

## **Kopan Course 28**

### **December 1995**

#### Lecture 1

Today we will do the great initiation of the great compassionate-eyed looking-one deity, and before that some preparation. Preparation means checking in various ways whether there are obstacles to practice the deity Chenrezig and his path, and whether the disciple is a suitable receptacle to be granted initiation. Preparation involves various analyses, checking through different means.

I thought maybe to mention a little bit about the benefits of reciting the Compassionate Buddha's mantra.

The Buddha of Compassion is the embodiment of all the buddhas' great compassion that embraces and never lets go, never gives up sentient beings even for one second. Never gives up us sentient beings, no matter how much heresy or negative thoughts we have towards Buddha, Dharma and Sangha, and no matter how evil the doer. No matter how much heavy negative karma the sentient being creates, even stronger compassion; the one who has more suffering, the one whose mind is more obscured, more evil, more negative—the more compassion.

As there are numberless sentient beings, suffering sentient beings, Buddha's compassion never gives up even for one second. Never gives up us sentient beings no matter how much we create unrighteous or negative actions. No matter how much we become vicious or evil, doing everything completely opposite to what pleases them, only doing harm to ourselves or others, Buddha's compassion never gives us up even for one second. Buddha has trained the holy mind, completed the holy mind-training in compassion towards us all, each and every single sentient being. All this great compassion manifested into this deity, so it is called the deity of compassion. So "compassionate-eye looking" means without even one second's break, not giving up us sentient beings, all the time looking at us with compassion.

The main reason Buddha guides us sentient beings, why Buddha guides other sentient beings and oneself, the basic reason is that compassion. That's the main reason. No matter what other qualities there are—perfect power to reveal various means, perfect wisdom, highest omniscient mind—whatever other qualities there are, if there is no compassion then there can be a problem. No matter how many other qualities there are, if there is no compassion embracing all us sentient beings, if this is not there, there can be problems. Even if you pray, even if you pray you may not receive guidance. No matter how much you rely upon, it's possible you may not be guided.

Like, for example, in the world, a person may have a lot of education, much education and knowledge but the heart is dry. There is no loving kindness or compassion. So even the person has so much power and knowledge, if you ask that person to help it is not necessary that person will help you. There is always discrimination since there is no compassion to us all living beings. First of all, there is no compassion; secondly, even if there is compassion, there is no compassion towards all sentient beings. There's always discrimination, always mind taking sides, bias. So therefore even if one relies upon those beings it is difficult to trust or to receive help, because in their attitude there's no compassion; even there's compassion but no compassion towards all living beings without any discrimination. Or there's compassion only to those people who help that person, who like that person. But that person doesn't have compassion to another person who criticizes, who hates, to those other sentient beings; no compassion to the enemy, no compassion to strangers, who are

neither friend nor enemy; only compassion towards good friends, people who love him or help him. So no matter how intelligent that person is, has incredible knowledge or power, whatever influence that person has, there's always problems. There are always difficulties. There is the danger that person only helps certain people but not all.

The basic reason why Buddha is guiding us sentient beings with the omniscient mind, full understanding and all the perfect power that Buddha has achieved, with all these infinite qualities of Buddha's holy body, holy speech and holy mind, that guide us all sentient beings from happiness to enlightenment; not only us human beings, even animals and other different types of sentient beings—the main reason we can trust to Buddha, the main reason, the main object of refuge is the compassion, having developed, having finished mind-training on compassion towards us all sentient beings. That, I think, is the main one. I think that is the main reason we and all sentient beings can receive guidance, are able to receive guidance from Buddha, the very basic reason why one can trust to Buddha to not be cheated, to not be misguided. According to my point of view, I think, not any other knowledge, the main reason is the great compassion that Buddha has.

It is said in the teachings, Pramanavartika, that for Buddha, even if somebody takes pieces of flesh from one side of the body, then this other side somebody makes offering, puts perfumes, those scented smells. Or someone is doing massage, anyway joking, putting perfumes on one side of the holy body and on the other side somebody is taking pieces of the flesh with a knife, with an axe or whatever, slowly taking pieces of flesh from other side. Even though from the sentient beings' side there is harm and help, but from the side of Buddha, from the side of Buddha's holy mind, there is equal compassion.

This is very important, this is a very important thing, I think, in Buddhism, especially in the subject of refuge, how we can trust and take refuge in Buddha. In the lam-rim, there is a very extensive section on refuge, talking about the qualities of the Buddha, Dharma and Sangha. For example, the Abhisamayalamakara, Maitreya Buddha's teaching, has eight chapters; the last one is talking about the enlightenment qualities, it has extensive commentaries on the four kayas, teachings on that. There are infinite qualities mentioned, which are beyond our present ordinary concept, the qualities of the Buddhas, Dharma and Sangha that don't fit to our concepts. When we read or we hear about them we think, "How is this possible?" Like that our present limited, obscured mind can't figure it out. Like somebody who doesn't know about TV or watches. Like some primitive person, somebody to whom it doesn't fit how this is possible. Like that, to our very primitive mind all these incredible qualities that those beings have achieved, which are explained and described in the teachings, that doesn't fit, it is difficult to comprehend.

From Buddha's side there is equal compassion to that person who's making offering, putting perfume on this side of the holy body; then that person who is cutting pieces, taking away pieces of flesh, slowly, with a knife or with axe, or whatever. From Buddha's side there is no discrimination to those sentient beings, to those two sentient beings, from Buddha's side there is no discrimination. There is equal compassion to both of them.

It's a question of understanding, it's a universal thing and Buddha is a universal being. It's a question of understanding; studying, meditating and understanding.

Therefore, this deity, the deity of compassion, embodiment of all the buddhas' compassion becomes very important. The purpose of this deity becomes extremely important. Great need for us sentient beings, for our peace, for our happiness and to make our lives meaningful, for each of us not only to obtain peace and happiness in our mental continuum, not only that, but each of us to be able to cause peace and happiness towards others, the numberless obscured suffering sentient beings. We

need to be able to understand this and the need of compassion, and how all the peace and happiness has to come from compassion.

I think, compassion, compassion, there's less, my thought is that compassion is clearer; but loving kindness, if you don't know what loving kindness is, loving, it can be very easily mixed with attachment. But compassion is very clear: somebody is suffering and you help to free that person from that suffering, from those problems. Loving kindness, if the person doesn't know what it is, then, this is my point of view, it is very easy to mix with the evil, self-centered mind and, because of that, attachment, generally speaking.

But in Brazil, I think... is anybody in Brazil? Is (RL) anybody from Brazil? Maybe also in other countries, but maybe even more in Brazil, I think, if you talk about having general compassion to somebody, then they take it as you think you're special. How you're special, you're higher and the other person is down, they take it as if you're underestimating or putting down the other person, so they don't feel comfortable. They don't feel comfortable with somebody have compassion to them. It means you are down, the other person is looking down at you. Anyway that is due to not having the full understanding, not having understanding of the lam-rim. That is due to misunderstanding.

Some people are very happy to receive compassion. Some people are looking for compassion. Some people have difficulties finding a person who gives compassion, who has compassion for that person, seeking very much to receive compassion from others. So those people are very happy, they appreciate very much when somebody is concerned about them, when somebody gives help and has concern and understanding of the other person's life difficulties. But some people interpret another person having compassion to you as meaning that you are lower than the other person, that you're lower, put down. It is due to cultural misunderstanding, due to that person's interpretation or way of thinking.

It's similar to some people who, when they hear about the kindness of the mother, they get very angry. Some people when they hear of kindness of mother, how the mother is so kind, they even get angry. They don't want to hear about the kindness of mother. They get very upset, angry. Lack of understanding, lack of the understanding of the main reason, why... the person who gave you this precious human body, even that person didn't give, even that person has not been with you after you were born, even that person wasn't with you, to look after, to take care, but just gave the body.

So, lack of understanding, lack of recognition or understanding of how this human body is so precious, even that person's mother just gave this body, just to get this body, even she herself didn't do the rest, help to grow up or to give education, even though she herself didn't do directly. Other people did. But however, if this person didn't give you this precious human body, if she had had an abortion or something, didn't take care of you, she didn't give you this birth, then also there's no chance for other people to give you education or to take care of you, there wouldn't be that chance. When you think like this, everything rests on that first person who gave you this body. So it becomes very important. That becomes the source. Everything depends on that.

Not knowing, due to lack of understanding, how this human body is so precious, so important, with which one can achieve so much temporal and ultimate happiness and perfection for oneself, and can give cause to numberless other sentient beings happiness and perfection. Due to lack of understanding of the usefulness of the perfect human body, lack of the understanding of the usefulness of this, the infinity of good things one can do for oneself and others with this precious human body. It is a lack of that understanding that leads to a lack of understanding why one is dependant on the kindness of the parents.

So then, some people get angry when they hear the teaching of how the mother is kind, due to the individual person's interpretation. It doesn't mean it's correct what the person thinks. It is just the person's interpretation, concept.

Generally one can understand, one can see the person whose mind is very loving, having a very compassionate nature, very good-hearted, very kind-hearted person who especially lives a life with this attitude, filled with a good heart. In everyday life, in the heart of that person, in the mental continuum of that person, there's so much peace, there's so much fulfillment. There's so much peace, happiness and satisfaction there. Even that person doesn't have much education, even that person doesn't have great intellect, hasn't learned so many things, didn't go to school, didn't go to university or college, all these things, but the person is filled with a good heart, there is so much peace in that person's heart.

