma friends, even the guru, how much they give compassion, don't do bad action, do good action, from sincere heart, however much they give advice, however much the teaching says the cause of happiness is virtue, the cause of suffering is non-virtue so you must attempt to accumulate the cause of happiness and renounce the cause of suffering—as long as the self-cherishing thought is living in the heart, then it doesn't go. The advice that is given by good friend or by the parents, from their sincere heart doesn't go in one's own ear. One can't accept. One find it very difficult to accept. One doesn't pay attention, one doesn't listen. Being careless, being careless ...

[end of tape]

Trying to give up, trying to renounce, creating good karma, creating the virtuous action, trying to renounce as much as possible, trying to give up. Finding it very hard to accept Dharma. Even though many other people can understand and are practicing oneself finds it extremely difficult to accept, extremely difficult to practice—that is the shortcoming of self-cherishing thought, that is the mistake of following the self-cherishing thought As long as the strong self-cherishing thought is there, one always listens to it, one doesn't pay attention to others, however much the truth is explained.

The advice that is given by the guru is like this. Practice virtue, renounce harming others, from the very sincere heart however much advice is given, one finds it very difficult to listen, to accept, to practice—that is the mistake of the self-cherishing thought. As long as the self-cherishing thought is there, it's very painful, it causes much confusion. Then feeling jealous when you see the friend, when you see another person who has more understanding of the Dharma. Again one receives suffering, when you see other people who have a better education, a better understanding of Dharma. There is suffering in the mind. If one is rich, or if one has a good education, and then again one sees the uneducated people, the poor people, there is suffering in the mind, one feels pride. These are because of the self-cherishing thought.

Even if one meets people who are equal in the education, in material wealth, in caste, the shape of the body, the color of the body—again, one feels competition, one feels competition. Again there is suffering in the mind, wanting compete, who is better. Wanting to show that I am better, I am better than him. Wanting to expose like this. Like this.

So as long as the self-cherishing thought is living in our heart, it makes so much suffering in the mind. As you meet the different objects, the sentient beings, even the non-living things, attachment arises if it is beautiful, and you want to have that for oneself, for the sake of one's own comfort. If it is an ugly object, anger arises, it causes ignorance; if it is an indifferent object, not ugly, not beautiful, like this.

So it is very clear if you check up, if you meditate in a wide way, the daily problems that we experience and the problems of the world, of outside people—you can see very clearly how they are completely a mistake of self-cherishing thought. One person, such as

Hitler, having created so much negative karma, so many millions of Jews killed, all those are shortcomings of self-cherishing thought. Shortcomings of his self-cherishing thought.

How powerful it is, how dangerous is the self-cherishing thought, how one person's self-cherishing thought is so dangerous, so powerful and so dangerous. Not only it is dangerous for the person himself, but also to the rest of the world, to the rest of the countries. So think like this. Remember this example, of one who killed so many people—all this happened because of this self-cherishing thought, wanting to have power, reputation, to obtain pleasure for oneself. So by following the self-cherishing thought, as he listens to self-cherishing thought, if the self-cherishing obliges him to create all the heavy negative karmas, besides destroying so many perfections, the happiness of so many of the sentient beings—able to give incredible harm like this.

Then not only his self-cherishing thought, born in the naraks, many eons to experience suffering but this self-cherishing thought obliges him to let so many other sentient beings create negative karma together. All those millions of armies that he sent to kill, all the workers. What obliges them to create negative karma together is his self-cherishing thought. That one self-cherishing thought has thrown so many other sentient beings in the lower realm, in the naraks, by leading them to create negative karma. So you see how incredibly harmful it is, one person's self-cherishing thought—it disturbs the rest of the world, you see, so harmful.

Similarly if you think about Mao. There are many examples of stories that happened in the past time—one person, in order to get power, in order to pleasure for oneself, by following the self-cherishing thought gave harm to so many sentient beings. Millions and millions of sentient beings.

So self-cherishing thought is one's own enemy. The real enemy. There is no enemy, there is no enemy outside. Finding the enemy outside is because of the inner enemy, the self-cherishing thought. If you don't have the self-cherishing thought, the inner enemy, there is no outer enemy. You see what makes us discriminate, what makes us believe, what makes to discriminate the sentient beings as enemy, that is the self-cherishing thought. If one doesn't have self-cherishing thought, all the sentient beings are friends, one sees all the sentient beings as friends and relatives. One sees all the sentient beings as extremely kind. One sees all sentient beings in beauty, in the aspect of most dear. Even those who disturb one's own pleasure, who kill oneself, who torture oneself, who criticize oneself—one sees him as a best friend, extremely kind. One does not find an enemy among all the sentient beings. So the self-cherishing thought, this is the real enemy.

Once this inner enemy is destroyed, this harmful enemy is destroyed, this harmful enemy which has been living there in one's own heart from beginningless previous lifetimes, it becomes non-existent, there is no enemy outside. All the outside enemy is destroyed, once this inner enemy is destroyed.

As Shantideva says, the thorn goes in the flesh, and if you try to burn and destroy all the thorns on the earth you will never finish cutting them. Also you cannot cover the whole earth with leather. But if you wear shoes of leather they cover the whole earth. No thorn can go inside.

Once this inner enemy that has been living in your heart from beginningless previous lifetimes is destroyed, then all the enemies are completely destroyed. One doesn't find

one single enemy. Even the animals, tigers, snakes, all those fearful animals, can't give harm, they don't become the enemy. One doesn't find any enemy among the sentient beings.

Session 45

You did not look at them the right way. You see, I told you the example. For instance, the master, the employer, who has a servant, if he is not concerned for the servant, but only concerned for his own pleasures, not changing the cherishing oneself and renouncing others—here I am giving example. Because of that problem also the servant would have problem, the money that he pays is very little, you understand? It is possible that he ask the employer, either with self-cherishing thought or without self-cherishing thought, possible one or the other way. But however this master, he finds difficult, he finds difficult, when he is asked for more money. Why? That is because of his own mistake. Why does he say he is not going to work without giving more money? That is his own mistake, you understand? The master finds it difficult, the master finds it difficult, unhappy without his workers. That is the mistake of one's self-cherishing thought. Like this.

However, if one exchanges with the other, the confusion becomes much less. The master who is having problems with the world becomes unhappy, and this comes from his self-cherishing thought. Not only is he not paying attention to other's suffering, but he has accumulated karma in the past and is experiencing those difficulties of life. There are many ways to think about it.

The conclusion is that we should pray to bring the world really in peace, to have real harmony and peace of mind in all sentient beings, pray to the Triple Gem to pacify the thought of self-cherishing in the mind.

Also from one's own we should pray like this, and we should work, we should act to accomplish the mind peace for all sentient beings. Not on the mountain, not on the land, but in their mind, in their mind. So we should pray, we should wish, we should pray, we should act, we should work for that. First of all, one sentient being, yourself, first establish mind peace within one's own mind, then if one generate the bodhicitta cherishing others, first within one's mind, in this way one can do much more skillful work, to pacify the self-cherishing thought, the cause of the suffering of sentient beings. One can do the beneficial work, establishing the mind peace. It is very difficult to subdue the mind of others, other sentient beings without subduing one's own mind.

The stronger, the less the self-cherishing thought there is, the greater happiness one finds in this life. There is much less confusion within one's life, and also one creates that much less confusion for other sentient beings. One is able to offer that much more comfort, happiness to other sentient beings. Normally if the self-cherishing is very strong, no matter how much one is rich, no matter if one is living in a beautiful apartment made of jewels, even if the floor is lapis lazuli, all the walls are made of gold, eating always rich food, wearing the most expensive clothes that are made of gold, if the self-cherishing is so very strong then the mind is not happy even if you are living in such a beautiful apartment, so expensive like this, eating delicious food, expensive food, wearing rich clothes, expensive clothes, going with friends or in the expensive cars—if one has great enjoyment like this, the mind is not happy if one is very strongly self-cherishing. The mind is kind of painful, very painful, and there are so many enemies, including strong

self-cherishing thought. There are many dislikeable people, friends, enemies, so many things to discriminate. The mind is not relaxed, not comfortable, in a person who has very strong self-cherishing thought.