Even that person hasn't learned Dharma, even the person hasn't studied Dharma, learned many things about the path, but for that person who has lived life like this, who has such a quality of mind, there is so much peace and happiness in the daily life. That person is happy with everyone because of his good heart, good heart, so that the person, not having strong, egotistic mind or self-centered mind, is happy to meet anybody, happy with everybody. Everybody's happy with that person, anyone who meets that person, they're happy, very happy to meet any time, and everybody wants to meet that person, everyone talks about that person, praises that person, everybody wants to help that person even if that person doesn't need help, everybody would want to help. There's so much fulfillment or peace, satisfaction and because of that, even when the death comes, which is most terrifying for most people, there's usually so much worry but the result of that, is for that particular person there is much less fear of the death.

For the common people it is most frightening even to think of that...

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... even to express the word "death," but for that person, as a result there is not that much fear or worry. The death for that person becomes very easy, not disturbing to the mind, it becomes very easy.

Many people, even intellectuals, believe that there's no reincarnation. Intellectually, due to society and education, due to what's taught in school. When the mind is very fresh or in young child-time, when there are no other concepts, anything can be taught to that. What is introduced to that child-mind at the very first is this philosophy, where there is no such thing as a past and future life. Whatever is introduced first to that child-mind, which didn't have other concepts, the very first concept that is introduced, taught in school or by the culture or the society's belief, it is influenced by that. However, even if one follows that philosophy or those concepts, intellectually there is a fear of death. There is a fear of death. There's great fear of death. And deep, deep in your heart, you have no idea of death, what death means, and you are afraid of what's going to happen, "What's going to happen to me?" because there is nothing clear about death, nothing one hundred per cent clear about the phenomenon of death and what's going to happen after that. There's nothing one hundred per cent clear in the mind about where it's going to lead, what's going to happen to oneself.

So, even if there's no intellectual belief, it can be due to the belief or culture of society, what one was introduced to first, the first concept or philosophy that was introduced to the mind.

One example I mentioned before is my mother. She doesn't have any intellect, cannot read even one syllable, cannot recognize even the very first word of the Tibetan alphabet, KA, she cannot

recognize even one syllable. But, even though I received so many initiations, hundreds and hundreds of initiations or teachings, even I learnt many Dharma words, she has a hundred times more compassion than I have. Always-warm hearted to anyone, especially people who are taking care, those around her. First she thinks of others' need, in regards thinking if anything is needed she thinks first of others. What she knows is just to recite Amitabha Buddha's mantra and OM MANI PADME HUM and the very short prayer, *Sangye chö dang so gyi chog nam la*. What she can recite is very little, so she does one whole set in the morning, then she does another whole set in the afternoon, then she repeats that again in the evening time. (RL) Whatever prayers, only those few stanzas, all she knows she repeats in the morning and the afternoon, repeating a few times in the day. (RL)

Anybody who meets her loves her because of her compassion, everyone loves her, anybody who sees her respects her generosity and her qualities.

It is the same with Lama Yeshe, who is kinder than all three-time buddhas. Even people who didn't meet Lama Yeshe, by seeing a picture they feel the warmth. They feel the warmth from the picture. They feel the kindness, the warmth towards them. So many people, even they haven't met Lama, expressed to me the effect just by seeing the picture. Everybody, any class of people, high and low, anyone who meets lama, everyone enjoys even to meet, even to have a few words in a short time. They really enjoy it so much; they have a lot of peace and happiness.

As I normally mention, without compassion in one's own heart, what is there? What attitude is there is only ego, self-centered mind. Due to that the discriminating thoughts of anger, attachment and those other emotional minds rise. Then what happens is not only harm to oneself, these disturbing thoughts not giving peace or happiness to oneself, making obstacles and hindering not only ultimate happiness, liberation from samsara and enlightenment but hindering even the peace and happiness of this life, doesn't allow. Then not only that but indirectly or directly one harms others, other sentient beings, from life to life, from life to life one harms directly or indirectly all others, all other sentient beings. With this ego, self-centered mind, other emotional minds rise, other disturbing thoughts.

What happens if you don't develop compassion, if you don't do anything to your mind, if you let yourself be what you are, how you happen to be, if you let yourself be yourself, which means how you were in the past, how you've been thinking? If you want to let yourself be yourself, then how it has been in the past is this.

Therefore now, if you don't do anything to this mind to change for the better, then you see... in the West many people talk about being oneself. "I don't want to become something else". But it is not clear if you ask, what is yourself? So many people talk about this, but if you really ask what you are, what is yourself, it is difficult to give the answer. But in daily life a lot of people talk about this.

If you don't do something to this mind, especially during this time, while we have this precious human rebirth, for however many years, months or weeks, however many days or hours that we have this precious human rebirth, where we have all the opportunities to make our minds better, to develop the mind, to transform the mind more into the path, into the originator of happiness, rather than originator of suffering, all the time creating, producing suffering to oneself and others. Especially this time, this life becomes an extremely important occasion, the one-time opportunity to do something with the mind, to make some change to this mind.

Without compassion, as I explained before, even for oneself, if there's no loving-kindness and compassion toward others, then no matter how much education one has, no matter how much power one achieves in this world, no matter how much reputation one has achieved in this world,

no matter how much education, how much wealth one has achieved, if there is no compassion in the heart, kindness towards others, then one suffers so much. One suffers so much. Without this, the attitude toward life will be those emotional minds, discriminating thoughts of anger, attachment and so forth, the self-centered mind. They make life very difficult. These thoughts are the ones that make life so difficult, they don't give satisfaction, this attitude doesn't give satisfaction any time.

Without compassion in the heart, all this wealth, power and reputation, all this education, whatever one has achieved or gained are not much use or benefit, they're not made meaningful. The way that wealth, education, power and so forth are used, the ultimate aim of all this is just to gain one's own comfort, one's own happiness, so they are not made meaningful. Then there's danger that instead of becoming beneficial these things become problems; education, power and the wealth become problems to oneself. If these things are used with a negative attitude, the self-centered mind and so forth, not only do they not become beneficial, but due to this wrong attitude all these things become problems, causing problems in one's life, bringing more and more suffering, bringing various problems instead of bringing more and more peace and happiness within one's mental continuum, in one's own life.

As I mentioned before, even if the work one is doing is practical help that is much needed by other people, because of the attitude of doing the work, whether one is doing consultations, working in a hospital or doing public service, the attitude or aim that is in one's own heart is seeking happiness for oneself. The main aim is one's own happiness, one's own comfort. Because one's attitude or aim of life is seeking happiness for oneself, the main thing is this, even though the service one is doing is very beneficial for others, one is not happy with it. You don't get peace, satisfaction or fulfillment in the heart.

If a person changes the attitude of life, instead of the main purpose of life being seeking happiness for oneself it changes into compassion, freeing others from suffering, causing happiness to others; as soon as that person changes the attitude to the good heart, benefiting others, immediately that person can have fulfillment in the heart because the actions are benefiting others. First change the attitude and then you see the result. Since your attitude, your main aim is the happiness of others, immediately that gives fulfillment, peace and satisfaction in the life.

A few days ago, I mentioned if some Sangha person, a monk or nun, studies Dharma for fifteen or twenty years, learns so much, has much knowledge of Dharma, various texts, much intellectual knowledge, living the ordained life, in the reality that should be the way to actually get peace. That should be the best way to achieve peace and satisfaction, to get fulfillment in one's own heart, it should be the best way. Why that is not happening is because the person's attitude, instead of looking for liberation from samsara, is looking for samsara. The aim in the heart is seeking samsara, not liberation.

When the attitude becomes like this, even living the life with so much education you're not happy. You're not happy with yourself, you're not happy. There's no happiness. There's no fulfillment in your own heart. What doesn't give fulfillment, what doesn't give peace or satisfaction in the heart is not because you haven't gone to see a psychologist, it is not because you haven't gone to see a psychotherapist, and it is not because something is missing in the Buddha's teachings. It is not because something is missing in the Buddha's teachings of sutra and tantra. It is something missing in the person's heart. There is something missing in the person's attitude. The mistake came from the person's attitude. What blocks peace and satisfaction, fulfillment in the heart is the attitude—instead of seeking liberation and enlightenment for sentient beings, seeking samsara. That's what stopped, blocked to have satisfaction or fulfillment in the heart. So it is similar.

I mentioned if there is no compassion within your mind, there's danger to numberless sentient beings besides yourself. Numberless sentient beings receive harm from you directly or indirectly, from life to life. If there's compassion within your heart, the compassion does not allow you to harm others. The actions that come benefit others or at least stop giving harm to others. When other sentient beings stop receiving harm from you, it is peace and happiness that they are receiving from you. On top of that they receive help, benefit from you. So, numberless other sentient beings receive more peace and more happiness from you.

Therefore, your own compassion is the source of all your own peace and happiness now and up to enlightenment, now, in day to day life, the life after this and all the future lives' peace and happiness, up to enlightenment. Not only that, your compassion is a source of peace and happiness for your family or the other person who is living with you. Your compassion is a source of peace and happiness for the other person, the family members who are living every day with you. Then same thing, the source of happiness of the human beings around you, in the office or anywhere, in your everyday life anybody who is around you, your compassion becomes a source of their peace and happiness. And not only human beings, also including insects, animals who are around you, your compassion becomes a source of their happiness and peace. Because of your compassion you don't harm them. That's how, even if you don't give any additional help, at least you don't give harm to them. So, your compassion becomes a source of the peace and happiness of even the insects and animals around you.

Your own compassion becomes a source of the peace and happiness of however many million people there are in the country, your compassion becomes the source of peace and happiness of the rest of the people in the country, how many millions of people in the country. Then your compassion becomes a source of peace and happiness of all the living beings on this planet, in this globe or this world. Then your compassion becomes the source of peace and happiness of the numberless other sentient beings who are living in other universes. However, your compassion becomes a source of peace and happiness to numberless other sentient beings. Your compassion becomes the source of peace and happiness of the society.

Therefore, now, this becomes the most important education, the most important practice, more than anything else. This becomes the most important practice, meditation, education, the most important thing, the very first thing in the life, the most important thing to be cherished in our life, the very first thing to think about and the best practice. Even regards spiritual practice this is the best practice, the best meditation, the most meaningful meditation. From there all the success comes to you and numberless sentient beings.

We can see with these reasons, every one of us has full responsibility of every sentient being's happiness and peace. Every one of us here, you, have full responsibility, universal responsibility, responsibility of the numberless other sentient being's peace and happiness. Because numberless sentient being's peace and happiness, what they receive from you, depends on you, depends on your mind. It depends on your mind.

It is up to us what we do with our mind. It is in our hands whether we give all this peace and happiness to the other numberless sentient beings, whether we give this or not give, it is in our own hands, because it is up to what we do with our mind. So it becomes essential to develop compassion, the root of bodhicitta. That which is the root of enlightenment, root of the Mahayana path to enlightenment.

In order to meditate on the path to enlightenment, the root of all the happiness of oneself and of all sentient beings, the root of bodhicitta, which has infinite benefit, which is the door of the Mahayana

path of the mind to enlightenment—just meditating on that is not sufficient. In order to have this realization we need to receive blessings of the special deity, the deity of compassion. That is Avalokitesvara, compassionate-eye-looking deity. For that reason, in order to be qualified to recite mantra and to meditate, in order especially to develop compassion, the most important thing in life, for the numberless sentient beings we need to take the great initiation.

The next thing is to introduce the importance of practicing tantra, because this great initiation is kriya tantra. How this is beneficial, how this has incredible benefit to the sentient beings. The basic aim of practicing tantra is the need to free the sentient beings, to be able to free the sentient beings from all the suffering and the cause of suffering, and to lead them to enlightenment, to be able to bring them to enlightenment quicker. For that one needs to achieve enlightenment quicker.

So how does tantra practice makes these things happen? That is one basic important understanding, to have some general idea. I think maybe stop here tonight. (GL) Sorry. I didn't give enough time. So maybe stop here tonight.

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Dedicate that in all the lifetimes, without separating from the four Mahayana Dharma wheels: to be in the perfect environment, to practice the steps of the path to enlightenment, relying upon the holy being, having success of positive wishes or prayers, and having accumulated extensively always to have these four conditions all the time. Then, due to this, to train the mind in the three principal aspects of the path of enlightenment and then to be able to complete the two stages of tantra and in this way reach enlightenment for the sake of all sentient beings.

Due to all the past, present and future merits accumulated by oneself and all the sentient beings, the three times merit accumulated by buddhas, bodhisattvas, and sentient beings, which are existing but are empty, may I, while it is existing, that is empty, achieve Compassionate Buddha's enlightenment, while it is existing, that is empty, and lead all sentient beings, while they are existing, that are empty, to that enlightenment as quickly as possible, by myself alone.

Then dedicate to actualize, complete Lama Tsong Khapa's path in this life within one's own mind, the family and all the students. Then to spread in the minds of all sentient beings, to exist long time and spread in all the directions. This is a very important thing.

The way I did the dedication, the different points, this is one way to learn the important points of meditation, the very important things that the happiness of oneself and all sentient beings depends on. So, this is just to get an idea how to dedicate the best way, some important points.

Normally in our daily life, after we finish the practice, especially at the end of the day, then we should do this very important dedication. It is included in the dedication about the guru practice, that mentions it. It is good if one can do this, when one wishes to do a little bit more elaborate dedication, then bodhicitta and dedicating oneself to achieve enlightenment for sentient beings, besides those two important dedications. Then the other important dedications, it can be done like this.

## Lecture 2

Visualize all the kind mother sentient beings: human beings, suras, asuras and each hell being, hungry ghost and animal being. From Chenrezig, the compassionate Buddha's heart, the thousand-

arm Compassion Buddha who is seated on the crown, nectar flows down to purify and liberate them from all the sufferings and causes of suffering. The sentient beings who are the source of all one's own past, present and future happiness including enlightenment, including one's own enlightenment, from whom one receives all the happiness, all the goodness, all the perfections. Who are so kind and so precious in one's life.

While we are reflecting how they are suffering, we recite mantra, purifying like this.

*(Rinpoche recites OM MANI PADME HUM mantra for several minutes)*

Oneself and all the kind mother sentient beings were purified and the crown Chenrezig, the Compassion Buddha absorbs to them. And they all become enlightened. Or, if it is transformed from one's own heart, oneself being Chenrezig, then they can absorb back into one's own heart, after having purified the sentient beings and led them into the Compassion Buddha's full enlightenment.

Dedication prayer

First, I thought to continue yesterday's introduction, briefly, so that you have a little idea of the advantage of practicing tantra. By taking the great initiation, by practicing tantra, what great benefit you get from that. What is the special thing about it?

As Lama Tsong Khapa mentioned in the teachings, "In order to go to enlightenment, here is the profound vajrayana, vajra vehicle, paramitayana, there are two types. The secret mantra is exceeding..." exceeding? Anyway, much (RL) much more special, transcendent, "...transcendent. It is known like the sun and the moon that this is very special or transcendent. It is known like sun and moon.

"Without practicing the secret mantra, Vajrayana, only practicing the Mahayana paramitayana, only practicing the side of the sutra, one has to accumulate merit for three countless great eons in order to achieve full enlightenment."

There are five paths to achieving enlightenment: path of merit, path of conjunction, the right-seeing path, the Mahayana path of merit, path of conjunction, right-seeing path, path of meditation, and no-more-learning. From the Mahayana path of merit to the third, the right-seeing path, is the first countless great eon. It's counted as the first eon. Then the ten bhumis start from the Mahayana right-seeing path. From there up to the eighth bhumi is the second countless great eon. Then from there until one achieves enlightenment, the ---- bhumi, is the third countless eon. So it takes much longer to achieve full enlightenment.

There are four classes of vajrayana or Mahayana secret mantra, the vajrayana or secret mantra: kriya tantra, charya tantra, anuttarayoga tantra, maha-anuttarayoga tantra.

Kriya tantra emphasis is mainly outer yoga. Charya tantra is both inner and outer. Then anuttarayoga tantra is mainly inner and the emphasis of maha-anuttarayoga tantra is only the inner yoga.

Even by practicing the lower tantra, such as kriya tantra, one can achieve enlightenment without need to accumulate merit for three countless great eons. One can achieve full enlightenment within one life. One can achieve full enlightenment even by practicing lower tantra, such as kriya tantra, within one life. This opportunity is there in even the lower tantra.

Now in the case of the Mahayana secret mantra highest tantra, maha-anuttarayoga tantra, that has the greatest skill, that offers the most skilful means to achieve full enlightenment most quickly, in a

brief lifetime of degenerated time, not only within one life but in a brief lifetime of degenerated time.

To clarify this, in the lower tantra, by achieving immortality, by prolonging the life such as a thousand years, still one achieves enlightenment, by making the life longer. By prolonging the life one achieves enlightenment, still achieving the enlightenment in one life. In the maha-anuttarayoga tantra one can achieve enlightenment without need to prolong the life or achieve the realization of the undying life, without need to do that.

Life in the degenerated time is very short, one hundred or even shorter, so a brief lifetime of degenerated time is much shorter. However, within some number of years one is able to achieve full enlightenment, as the highest tantra offers the most skilful or the quickest means to achieve full enlightenment.

For example, when one travels one can go by car, one can go by bicycle (RL), one can go on the cycles (RL), one can go by car (RL) or the quickest one is by airplane. Maybe the quickest one is by gliding, maybe by gliding, gliding by tying the hands with their wings, (GL), (RL), I'm joking. (RL) (GL) Maybe the quickest way to free from the human problems - I'm joking. (GL)

This is the essence. Now the very basic skilful means of the Mahayana secret mantra, or the vajrayana... it is called the result yana, the vehicle of the result. Why is this called vehicle? Why is it called the vehicle of the result? From this explanation one can get some idea.

The basic reason the tantra path becomes a quick path to achieve enlightenment is that there is an opportunity on the path to meditate on that which is similar to the four complete pure results that one will achieve in the future when one becomes enlightened.

From the four completely pure results, the first one is the completely pure body, the holy body. When one becomes enlightened, when one becomes Chenrezig, the Buddha of compassion, that time one has the vajra holy body, the completely pure vajra holy body. Not only it does it not have suffering, the aggregates are completely pure, uncontaminated by even the subtle imprint left by the disturbing thought, the simultaneously-born concept of inherent existence.

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The completely pure holy body, which covers all existence, has infinite qualities that don't fit to our present, very primitive mind, very obscured mind. To our ordinary mind that doesn't fit, it cannot comprehend all the qualities of even just the Buddha's holy body. The completely pure holy body pervades, covers all existence and whenever sentient beings' karma ripens, without delaying even a second, immediately it takes form right there and guides the sentient being without any effort.