However much the great enjoyment one has, rich food one is eating, wearing clothes, like this, one has great pain in the heart. One is disharmonious with the surrounding people. Being disagreeable, one can't dedicate oneself for the happiness of them, and one is in one's house with a very uncomfortable mind, with much pain. There is no peace even if one has great enjoyment.

If one's heart is very good, not having strong self-cherishing thought, not following the self-cherishing thought, not paying attention to one's own suffering, having more of happiness of other sentient beings, cherishing others more, if one has a very good heart like this, then even if one lives in the hut, the house made of grass, in such a poor condition like this, eating just very poor food, just one single rice, just one single dhal, like that, even just water to drink, no tea, no expensive alcohol, no expensive drinks—the mind is so happy. There is no painful mind, disliking somebody. The person is harmonious, very friendly with everybody. The mind is so relaxed, so comfortable, nothing to get scared of, nothing to feel difficulty with, in the life, in the mind. The mind is so comfortable and so happy. Even with just rice and dhal, nothing else, only water to drink, the mind is so happy. With happiness one can enjoy.

The person who does not have a good heart, very strong self-cherishing thought, in any country, wherever he goes, with whomever he stays, everybody turns into an enemy. He goes to, he stays here sometimes, he goes to Katmandu town, he stay with somebody and they become an enemy. Here the surrounding people become an enemy. In Katmandu, he goes to Katmandu, he stays with those people, then those surrounding people again become the enemy. Again you run away from them. Go to another place, in India, and then stay with some people, and again those become an enemy. You go back to the West, stay with some people, and again those become an enemy. In one or two days, one becomes a dislikeable object for them. An object that they hate to see. Everybody criticizes that person. Those old people tell even the new friends, "If he comes to your home, don't look after him; don't pay attention to him because he's such a bad person, such a cruel mind." Then the new people don't like him.

People criticize him, and they don't call him for parties. Wherever he travels, he finds it very difficult to stay. Others don't take care of him. People find it very difficult with that person. He's too strong, his desire is too strong in his own work. He doesn't get along with other people. He has no concern for other's pleasures. Nothing becomes agreeable. It is difficult to make him understand, make him listen...

[end of tape]

...the sentient being that we recognize as the enemy. Even if they kill, or cut the body in small pieces, even if the wild animals eat the body, they cannot throw oneself in the naraks. If one hasn't accumulated negative karma to be born in the lower realm, with self-cherishing thought, they cannot throw oneself in the lower realm. But the self-cherishing thought throws oneself in the lower realms by obliging oneself to accumulate negative karma. So harmful, the self-cherishing thought. There is nothing more harmful than self-cherishing thought, anything outside, an element, fire, water, air, earth, any other living being, nothing is more harmful than the self-cherishing thought. The self-

cherishing thought is so powerful, it can destroy all the people on this earth; it can destroy the whole world.

So you can see how dangerous the world is, how it becomes atomically dangerous, and can be destroyed in a minute. The self-cherishing thought can cause much danger like this.

So you can see how all the leaders of the country, as long as the self-cherishing thought in their mind is not changed, as long as their self-cherishing thought is not transformed, will there be peace in the world? As long as the self-cherishing thought in the people in this world are not changed and the leaders of the country do not change, will there be peace in the world, to not have any fighting, to not have any wars? It's very difficult. Very dangerous. Very dangerous. The enemy that we should be scared of is the self-cherishing thought. Actually not the atomic bomb, not the bomb, not the weather, not fire, water, air. Not those. What we should be scared of is the self-cherishing thought. This is what should be scared of and this is what we should destroy.

If the bodhicitta, cherishing others, renouncing oneself, is generated in the mind of all the sentient beings, in the mind of all leaders of the country, there is really definite hope. Then there is really peace in the world. You see, self-cherishing thought is very strong. You take a person, you see, human beings, one's own comfort, one's own pleasure causing suffering to other sentient beings, which is the field from whom one receives all one's own happiness, perfections. To obtain one's own pleasures, comfort, like this, to have a good body, like this, healthy, to obtain one's own pleasure, we kill, torture the animal. Without even the thought that it is a sentient being, it has feeling. Just like we use wood or stone, thinking it doesn't have mind, like that completely. Not having one single concern for the suffering of that sentient being, only concern with one's own pleasure.