In everyday life, one stops the impure appearance and concept and one practices by transforming into pure appearance and pure thought, visualizing oneself into a deity, visualizing one's own body into the deity's body, stopping the ordinary appearance and concept of one's own ordinary body and transforming it into the pure appearance, the holy body of the Buddha, the holy body of the deity.

Each time, one does this practice by purifying the ordinary I, ordinary aggregates into emptiness and then generating into the deity. So like this, practicing the pure appearance of one's own body as the deity's holy body. For example, the deity Compassion Buddha's holy body, which one is going to achieve in the future, one visualizes now in daily life by holding divine pride, generating faith that this is the result time Compassion Buddha's body; practicing pure appearance, the result time holy body of the Buddha.

This meditation becomes incredible skilful means, or very powerful purification, purifying so much negative karma and accumulating so much merit. This is because this special meditation technique is especially done not just by visualizing the result time deity's holy body, but the way of visualizing the holy body is with method and wisdom. The way the meditation is done is by perfecting your one thought into method and wisdom, inseparable method with wisdom. That's how the visualization of the holy body of the deity is done—visualizing in pure appearance the deity's holy body, Buddha's holy body, but the way it is meditated or visualized is with inseparable method and wisdom. So, it becomes like a very sophisticated machine with very high technology that can do things very fast, like some modern developed machines, which can go much faster than machines made some number of years ago. It is such an incredible technique because the way the holy body is visualized is by one mind perfected in method and wisdom, practicing together, method and wisdom, it is done that way. So it becomes very special. Little more details may come later, not at this point.

This becomes unbelievable purification, purifying the obscurations then accumulating inconceivable merit. This meditation itself becomes path to quickly achieve the result time completely pure holy body of the deity, which can guide perfectly, without mistakes, the sentient beings, who have different levels of mind.

The second one is the completely pure place, holy place, the completely pure place, the celestial mansion mandala, which is the pure appearance of the deity's wisdom. For example, Chenrezig compassion Buddha's mandala, which is a completely pure, holy place and which one will achieve when one becomes enlightened.

So, in our everyday life, we stop the ordinary appearance and concept of the place, that this place is ordinary, stop that and train the mind in pure appearances, looking at the place as a pure, holy place, the mandala of the deity.

It is said in the tantra teachings that each time we visualize a mandala it purifies ten million eons of negative karma. Each time one visualizes the mandala of the deity, when one does the meditation of the mandala of the deity, it has incredible power to purify the mental continuum, so much obscuration, ten millions of eons of negative karma. And by that also one accumulates extensive merit. This is the reason how practicing secret mantra, vajrayana mantra makes to achieve full enlightenment quicker, even just from this, even by meditating on the mandala. Even a few seconds meditating on the mandala becomes unbelievable powerful purification. So it becomes quick path to achieve enlightenment.

So everyday, in our everyday life practicing this pure appearance, visualizing the result time completely pure place of the deity, itself becomes the path to achieve the result time completely pure place, the mandala.

The third thing is the enjoyment in our daily life. We stop the impure, ordinary appearance or concept of enjoyments as ordinary. Each time we stop that and visualize the result time, completely pure enjoyment, it accumulates inconceivable merits and becomes again great purification. So again that makes to quickly achieve enlightenment. So this meditation, itself, becomes path to achieve the result time, completely pure enjoyment of the deity, what one is going to experience when one becomes enlightened, when one becomes the deity. By visualizing in our daily life, as it is happening, visualizing that way, that itself becomes path to achieve it, the result time completely pure enjoyment of the deity.

Then there is the result time completely pure holy action of the deity, such as emitting beams from the holy body, from the pores of the deity. Even each second liberates numberless sentient beings

from the sufferings and leads them into temporary and ultimate happiness; even each beam that emits from the deity's holy body. So this result time completely pure action, working for sentient beings, benefiting sentient beings, such as like this we visualize in our daily life.

For example, in the sadhanas, each time we do sadhana, in the sadhana there are many points where one visualizes being a syllable, the syllable of the deity, then you send beams purifying the sentient beings, purifying the sentient beings. And one makes offering to the deities, buddhas and bodhisattvas, then sending beams, purifying the sentient beings, leading them into enlightenment; or visualizing beams emitting from the deity's holy body, by visualizing oneself as the deity, the Buddha, purifying sentient beings and leading them into enlightenment. So there are many meditation practices like this in the sadhanas.

Here, you are meditating the result time completely pure holy actions, what is going to happen when you become enlightened you visualize now in the daily life.

Each time one does this special, particular way of visualizing, purifying sentient beings by visualizing oneself as a deity and sending beams, it accumulates much more merit than in the sutra by doing the tong-len practice, taking other sentient beings' sufferings and giving one's own happiness and merit toward others. Of course one accumulates infinite merit each time one takes other sentient beings' suffering, other sentient beings' sufferings within one's own heart and when one dedicates one's own merits and happiness toward all sentient beings, each time one accumulates infinite merit. But it is said, in tantra, when one does this visualization, by visualizing oneself as deity, sending beams purifying sentient beings, one accumulates more merit than in the paramitayana path, such as doing tong-len, the taking and giving practice. So this meditation itself becomes path to achieve the result time completely pure holy action of the deity.

So all these four things, these four types of meditation, visualizing the four completely pure results, now, it becomes very incredible, skilful meditation technique, path to quickly achieve these four completely pure results of the deity, to quickly achieve full enlightenment. So, each time when we do sadhana, meditation of the deity, sadhana, this is the basic meditation, what is involved, this is the basic meditation. This is the foundation that is there, foundation of the Vajrayana path.

Therefore, each time one does the sadhana of the deity, if one is able to recognize and understand the benefits, how it works, what benefit you get from each of those meditations, unbelievable purification is done when one does meditation of the sadhana of each of the deities' practice, the path. In other words, each time makes much closer to enlightenment, makes incredible preparation in the mind. Makes the mind prepared, leaves so much potential on this mental continuum to quickly achieve full enlightenment.

As it is mentioned in the dedication prayers, due to these merits may all the living beings complete accumulating the merit of wisdom and merit of method or fortune. And achieve the two kayas, Dharmakaya and Rupakaya, the completely pure holy mind and the complete pure holy body, which are the result of these two types of merit, the merit of wisdom and the merit of method. Dharmakaya is the completely pure holy mind, the result of completing the merit of wisdom, and Rupakaya is the completely pure holy body, the result of completing the merit of method.

How quickly one can achieve full enlightenment, the unification of this completely pure holy body and completely pure holy mind of the deity, of the Buddha, such as the Compassion Buddha, how quickly one can, how much time it takes depends on how much one is able to finish, how quickly, how much one is able accumulate the two types of merits. The answer to that question is there, how

long it will take, or how quickly one can achieve full enlightenment. The answer is in our everyday life, how much we are able to finish the work of accumulating the two types of merit.

From this dedication one can understand that this—the secret mantra, Vajrayana four types of meditation, visualizing the result, the four completely purified results in the present time, meditating now—becomes incredibly skillful means to finish the work of accumulating merit, the extensive merit of wisdom and method. In each minute, each second to finish so much of the work of accumulating merit, the two types of merit. So, as I mentioned and gave some idea before, that's how the meditation, this path brings oneself to enlightenment quicker.

Why it is called the *vajra yana*, I will just mention roughly the meaning of Vajrayana. In tantra, whenever we practice pure appearance, as I mentioned before, our body as a pure deity's holy body, the place as mandala, enjoyments as pure enjoyment, actions as pure actions. The mind visualizing all these things, which practices all these pure appearances, should be done with one thought, by perfecting into method and wisdom, practicing together method and wisdom, by one thought practicing method and wisdom together. All these practices, when we do sadhana, from beginning to end the way to do it perfectly is with one mind perfecting in method and wisdom, doing all the meditations without separation of method and wisdom.

Therefore it is called vajra, which means inseparability of method and wisdom, indestructible. The diamond can destroy glass and so forth, can cut those other materials but other materials cannot destroy the diamond. It is like that example. The mind that is unified method and wisdom can destroy the root of samsara, the ignorance, and those disturbing thoughts. But they cannot destroy this vajra mind, the transcendental wisdom of non-dual bliss and voidness. They cannot destroy such as this mind.

When one visualizes the deity's holy body, like for example Chenrezig, with a thousand-arms or whatever aspect, one visualizes the holy body without separation of method and wisdom. This becomes preparation, during the generation stage, for example, in the highest tantra, during the generation stage when one visualizes the deity's holy body without separation of method and wisdom, one mind perfecting the method of wisdom, in that way doing the meditation on the deity's holy body. This becomes preparation for the completion stage, the Maha-anuttarayoga second stage, the completion stage. That which has the five stages: isolation of body, speech and mind; that which is clear light; then the illusory body; then unified illusory body and clear light; and then the unification of no-more-learning. During the generation stage, visualizing the deity's holy body, integrated method and wisdom, becomes great preparation to achieve the completion stage, the path of unification, unification of the wisdom, the clear light and method, the illusory body.

Not only that, during the generation stage, when one visualizes the deity's holy body in one's own everyday life, visualizing the deity's holy body without separation of method and wisdom, continuously—continuously it becomes cause to achieve full enlightenment, or the unification of the completely pure holy body and holy mind of the deity, the unification of no more learning; the unification of no more learning, the completely pure holy body and holy mind of the deity.

Continuously in everyday life, while one visualizes a deity's holy body, perfecting with method and wisdom in one mind, continuously it becomes cause to achieve the unification of no more learning, the completely pure holy body and holy mind of the deity. It becomes an incredible technique, a very profound, secret, very profound meditation, path, to quickly achieve full enlightenment, because of the technique—as I mentioned before, like the very modern, the very sophisticated machine that can do things much faster...

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... without taking much time, like in the Mahayana sutra, the paramita path, which takes such a long time as one has to accumulate merits for three countless great eons, taking much time to achieve enlightenment for sentient beings. Here one achieves enlightenment... in the lower tantra one can achieve enlightenment in one lifetime, then in the highest tantra one can achieve enlightenment in a brief lifetime of degenerated time.

Therefore the attitude to practice tantra has to be very strong compassion towards other sentient beings. The reason, the need to achieve enlightenment quickly is not for one's own happiness, it is purely that one can't stand, one can't bear it, one can't stand that other sentient beings are suffering in samsara. Such strong compassion that one can't stand, one cannot bear the numberless other kind mother sentient beings suffering in samsara. Then for that person, they need to practice tantra, for that solution.

This comes during preparation time but, however I mention here now.

There are twenty intermediate eons for the evolution, how long it takes the world to evolve, this one universe, the whole thing, including Mount Meru, including the lower realms and this one universe. How long it takes to evolve is twenty intermediate eons. Then how long it lasts is twenty intermediate eons. Then how long it takes to dissolve or to end, gradually, is again another twenty intermediate eons. Then how long this is space, where this universe becomes empty, is also mentioned as twenty intermediate eons. Then again, after that, again the universe starts to evolve, expand.

It is explained, according to Buddha, an omniscient one's explanation of the biological. The consciousness of human beings, the very original human beings on this earth, came from the form realm. Consciousness came from the form realm and then, due to past karma, the consciousness took over the light. Consciousness took over the light. The consciousness took over the fertilized egg in mother's womb, so they got this body. At that time, those original beings, their consciousness came from the deva form realms and they took place, their consciousness took over the light on this earth, so that is how they have this sort of body of light.

Then because the imprints left by the past karma on the mental continuum were not purified, then, as the imprints, the seeds of the delusions were there in the mental continuum, as conditions came together, attachment and lust, from that seed of attachment that was planted and left on the mental continuum by the past delusions, by the past karma—because the seed was there, by meeting the conditions, those outer conditions the sense objects, the attachment has risen.

We can use the same example in our everyday life. Because the seed of attachment is there, when you meet objects, if you don't apply the meditation, if you don't protect the mind by applying meditation of lam-rim then, when you meet the sense objects, sense objects that are beautiful, because we don't protect our mind by applying the meditation, there's no protection in one's life or one's mind, so therefore, seed of attachment left in the mind gives rise to the delusion attachment by meeting the object. This is how it happens, how it works it out, how it happens.

Similar to what happens in our daily life, the same thing happened with those original human beings. Then their minds became stronger in the delusions, stronger and stronger delusions, minds became more and more degenerated, less and less pure. Then also the body, even the light disappeared, the body became gross body by eating impure substances with attachment. The body became gross. Similarly, relating to us, depending on what food we eat, it affects our body, makes the body pure or

makes the body impure, makes the body smell very bad or sweet. Then that time the sex organs happened due to past karma and to those conditions.

It is said in the teachings that those original human beings live an inconceivable, incredible length of time. Then, due to the degeneration of mind, the length of life becomes shorter, shorter and shorter. It goes down to ten then again, by accumulating merit, again the life becomes longer and longer and longer. It goes up to age 80,000, then again degenerates down, shorter and shorter till it goes down to ten. There's a curve that goes up to 80,000 then again degenerates down, shorter and shorter, so that's one curve. There are twenty curves like that. Each of them is called an intermediate eon.

The purpose of explaining this is to realize how the tantra teaching is so precious and so rare, to realize this. Buddha doesn't descend on this earth all the time. When the life increases, those are called the dark ages; in a dark eon, or dark age, there's no Buddha, there's no Dharma in the world, in the universe. Only when the life gets shorter and shorter, only during those times, only when it comes down, shorter and shorter, only during those times Buddha descends. Those are called the ages of light, the eon of light. The other one is the dark eon. Only when the life-span becomes shorter, from 80,000 then Buddha descends, only in those times. So now, even though there are 1000 Buddhas who descend in this universe, from these 1000, Guru Shakyamuni Buddha is the fourth one, the present founder of Buddhadharma. Guru Shakyamuni Buddha is the fourth one.

The previous three Buddhas didn't teach tantra, the quick path to enlightenment. They taught the lesser vehicle, had shown the lesser vehicle path and the paramitayana path but didn't teach the Mahayana tantra, the Vajrayana path, because sentient beings didn't have karma. It's not that the Buddhas didn't know tantra, that only Guru Shakyamuni Buddha knows tantra, all those other Buddhas didn't know tantra, it's not that. Those sentient beings didn't have any karma to receive and practice tantra. Therefore, they did not reveal tantra. So Guru Shakyamuni Buddha is the first one to reveal tantra in this universe, in our world, in this human continent.

It is said the seventh Buddha, who is the embodiment of Lama Tzong Khapa, called *Gyalwa sengyi na.rol* will reveal tantra. Then it is said the very last Buddha had made prayers in the past that he will teach the sentient beings in this universe whatever the other Buddhas have taught. So because of this promise it is assumed that this last Buddha may teach tantra. Otherwise, from 1000 Buddhas, the other Buddhas don't teach tantra because the sentient beings don't have karma to meet tantra teachings, the quick path of enlightenment.

It is said in the teachings in a section on generating happiness by having met tantra: "To meet tantra is much rarer than meeting Buddha. Seeing Buddha is much easier."

From the thousand Buddhas, many Buddhas descend but it doesn't mean to say all those times sentient beings can meet tantra. So the opportunity to meet tantra is extremely rare. The definite one has ended in this time.

It is said also the holy bodies of all the buddhas, Vairocana; the holy speech of all the buddhas, Amitabha; the holy mind of all the buddhas, Akshobya, and so forth, including the present Guru Shakyamuni Buddha, all achieved enlightenment by practicing tantra. Everyone achieved enlightenment by practicing tantra, even Guru Shakyamuni Buddha. By practicing tantra they achieved enlightenment and destroyed the host of the maras, which is explained in Guru Shakyamuni Buddha's position, the aspect, which symbolizes Buddha having destroyed the four maras: mara of aggregates; mara of the lord of death; mara of the delusions; and mara of the devas' son.

Mara of the devas' son: due to our delusions, the root of samsara, ignorance, there are evildoers, devas, who harm, who disturb us sentient beings who are trying to be pure, who are trying to do good, trying to practice Dharma. Those evildoers, those devas harm by shooting the five arrows of delusions. In those who want to practice charity, they cause to rise miserliness, attachment and miserliness in the mind. That blocks them from accumulating merit, the cause of happiness, charity.

In those who want to live pure lives, who want to practice morality, to live in pure morality, these evil beings cause to desire and attachment to rise. When the person who is trying practice pure morality is doing some very important practice, these evil doers, these devas either interfere with the person to take vows, to practice morality, or after the person has taken ordination, whether lay vows or ordination of renunciation of the householder life. Then right after the vows are taken these evil beings cause to destroy, cause desire to rise in the person's mind and destroy the person's pure morality. Even in dreams they try to harm, make the person impure.

This came about because I mentioned the four maras. I think it's very important to watch this, to be cautious. I think it is very important to be cautious of this, to know, to be aware that there is this thing, this one of the four maras. When you're trying to be pure, or trying to do something very important, something very beneficial for sentient beings, you are doing something very important, that has incredible great benefit. It's similar when Buddha, in the early morning, was achieving full enlightenment, the hundred million of these Maras were trying to attack, trying to harm Buddha because they didn't want to be defeated. They didn't want Buddha to conquer so they tried to harm Buddha. It is similar with you. I think it's very important for the lay person who has taken vows and those who are living in the ordination of renunciation, to watch, to remember this, to be cautious of this, to remember.

That which we believe "this is me, this is what I want, this is me, this is what I want. This is my nature. This is me. This is what I want. What I want is this." We may call it like this, but actually, these are delusions rising when one is trying to practice Dharma, or trying to be pure, doing something very important to achieve liberation or achieve enlightenment for sentient beings. These devas' son, these evil beings can cause strong desire and so forth to rise. Then believing "this is me, this is what I want, this is my own feeling or my own characteristics or my own being." Then it's just a second, it doesn't take much time to destroy the root, the source of liberation, the ordination or the precepts.

Buddha has completely ceased the four maras, gross and subtle. Then Buddha realized by achieving enlightenment if one turns Dharma, then sentient beings will follow, will practice. With this understanding, Buddha revealed Dharma. After turning Dharma then, since the sentient beings' karma to see Buddha had finished, for that reason showed the most important teaching of the Buddha, which is impermanence and death.