Think of yourself as a fish, then think of a person, completely concerned with his own pleasure, the self-cherishing thought, his body, like this. On purpose he made this iron, this wire, small wire to hook in the mouth. Then once you are hooked there is no way to escape. It is so painful. Then once it's caught, it is still not dead. So much suffering, still not dead. Once it's seen by a person, in the hand of the person, that person does not have one single concern, no compassion, for one's own suffering, just like wood. The body is cut by the person with a knife, while it is living, alive. Think this, feel this. Think that oneself is a fish. How it is painful when the person is cutting the body, first of all hooked, secondly cutting the body completely in pieces. How it is so painful. When there is a small cut, when the tiny skin is off, how much pain you feel. When a small thorn goes in our flesh, how much pain you feel. Remember this.

One it is under the control, completely under the hand of the person, there is no single freedom, nowhere to escape at all. There is no other way for this being to explain, to say, "Please don't harm me now, I will help you with something." There is no way to say anything. There is no way to give money and say, "Please don't kill me." No way to ask, not one single one method. It is completely in the hand of that person, whatever he does. Even if he puts the fish in the fire, it is completely in his hand, even in hot boiling water—this is completely his self-cherishing thought, with complete concern for his pleasure, for his food, while living, moving, putting this kind mother sentient being is from whom she receives all the happiness, perfection in hot water. Feel this. Think of oneself as this animal, the lobster, fish. How great pain there is, unbelievable . E

Even if we put our finger in hot water, we can't imagine how much there is. So when the whole body is put in the incredible hot boiling water, what great pain there is. This is done by self-cherishing. So harmful is the self-cherishing thought. Not having one single concern for the kind mother sentient being. The liquid is used to drink for health, or the meat is eaten. The bones are used for ornaments, or things like that, to make other things.

Think of butcher. Visualize that you are the sheep. Now you are in the hand of the butcher. You are sold in the hand of the butcher, with no freedom at all. Completely in his hand. You are in the line, think, "I am in the line of all the sheep to be killed." You see others killed. There is no way to escape. Tears come out. The body is trembling, shaking. The neck is tied. Even if one tries to run away, it is easy to catch you. You are in line, coming closer to your fate. There is terrible suffering, others are making suffering noises. However much you scream, there is no hope to be free from that suffering.

Then think, now one is completely in the hand of the butcher. For his own comfort, was sold, given in the hands of butcher. Then the butcher with his self-cherishing thought, with complete concern for his own pleasures, not one single concern for the sheep's suffering. One's hand and feet are fastened with the rope. Trembling, shaking. Even though you show great worry, fear, the sufferings of mind, there is no feeling for the butcher's self-cherishing thought, he is just like stone, like wood. With his self-cherishing thought he cuts your neck. However much you scream, it doesn't help. The self-cherishing thought is so incredible, so harmful.

If we meditate like this, putting ourselves in the place of other sentient beings, not only animals, but all human beings who have much confusion, criminal people, who are punished, who receive great torture—put yourself in that situation. Then put yourself in the place of the animal, and try to understand how self-cherishing is so painful, so harmful to oneself. This makes our mind aware of how it is with self-cherishing thought when one harms other sentient beings. We should meditate in the same way on the pleasures of giving and helping other sentient beings, guiding other sentient beings from the difficult life, from the suffering, and offering the happiness to others.

One is feeling so hungry, the suffering of starvation. Think, that is me. Put yourself in that situation. And if somebody gave you food what great pleasure there is. How the mind becomes so happy. Think of the mosquito. You visualize yourself as a mosquito. The stomach is completely empty. You can see this from the outside; it is transparent, completely empty. No food, nothing, incredible suffering of hunger. Blood is the only food that you can find. You come to get the food and suddenly you are crushed with the hand. You feel incredible pain—even without having gotten the food, you are killed by the person's self-cherishing thought.