What makes our mind, makes sentient beings' mind... by reflecting on impermanence and death in our heart, only then we can cut down, only then we can cut off the opposite to Dharma, the evil thought of the eight worldly dharma, attachment clinging to these eight objects, clinging to this life. Only then one is able to cut off this. By remembering impermanence and death in our heart, only then we can to cut off the evil thought of the eight worldly dharma, which is the main obstacle to practice Dharma, which doesn't allow us to practice Dharma and which is the basis for all life's confusions and problems. To reveal the most important teaching to us sentient beings, by thinking which, only then we can practice Dharma. We can practice pure Dharma. So, the second thing that Buddha did, in order to show the teaching of impermanence and death and how important it is to meditate on this, Buddha showed the aspect of passing away.

The essence is all the Buddhas became enlightened by practicing tantra.

Did I say prayers? Didn't? (GL) (RL) then after preparation...

Maybe I can do the oral transmission of this very effective advice or meditation given by the great enlightened being, Pabongkha Rinpoche, who is the author of Liberation in the Palm of the Hand. I have received the oral transmission of this from one of my gurus, Ribur Rinpoche, who is a very close disciple of Pabongkha Dechen Nyinpo.

It might be useful seeing that this is translated into English. Especially when we have so many emotional problems, when our life is so suffocated with emotional problems that we put ourselves into the prison of confusion or suffering, and then there's danger to commit suicide.

There have been Dharma students who learned Tibetan language and were able to translate, who received many teachings. There was one student in Switzerland, who had been around, received teachings from many great teachers but never got to do retreat and didn't really get to practice much, but had been around for many years. Due to emotional problems, relationship problem, he hanged himself, even though he had heard teachings for many years. He ended up his life. So he missed out all those retreats that he planned, which he thought to do later, in the future.

There happened also one quite new student, I think, a monk who was quite new to Dharma. He shot himself.

There are many different types of depression. I think, depending on what type of depression, but one of the most powerful methods for depression is to think of death, that death can happen and the uncertainty of the time of death. Death can happen even today, even within this hour; to have strong meditation on that. That is another very powerful meditation that immediately cuts the depression. It is very good during those times. The other thing is, of course, when there's depression to think of the numberless other sentient beings who have depression.

“I have received, as I've been praying, I have received all sentient beings' suffering, particularly depression. I have received it within me and I am experiencing this depression on behalf of all other sentient beings.” The depression that you are experiencing, think this is not your depression but the depression of all sentient beings. So you are experiencing the depression on behalf of all other sentient beings.

That is an extremely beneficial, most beneficial one because you are utilizing the depression as a path to achieve full enlightenment. You are making the depression a medicine; you're using the depression as a path to enlightenment. You are using the depression to become means, like tantra practice, means to purify so many eons of negative karma and to accumulate infinite merit, to achieve enlightenment quicker. You are making the experience of depression extremely beneficial, useful for the happiness of all sentient beings. So that means, naturally, you have used your depression to achieve the best happiness for yourself, which is the highest, enlightenment.

Then the other very powerful technique is the depression is given to you by your ego, by the ego. The depression is a causative phenomenon. Depression is a causative phenomenon. So it has a cause. It has a cause. Depression has a cause. There could be external conditions, but the main cause is the inner cause, which is one's own mind. That is the past karma. That is the past karma, which is the intention, negative intention, having done something to disturb other's minds, made others' minds unhappy, especially holy beings' minds, disturbed the holy mind.

The cause for depression is mentioned in the teaching of the Wheel of Sharp Weapons. The teaching of the Wheel of Sharp Weapons is very extensive. It is not only bodhicitta practice to

destroy the ego, but is also extensive meditation on karma. So, having displeased the holy mind of the virtuous friend and so forth in the past, like this, degenerated samaya.

So this negative intention happened due to ego, the self-centered mind. Therefore, this depression is given to you, this harm is given to you by the ego. By knowing this, by knowing who caused the depression, without delaying even a second, immediately you give the depression to the ego, immediately you return the depression back to the ego and destroy the ego. You know, let him have it! (GL) Rather (RL) than taking the depression on yourself, you just give it back to the ego and destroy the ego. So this way you have used the depression to destroy the ego.

If we are able to destroy the ego, if there is no ego, self-centered substantive mind, it means we have bodhicitta, cherishing other sentient beings. This way one has used the depression to develop bodhicitta, the door of the Mahayana path to enlightenment, to be able to liberate all sentient beings from all their suffering and lead them to enlightenment. So the benefit is infinite.

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Another technique is to reflect on Buddha nature, which we have in our mental continuum. We have all the potential to actualize the whole path to enlightenment, all the realizations, all the infinite qualities of Buddha's holy body, holy speech and holy mind—all the potential is there. We just need to purify the mind so that all the realizations, all the qualities of Buddha come out. It manifests out. To reflect Buddha nature is another, depending on which type of depression, that is another extremely beneficial one.

Now I read this for you to receive oral transmission, as the motivation and oral transmission.

The beginning, A - H - A:

“Aha, the hurt,  
Kind lama, look to this pitiful one,  
How I behave and how I have cheated myself my entire life.  
Please look upon this mindless one with compassion.

The essential advice to give yourself—Heart-spoon—  
Keep it deep within your heart.  
Don't be distracted; don't be distracted!  
Reflect upon the state of your life from the essential drop at your heart.

Since beginningless cyclic existence, which hasn't ended up to now,  
Though you have experienced countless cycles of rebirth—  
Just so many variations on happiness and pain—  
You have achieved not the slightest of benefit from them.

And though, at present, you have attained leisure and fortune, so difficult to find,  
Always till now, they have finished and been lost, have been empty and without meaning.  
Now, if you care about yourself,  
The time has come to practice the essence of future happiness—virtuous actions.

You appear so capable, smart, and clever, but you are a fool.” (RL), (GL) (RL).

I mentioned a few times during one of the previous talks, “hallucinated happiness.” The people think, so excitedly, “I’m so happy.” But actually it is hallucinated, actually it is suffering. There are a lot of examples like this.

If you meditate on the cause of samsara, the delusions, the wrong concepts, and how the samsara pleasure is suffering, how the pleasure is suffering. Then, with this understanding, awareness, you can see how the people, sentient beings, think they are happy but how they are suffering in reality. How they are hallucinated. It is not real peace and happiness.

“As long as you cling to the child's play of the appearances of this life,  
Suddenly you are overwhelmed by the fearful lord of death,  
And, without hope or the means to endure, there's nothing you can do.  
This is going to happen to you!

Because you think, “I’m not going to die for some time. I’m not going to die for some time.”  
While you are distracted by the never-ending activities of this life,  
Suddenly, the fearful lord of death arrives,  
Announcing, “Now is the time to die.”  
This is going to happen to you!

Though you make arrangements, saying “tomorrow” and “tomorrow,”  
Just then, suddenly, you have to go.  
This is going to happen to you!”

This is going to happen to me—to oneself. (GL) (RL)

“And without choice leaving behind in disarray...” I don't know what it means. (GL) (RL)  
Your left-off work, left food and drink, you have to depart.”

Or left off chocolate or (GL) maybe coffee or something, cheese, (RL), (GL) or ice cream.

“This is going to happen to you!

There's no time other than today to spread [your bedding] and go off to sleep;  
Upon your last bed you fall like an old tree,  
And others, unable to turn you with their [lily] soft hands...”

I had the experience to be with a person who was dying, who died in front of me, in front of me. Just before the breath completely stops, while they are going through the twenty-five absorptions, when it's a little bit later time, the body, it's true, the body becomes like a tree, very heavy. When you hold it, when you lift up the head, you get the feeling like you're lifting up a piece of wood. Exactly you get this feeling, very heavy and stiff. So, it's true what Pabongkha Dechen Nyingpo is saying.

We did this translation together with Jampa, who was a monk for many years. Studied a long time, he began here, from one of those early courses and then studied a long time at Dharamsala in the Dialectic School. We translated together. I translated and then he chose the right terms. It was very good because he had very tasty words. (GL) (RL)

“... Tug at your clothes and blanket. (GL)  
This is going to happen to you!

Even if you completely wrap your body in last under and outer clothes,  
Still you have no freedom to wear them, other than just today.  
And when that body becomes as rigid as earth and stone,  
You behold for the first time your own corpse.  
This is going to happen to you!

“Though you struggle to speak your last words,  
Your will and expressions of sorrow,  
Pitifully your tongue dries up, and you can't make yourself clear.  
An intense sadness overwhelms you.  
This is going to happen to you!

“Though others put your final food, holy substances and relics,  
With a trickle of water into your mouth,  
You're unable to swallow even a single drop,  
And it overflows from the corpse's mouth.  
This is going to happen to you!

“Though surrounded by a circle of close relatives, heart friends, and those near to your heart,  
And even though they are loving and distressed at the ending of your being together,  
While crying and clinging,  
Just then you have to separate forever.  
This is going to happen to you!

“Though you experience horrific hallucinations, like turbulence of waves  
And are overcome by unbearable excruciating pain,  
Pitiful though you may be, there is nothing to be done.  
The appearances of this life are setting.  
This is going to happen to you!”

“Appearances of this life are setting. This is going to happen to you.” Setting, like the sun setting, going down. This is going to happen to you.

“Though with unbearable compassion, your lama and vajra friends...” Dharma friends and vajra friends, who took initiation together with you.  
“Plead in your ear for a critical virtuous thought to arise,  
And even though they do so with loving minds,  
There's no hope, it's unthinkable.  
This is going to happen to you!”

Sometimes there is the question, “What’s more important, to help during the life or at the death time, when the person is dying?”

There are various methods, especially in the Vajrayana, especially in tantra there are powerful means to help the dying person. Even if the person is on the way to lower realms, still the consciousness, which is the intermediate stage, can change their birth. Can go to

pure land or can get deva or human rebirth. There are various methods on top of Buddhism, in the Mahayana sutra teachings. Then there are so many other powerful means in tantra, on top of that, there's so much to help at the time of death and after death.

But, as Pabongkha mentioned here, how the dead time is going to turn out, how easy it's going to be, how much fear there's going to be, or frightening karmic appearances, and how much pain, all these things at the time of death, depends on how the person lives the present time, every day. If you can help while the person is healthy, if you can help while the person has the opportunity to understand and to practice, help as much as possible, then the person is able to practice, then that can benefit to make death easier, more peaceful and happy, at least not to have fear and to have a good rebirth. So both are important, but I think it is most important to help now.

“With an expelled rasping sound, “sor, sor,” [at the time of death],  
The movement of your breath builds faster and faster,  
Then breaks like the string of a violin.  
And the end of your life has come to its close.  
This is going to happen to you!”

There was one person in South India, a man, who was dying in front of me. Usually you hear this noise, stronger breathing out and breathing in weaker, then a very big noise and then it stops. I heard this before. So I was expecting to hear this while I was doing prayers but this particular person's breath didn't make that noise. It became weaker, weaker, weaker, lighter and lighter. I didn't notice that person left. So, as Pabongkha explained, the string of the violin stopped.

“There will come a time when your cherished and sadly lost lovely body  
Is called “corpse”—disgusting and rotten,  
And a time when your body, which can't bear rough bedding and mattress,  
Is laid out on bare ground.  
This is going to happen to you!

“There will come a time when your body, which can't bear even a thorn,  
Is chopped to pieces and [from the bone] its flesh is torn.  
A time when your body, which can't stand even fleas and lice,  
Is devoured by birds and dogs till nothing is left.  
This is going to happen to you!

“Though you [go to so much trouble blowing] “pur... pur...,” in dressing your body in the finest delicate clothes...”

I'm not sure in the west whether they do this or not, but I think when somebody dresses they make noise like this (R exhales loudly (RL)). Probably this might be more about those who are fat. I'm not sure.

“There will come a time that body is placed within a burning house  
And your body, which can't tolerate the fire of [a glowing stick of] incense,  
Must be burned in the midst of a fiery conflagration.  
This is going to happen to you!

“There will come a time when, entering into roaring flames, all your flesh and bones are burned

And reduced to a pile of ash;  
Or a time when your body, which can't bear even heavy cloth,  
Is wedged tied in a hole in the ground.  
This is going to happen to you!

“There will come a time of announcing, “the deceased \_\_\_\_ [him or herself],”  
At the beginning and end of your sweet name.  
This is going to happen to you!  
And a time when the area is filled with the sobbing sounds  
Of your affectionate, close companions and circles of servants.  
This is going to happen to you!

“There will come a time when your clothes, hats, possessions, and livestock will be divided up,  
With nothing left in the four directions and corners,  
And there will come a time when, in total despair, alone,  
You reach the passage to the intermediate state.  
This is going to happen to you!

“The terrors of the four fearful enemies descending upon you are going to come.  
The appearance of being trapped under a mountain of packed rock and rubble  
And buried beneath a furious avalanche of earth—what to do?  
The appearance of being set adrift on the surface of a vast sea  
And carried away by violent swirling waves—what to do?  
The experience of your heart and ears being split open  
By the sizzling and crackling sounds of fury conflagration—what to do?  
The fearful experience of being enveloped and swept away  
By the swirling dark winds of the end of an eon—what to do?

“When you are driven by the powerful red winds of karma,  
And swallowed up by a terrifying darkness—what to do?  
When you are bound with a lasso by the messengers of Yama,  
And in total despair are led away—what to do?  
When you are tortured in so many detestable ways,  
By ox- and scorpion-headed karmic agents—what to do?

“When you are before the Yama King, the Lord of Death,  
As he weigh up the white and blacks—your virtuous and non-virtuous actions—what to do?  
When Yama exposes your lie of having spent  
Your human life in attachment, hatred and deceit—what to do?  
When at Yama's court the punishment that is the ripening effect  
Of your negative actions is measured out—what to do?  
When your naked body is stretched out, under glowing red hot iron  
Ground in the fires of hell—what to do?

“Though your body is cut to pieces by a rain of weapons,  
Still you must experience it without dying—what to do?

Though you are cooked in molten iron until your flesh falls away and your bones disintegrate,

Still you must experience it without dying—what to do?

Though your body and the fire burn inseparably,  
Still you must experience it without dying—what to do?

When your body is pierced by a freezing cold wind  
And cracks into a hundred thousand pieces—what to do?

Having fallen into the miserable state of a hungry ghost with its hunger and thirst,  
You have to starve for many years—what to do?

“When you’ve become one of those stupid, dumb, unfortunate animals  
That eat each other alive—what to do?”

When the unbelievable sufferings of the evil-gone realms  
Have actually befallen you—what to do?

“Now! Don't be distracted – “La...ur...la...ur...” (The sound which expresses “quickly, hurry up”)  
Right this moment is the time to steel your will.

It's not only time—it's almost too late.  
Right now! Right now! “La...ur...la...ur...,” [apply yourself with] great force.

Then the next one is the answer. What is the best thing to do? Right now, what is the best thing to do in the life? After all this, the conclusion.

“Holy precept of the lama, kind father,  
Heart of the authoritative scriptures of the Victorious Losang...”

The Lama Tzong Khapa teachings, like refined gold unified sutra and tantra.

“Practice of the pure” like refined gold, “path of complete sutra and tantra.  
It's time to place real experience upon your mindstream.”

Then there's one more stanza.

“Who is the faster:  
Yama, the Lord of Death,  
Or you in your practice of realizing the essence of your eternal dream—  
The welfare of both yourself and others—as much as you can each day?”

This means practicing, not just practicing Buddhadharma, the lesser vehicle teachings, but practicing Mahayana. And not practicing just Mahayana paramitayana, but practicing Mahayana tantra. Then not only the lower tantra but practicing the highest tantra; then not only just practicing highest tantra but practicing Lama Tzong Khapa's teaching that is unified sutra and tantra. The complete pure teaching, that which is unified sutra and tantra, which has incredible clarity, clarity in the general path and in particular, tantra, in the very subtle important points. And which has integration of the special practice, the integration of the three deities, Guhyasamaja, Yamantaka and

Chakrasamvara, which makes to achieve enlightenment much quicker than general mahayanuttarayoga tantra.

Practicing all these teachings, based on correctly devoting, based not on what you like, not what you are interested in, but based on correctly devoting to the virtuous friend. This way, without taking much time, without much difficulty, one can quickly attain realizations of the path in general and particularly tantra, and therefore achieve enlightenment quickly.

So,

“Who is the faster:

Yama, the Lord of Death,

Or you in your practice of realizing the essence of your eternal dream—

The welfare of both yourself and others—as much as you can each day?

Unifying the three doors [of your body, speech and mind]

Put the whole of your effort into your practice.”

The oral transmission is done. I'm just going to do very quickly the preparation for Chenrezig initiation.

Offer a short mandala. As there is a great need, a special need for the benefit for the disciple, as a part of tantra practice, one visualizes the lama who grants the preparation as inseparable from the principal deity of the mandala, the Compassion Buddha; visualize in that aspect. Also the place where one takes the preparation can be visualized as Chenrezig celestial pure land or celestial mansion. And then visualize one's own body, speech and mind and all the three-time merit as the various offerings, by decorating the mandala, the universe, then offering without any clinging.

Think something very short like this. “In this life, while I have this perfect human body, have met a virtuous friend and have met Buddhadharma. To have received this human body is not sufficient not to be reborn, after the death of this life not to be reborn in the lower realms. In the six realms, wherever I get reborn, this is totally only in the suffering nature. Just like sitting on the tip of needle. Therefore, I must be liberated from this whole entire samsara, which is like being in the center of the hot red fire.”

Now after this, think, all the suffering obstacles, all the undesirable things came from the ego, my ego, the self-cherishing thought. That means all the problems, all the obstacles came from me. So “I” is object to be renounced forever, to be renounced forever. Forever, for what: for the happiness of all sentient beings, for the happiness of the numberless other sentient beings. That includes the temporary and ultimate happiness of oneself and is the best way to achieve happiness for oneself, temporary and ultimate, including enlightenment.

Now all the happiness, all my three-time happiness, all the good things came from bodhicitta. That is by cherishing other sentient beings. So therefore, all my three-time happiness, all the enjoyment, every single good thing, I received by the kindness of each sentient being. So, each sentient being is so precious, so kind and so precious for me, in my life. In my life there is nobody to cherish than other sentient beings. In my life there are no others to cherish than the sentient beings. In my life there's nobody to work for other than the sentient beings.

Now, this is the great conclusion of the attitude of life, or how we should treat life. What the sentient beings want is happiness. What they do not want is suffering. So therefore, I must free them from all the obscurations, all the sufferings and lead to full enlightenment. To do this perfectly, first I myself should achieve full enlightenment. Then, even this quickly, otherwise it is so

unbearable that sentient beings have to suffer in samsara for a long time. It's so unbearable. Therefore, I must achieve enlightenment quicker.

This is the attitude, the motivation for tantra.