Think, also the other way. You suffered so much, created so much hunger, incredible hunger, so much suffering, then you find the food and the person makes charity, and you have great pleasure. Then meditate on the other way again. Meditating like this is very good to understand how harmful the self-cherishing thought is.

The conclusion of the shortcomings of self-cherishing thought is the thought of the "I" grasping ignorance. One clings to the self, one cherishes oneself, the self-cherishing thought arises, and in that way one accumulates various karmas, with the self-cherishing thought plant, in the field of consciousness. Then one is born in the naraks and

experiences all the stems of the various sufferings, the various cold suffering, the various hot sufferings.

The self-cherishing thought causes one to be born in the preta realm. The seed of karma was planted by the self-cherishing thought, then the stems of the sufferings arise, one experiences the self-cherishing thought and experiences all the sufferings of pretas, such as the particular sufferings the outer obscurations, inner obscurations, food obscurations, hunger, thirst, feeling cold, hot, having much fear. The self-cherishing thought causes one to be born in the animal realm. It tortures one by causing one to experience all the sufferings of animals. The stems of the suffering come from the seed that was planted on the consciousness.

Then the self-cherishing thought causes one to be born in the human realm. It tortures oneself by causing one to experience all the sufferings of the human beings, such as the eight sufferings. All the daily problems. All the daily life problems. It allows the stems of suffering to grow, the karmic seed of which was planted before on the consciousness.

Then also the sura and asura realm. The self-cherishing thought causes one to be born here and then tortures oneself so much by letting one experience all the sufferings. So the self-cherishing thought, from beginningless previous lifetimes until now has caused oneself to wander in the six realms, continuously to experience sufferings like this, until now.

Then the self-cherishing thought is the one that not allow me to receive enlightenment from beginningless previous lifetimes. It does not let me generate bodhicitta in my mind. That's how it disturbs the achievement of enlightenment—as long as the self-cherishing thought is there, there is no way to generate bodhicitta. There is no way to practice, there is no way, to follow bodhisattva's action, the six paramitas practices. The self-cherishing thought is the one that did not cause me to generate any realization—the three higher trainings, the three principle paths, the three high trainings, moral conduct, higher concentration, higher wisdom.

Even so many followers of Guru Shakyamuni Buddha, after Guru Shakyamuni Buddha turned the Dharma wheel, so many of them received enlightenment, became arhats. The pundits Naropa, Tilopa, Marpa, Atisha, Nagarjuna, so many of them became enlightened, reached the path, so many followers of the Tibetan lamas, yogis, Lama Tsong Khapa, so many of those realized yogis, many of their followers, have received enlightenment. They generated the path. Like this some of the sentient beings have received, still I have not one single realization achieved in my mind. My mind is still completely empty. Not even one single realization has been achieved so far. All these are the complete mistake of the self-cherishing thought. The laziness, the great laziness, the sentient beings thought.

Even if the three time buddhas explain the shortcomings of self-cherishing thought, they can never finish explaining. As long as this mind did not change, as long as we don't do something with this mind, even if we spend the whole life meditating in the cave, or even become very learned in Buddhadharma, however much great education that we have, however much Dharma we try to practice, it all becomes the development of the cause of the self-cherishing thought, the development of the "I" grasping ignorance.

Since self-cherishing thought is the root of all the sufferings, all life problems, the great hindrances to enlightenment of the whole bodhisattva path, as it has been giving harm so

far it will continuously give harm in the future like this, even for samsaric pleasure. So therefore serving others is the moral root of all happiness, all the perfections. Therefore, there is no reason to cherish oneself, this is the worst enemy, so therefore this is the root from where all the suffering of samsara rises. So therefore there is no reason to keep it. So one must renounce self-cherishing thought, and generate cherishing others.

The meditation on cherishing others is in one way just a rough idea, that is, start from love and compassion. For instance, Guru Shakyamuni Buddha, on the basis of sentient beings meditated on love and compassion for all sentient beings, for each sentient being. Wanting the sentient beings to be free from all the sufferings, to have all the happiness, wanting them to achieve enlightenment for the sake of the other sentient beings. He wanted to lead the sentient beings in enlightenment. To lead them from suffering by himself. To achieve enlightenment for the benefit of other sentient beings, and this happened. Bodhicitta is generated from love and compassion, by depending on each of the sentient beings. He practiced all the six paramitas, moral conduct, charity, patience, all the rest of the six paramitas, for the sake of each sentient being, for their happiness. Then he completed the whole path for the sake of each of the sentient beings. Then he achieved enlightenment for the sake of each sentient being. He achieved omniscient mind for each of the sentient beings.

At the beginning when he was generating the great love and great compassion for all the sentient beings, if he left out one sentient being from all the numberless sentient beings, if he did not have compassion for one sentient being, then there would be no way to achieve great love, great compassion. If he didn't have love, compassion, if he did not generate love and compassion to one sentient being, there is no way to generate great love and great compassion. Great love, great compassion are generated by depending on each single sentient being. That is very important. Extremely important to understand. So you see, depending on each of the sentient beings who harm oneself, the friend who helps oneself, the enemy who cuts one body in pieces, who tortured me like this, by depending on him, Guru Shakyamuni Buddha generated the great compassion, great love, generated bodhicitta, practiced all the six paramitas—he did all these practices for the sake of this enemy. He completed the whole Mahayana path for the sake of his happiness. Guru Shakyamuni Buddha achieved enlightenment for the sake of him, omniscient mind for the sake of him. Not only Guru Shakyamuni Buddha, all the buddhas, all the numberless buddhas, became enlightened for his sake. For the sake of this sentient being who harmed them, they generated the whole path, achieved enlightenment.

Then Guru Shakyamuni Buddha has shown Dharma. As Dharma was generated in the mind of all the sentient beings, there arose the Sangha. So Buddha, Dharma, Sangha. So all the Buddha, Dharma, Sangha in whom I take refuge, to free myself from the suffering of lower realm, from samsara, to receive enlightenment, free from the bondage of the blissful state of peace, all this happened by the kindness of this sentient being...

[end of tape]

Without depending on this mother sentient being, there is no way the teaching can exist. This kind mother sentient being who kills me, who has stolen my passport, who cuts my body in pieces, without depending on him there is no way that the teaching can exist because there is no Buddha. Without depending on this there is no way Buddha can happen, so there is no way the teaching can happen, there is no way the Sangha can

happen, there is nothing. So there is no way for me to understand the teaching. No way to understand the teaching, no way to practice Dharma, impossible. There's no way to have Dharma wisdom eye, to recognize the cause of happiness, the cause of suffering, without depending on this kind of sentient being. Then without depending on the kindness of this sentient being, there is no way to receive any pleasure for me, no way to receive any perfections, ultimate, temporal, anything, no way. Because all my happiness depends on virtue, creating good karma, and that depends on practicing Dharma.

So if Buddha did not show the teaching, there no way to practice Dharma, no way to create good karma. No way, you see? So this happened due to this sentient being. So all my happiness, all my past, present, future happiness, perfection, ultimate happiness, everything completely is received by the kindness, completely by depending on this kind, extremely kind mother sentient being. So for me, generate great love, great compassion, bodhicitta. Bodhicitta. That clearly depends on the kindness of this mother sentient being. Without depending on him there is no way I can great love, great compassion, no way that I can receive bodhicitta, impossible, no way that I can become a bodhisattva, that I can enter the Mahayana path, no way that I can complete the six paramitas, no way, impossible. No way that I can practice patience without depending on the kindness of this sentient being, without depending on this enemy, no way that I can learn patience. He's my teacher, actually he's my teacher, teaching me patience, to learn patience. Without depending on him there is no way that I can achieve enlightenment. No way that I can work for all other sentient beings as a buddha, without depending on his kindness.

Then one way to meditate on the benefit of cherishing, one cause to cherish other sentient beings, to meditate on the kindness of other sentient beings is to think that the everyday life, our pleasures, all the food, clothing, all the material possession, house, everything, how it came from the kindness of sentient beings. So one way is to think like this. Then after this then comes the actual practice of exchanging one and others. Actually make the determination to change. By generating great compassion, by remembering the suffering of other sentient beings, then take other sentient beings' suffering. By generating great love, wishing other sentient beings' happiness, dedicate all—body, material possessions, the surrounding people, merit, completely dedicate for all the sentient beings, the *tonglen* practice. Then after that, then bodhicitta. Think like that. Now this I am doing the visualization. Just visualization. This not enough. This way I don't become enlightened, I just visualize. They don't become free from suffering, so therefore it is my responsibility to lead them in enlightenment, to lead them from all the suffering, this is my responsibility. As the sentient beings have been kind to me, it's my responsibility to do this, to fulfill this. If I don't do it, who should do it? If I don't do it, if I don't do that, who should do this? It's my responsibility to do this.

So therefore, who is able to do this, who is able to do this work of other sentient beings, lead them to enlightenment, free them from all the sufferings? Only Buddha. Only Buddha. Therefore I must reach enlightenment first. Like this, generate bodhicitta like this.

So whenever, day and night, all the time, day and night all the time, whenever the thought wishing to achieve enlightenment for the sake of all the sentient beings arises, when you can't stand it, even a minute, when even if it takes a minute to enlighten the sentient beings, the mind is feeling that it takes eons, and you can't stand even a second that the mother sentient being should be suffering. Just one's own mother falling in the

fire,. Like that, can't stand even a second without bringing them to enlightenment. Having this intuitive thought, wishing to achieve enlightenment for others, feeling you can't stand even a minute or second that they are in samsara. This thought, intuitively rising day and night all the time, without depending on effort, constantly rising, at that time that one has the achievement of bodhicitta. One has generated the precious thought, which is the root of all the happiness, all the perfections, for oneself, for other sentient beings. Like for instance, as I just explained, how Guru Shakyamuni Buddha has generated bodhicitta and how that has been so useful. How Guru Shakyamuni Buddha has generated bodhicitta, how his bodhicitta is so useful, so beneficial even for oneself now, understand the teaching like this. Able to understand the cause of suffering, having the opportunity to practice bodhicitta. Like Guru Shakyamuni Buddha's bodhicitta is extremely useful for numberless sentient beings, working for us now, if we have generated bodhicitta, like Guru Shakyamuni Buddha's bodhicitta, it will be so beneficial for all the sentient beings. It becomes the base from which all the sentient beings receive happiness, all the perfections, like this.

After some thought-training teachings, then transform the bad conditions, the cause of happiness, into happiness, utilizing the unsubdued mind in the path to enlightenment. All the three poisonous minds transforming in the path to enlightenment, use for this thought training practice. This is useful if one practices. It is just a matter of practicing, just a matter of practicing, just a matter of similar reason, whatever problems one experiences in one's own life, whatever unhappy life one experiences, criticism, getting sick, having lost things, starving, not having any means of living, you seminars it like this with the rest of all other, unhappy conditions.

So like this, when there is very strong anger then the way to utilize that in the path to enlightenment is to think there are so many other kind mother sentient beings all suffering with anger, accumulate negative karma, suffering in samsara. You generate compassion like this by thinking of the suffering of other sentient beings, then you think like this, "May I experience all the cause of suffering, the result of all the suffering, by myself, may I receive this in my heart, experience all the sufferings by myself." Think like this, think like this. Then you visualize all the causes of the sufferings, all the anger and all the suffering, negative karmas, in a form of fog, going through the nose, inside the heart to the anger, like this. Then when you do that, anger is completely lost, it naturally is lost. Anger is lost, no more anger. Then think, all the sentient beings, then try to feel happiness. All the sentient beings become completely empty, completely devoid of anger. Like this. Like this.

So if you understand this one technique, you can do the same with attachment, with pride, any kind of unhappy mind—even just worry, just saying, you have some problem, you have much worry—same thing, all the sentient beings have worse suffering, much worry, much worse than yourself. Anyway meditate like this. Take other sentient being's sufferings on oneself, like this. Dedicate oneself for other sentient beings. Like this with the disease, with anything, with an unhappy condition—you take all sentient beings, many with worse unhappy conditions, you take all of them, even the cause, and you dedicate your body, material possession, merit, without any attachment, to all other sentient beings, like that. Sometimes when the disease comes, this is the best.

One way, the Kadampa's practice is, if you have pain, like me, in your backside, then you think of a hole, zero kind of space, then it gets bigger and bigger. You concentrate on that, it gets bigger and bigger, bigger, then the whole body completely kind of disappears.

However there are many other meditation techniques. If you understand this, the understanding is not difficult, but the practice is difficult to do. If one practices this, same thing, it is very easy.

Then there are five powers, which contain all the practice for the whole of life, until death. In the evening after some time, if there is time, maybe somebody can read from the book *Advice from a Friend*, to be able to develop the thought training. Develop bodhicitta. Then after that the shunyata, absolute nature.

In the teaching it says, think all the phenomena experience, examine the wisdom, even the remedy, liberate in its nature. And the essence of path, place on all base.

First one, meditate on all phenomena as dream, which shows the practice of the illusory. Then the second one means examine the wisdom that meditates on shunyata. Meditate on that nature. Third, meditate on even the nature of shunyata, without any hindrances to concentration, sluggishness, and so forth—one-pointedly concentrate.

The meditation on shunyata is this. Any nirvana, samsara, any phenomena, yourself, everything that we see around, don't cling, don't cling. Don't cling to it as it appears. Look at the reality of it, don't cling to its appearance. Don't cling to it as it appears, look at the reality. That's the way I meditate on shunyata. Like this.

The person, the "I," for instance Thubten Zopa, this "I" as you believe, as it appears truly existent, solid, so solid, so truly existent as it appears, it doesn't exist at all, there is no way for it to exist. You believe there is a real "I" above the aggregates, like "I" am sitting here on this throne, like "I" am sitting on this throne. Like "I" am sitting, there is some kind of concrete on this throne, on five aggregates, solid, truly existent, like this. On these five aggregates, check on these five aggregates—my mind creates the "I." On these five aggregates my mind creates the "I." "I" is labeled, merely labeled on the base, the five aggregates. That's all. That's all. There is nothing more that exists than this merely labeled "I" by my mind, on this base of the aggregates. There is nothing else. That's all. Just satisfy the existence of the "I" existing in mere appellation, that's all.

On these five aggregates, there is the "I" that mind created, that's all, nothing else. Nothing concrete, nothing real. Nothing truly existent from its own side, that's all. That's all. But not being aware of this, we believe there is the real "I" existing from its own side. Kind of very solid, appearing very solid to oneself. Like this. So this does not exist at all. Completely illusion. Even though the "I" is not the solid "I," truly existent "I" at all, we believe it is. So we try realize this "I" is empty of the truly existent "I." This is the way of meditation on shunyata, with the four analyzing reasons. We set the false view, the false object, this "I" grasping ignorance. Then whenever we do not find it, whenever it's completely lost, then we have realized shunyata.

I think I will stop here.

So just for, auspicious reasons, the people like this. Then anyway, I am not sure what this course, this crash course, has benefited you or not benefited you, however, it can be found out by checking your own mind. How was your mind before taking the course, how is it now? If there has been some change, it is beneficial. If there is no change, it's the same. If it's the same, it's the same. You made the course, if there has been some change, you made the course beneficial to yourself, you understand. If nothing is done,

nothing gets changed, then the course is not used, not made beneficial to your own mind. Thinking it is more important to work for the future life than the present life, before attending the course there was not this thought. Now there is more concern to work for the future than this life—if there is a change like this, it's the benefit of the course.

If there is a change like this, to work more for other sentient beings than for oneself, before that was not like this. Then this also is one benefit from the course. Now there is not so much concern for oneself, more concern for other sentient beings, to practice Dharma. This is the benefit of the course, like this.

Anyway, then try the good heart. The people here, some we see again. Some we might never meet again. So anyway, it is most important to try to have this good heart. This the root of happiness, for this life or the future life, and for others, then this is the root. I think that's all.