“And for that then I need to actualize bodhicitta quicker and quicker, which comes from the root of compassion. Now for that then, I need to receive the blessings of the special deity, the deity of compassion. This Compassion Buddha, Chenrezig, is that deity. Therefore, in order to receive the blessing of the deity, I need to do meditation and recitation of the deity. In order to be qualified for that I need to take the initiation. My mind has to be ripened by receiving this initiation. Therefore, I am going to take the preparation of the initiation.”

Now you have to generate yourself into Chenrezig, one face two arm, like White Tara, but without the eyes. White Tara has seven eyes, not that, but otherwise the same. There are no eyes in the hands and on the ends of the feet.

<end of tape>

*Rinpoche gives the preparation of the initiation.*

Now make request that you can receive refuge, bodhisattva vows and so forth.

Next one is leading the disciple to hold stable faith in the tantra, as I have already mentioned before the basic benefits. I didn't mention particularly much about the highest tantra, the lower tantra, the general tantra.

Then next one is taking bodhisattva vows. Whoever is actually taking the initiation, without taking bodhisattva vows cannot receive, cannot take initiation. It involves wishing vows and entering vows. Those who haven't heard or who haven't studied them, after having taken, must get those texts and study.

Think all the lineage lamas of this Chenrezig initiation, from Gelongma Palmo, the full bhikshuni, and all the other lineage lamas, then all the buddhas and bodhisattvas around. Then in presence of them, think “I'm taking bodhisattva vows.”

[R prays Tibetan]

First one, second refuge

[R leads group in Tibetan prayer]

I'm confessing all the negative karmas.

[R speaks in Tibetan and G repeats it]

The next one is, “How happy I am that so much merit has been accumulated in the past, present and future by myself and also the three-time merits accumulated by others, buddhas, bodhisattvas and sentient beings, how happy I am. How wonderful it is.”

[R speaks in Tibetan and G repeats it]

[R speaks again in Tibetan]

At the end of this third repetition, must generate the thought that I have received bodhisattva vow in the presence of all the lineage lamas, the lama clarified as Chenrezig and all the buddhas and bodhisattvas around. That's extremely important. If you don't generate the thought of having

received the bodhisattva's vow then you don't receive the bodhisattva's vow. So to generate the thought, "I have received bodhisattva's vow" is extremely important.

"The reason for my life is to free all sentient beings from suffering and lead to enlightenment, and for that I need to achieve enlightenment. For the cause of that then having realization of bodhicitta is not enough, one has to live in the bodhisattva vows. How extremely fortunate I am that at this time I have this opportunity."

Then one must generate the thought, "I have received the bodhisattva vows."

[R speaks and G repeats]

Now blessing you, the disciple's, body, speech and mind; first protecting then blessing.

[R prays in Tibetan]

Now, as there is no time, from the conch shell blessing water I will put like this. I just do like this and visualize and you should think that it has touched at your heart and throat.

Then the meditation is you are purified into Chenrezig, one-face two-arms, then at your heart is a black vajra, five pronged black vajra standing, in the center, there is sun disk, black HUNG in the center. In your neck chakra there is 8-petalled lotus, moon disk, and red AH. In your crown chakra 8-spoked wheel, in the center there is moon disk, white OM. So you visualize hum ah om, like this you visualize.

Then from the Guru clarified as Chenrezig white nectar beams, red nectar beams and blue nectar beams are emitted and purify all your obscurations and negative karma of body, speech and mind. And your body, speech and mind become inseparable with, your body, speech and mind are blessed into Chenrezig's holy body, holy speech and holy mind.

[R. says a long prayer in Tibetan]

Now, since your body, speech and mind have received the blessing of Chenrezig's holy body, speech and mind, you become object to receive offerings. Purpose of this is from now on whatever enjoyments we have, without becoming a shortcoming of samsara, one must use the enjoyment in order to develop the wisdom that is non-dual in profundity and clarity. In order to develop this, one must use the enjoyments.

Think you are receiving incense offering.

[R speaks Tibetan]

Think you have received flower, garland, on your crown. Then now incense to nose.

[R speaks Tibetan phrase]

And then, the light offering to the eyes.

[R recites a puja]

Scented water for the heart.

Now dropping the stick; this is to examine whether the disciple has the fortune to achieve realization or not and what realization can be achieved, to check that. By reciting the mantra OM VAJRA HASA HUM, then while looking into space one drops it without hesitation into the mandala. What kind of realization is introduced is depending where the tip of the stick faces.

Maybe one person drops for everybody, just to save time.

----- will drop, so everybody think, you visualize you are also dropping stick.

[R recites mantra]

[R recites mantra and G repeats]

Ah, controlling, controlling. (RL) The attainment is controlling. The ultimate control is to control one's own mind, especially the subtle mind. In this way one can control everything.

Depending on which direction it falls indicates pacifying realization, controlling, increasing and wrathful. If it falls toward the side of the lama then the sublime realization, achievement of the pure realm or common siddhis, if it's upside down like that.

Water.

[R recites in Tibetan and then after the pouring of water he prays quietly]

[R recites mantra and prays]

You drink this. First one is to clean the mouth, the second one is to drink three times, thinking it has purified particularly the negative karmas of speech.

Now in order to have clear dreams the kusha grass is given. To check the dream whether there is obstacle to achieve, to practice, to attain Compassion Buddha, whether there is an obstacle, whether one can attain or not, to check that. To have clear dream the kusha grass is given, because the kusha grass has power to purify pollutions. The short one is to put under the pillow, and the long one to put under the mattress or the bed.

The long one is this one here.

[R recites mantra]

This is short one.

[R recites mantras]

Strings...

[R recites mantras and prays]

The protection string is given to protect from the obstacles, normally with the explanation. According to HH Song Rinpoche on the three knots you visualize Maitreya Buddha sending light into your heart and your whole heart is filled with loving kindness. Because on the fifteenth morning, when the Buddha, during the action of becoming enlightened, that time the 100 millions of maras tried to attack but Buddha controlled, subdued them by meditating on loving kindness. So that is the best protection.

Now the next one is causing to generate happiness, having the opportunity to meet tantra.

[R recites prayers in Tibetan]

Now protecting by sprinkling the water from the vase with the mantra, the action mantra.

[R recites mantra]

This is to be recited when one goes to bed; this mantra should be recited just three times or whatever.

[R recites a mantra 3 times]

The next one is giving advice to check the dream. The night-time is divided into three times. The upper part is gone. (RL) (GL) Maybe somebody had dream already. (GL) (RL) The upper part is gone and the middle night, then the lower part of night, around three o'clock, or four, or five, those times, by dividing the night-time in three divisions, the latter, third part, when one goes to bed, go to bed to be able to remember, to recognize the dream.

Now a mandala offering to thank for having received the preparation.

[R leads G in Tibetan prayers]

Due to all the three-time merits accumulated by myself, all buddhas, bodhisattvas and sentient beings. While they're existing, which are empty, may I, while it is existing, which is empty, achieve Compassion Buddha's enlightenment while it is existing, which is empty. And lead all sentient beings while they are existing, which are empty, to that enlightenment, while it is existing, it is empty, as quickly as possible by myself alone.

I have finished. (RL)(GL) Please have good sleep. (RL)

### Lecture 3

To mention a little bit the benefits of reciting the mantra of the Compassion Buddha, just to mention one or two things from yesterday's introduction. What I mentioned yesterday was the basic, fundamental meaning of result-yana, the vehicle of the result. That didn't contain the particularly important, greatest skills of the highest tantra, those important points, how practicing highest tantra makes to achieve full enlightenment in a brief lifetime of degenerated time. Those parts were not mentioned.

One way to understand why the secret mantra, vajrayana is called the result vehicle and the paramitayana is called the vehicle of cause.

Even the highest tantra practice, the meditation on chakras, the wind, drops, and so forth, no matter if it is the highest or most secret, whether it is called the graduate completion stage or *lok chen*, meaning the highest; probably there may be different explanations of what it means, however, the ultimate meaning, the highest, the means of actualizing the clear light and the extremely subtle mind, the wisdom of non-dual bliss and voidness.

Without the cause, without the attitude, if the mind that is practicing tantra is not qualified by renunciation of samsara, bodhicitta and emptiness, which I explained in the lam-rim teachings, which is explained in the paramitayana path, in the sutra, then the mind is not qualified to practice tantra. If it is not produced by any of these positive pure thoughts, then in practicing the highest tantra, whether it is *dzog.chen* or *log.chen* or whatever, there is danger, it even can become a cause of the lower realms.

There is danger, for example, without renunciation—which means renunciation of this life—the mind that practices is not free, is not a healthy, peaceful or free mind, a mind free from the attachment clinging to this life, so one practices without renouncing attachment clinging to this life. Without renunciation, then with the highest tantra, which one practices, instead of obtaining liberation and enlightenment, that meditation cannot even become a cause of attaining happiness in the life after this, even good rebirth in the next life...

<end of tape>

... as there happened many stories in the lam.rim teachings. Without lam.rim the practice of tantra becomes dangerous. Generally somebody who likes very much to practice tantra, who is very interested to practice tantra, it is extremely important, I think, that person should have a very strong practice of lam-rim. Otherwise, even one's own fundamental practice can be an obstacle. It can become obstacle to practice the three higher trainings, the higher training of morality and so forth. To practice higher tantra, then, one needs very strong lam-rim, so that one can practice tantra without danger, without obstacles and one can complete the realization of the tantra path. With the support, the foundation, of lam-rim, the tantra path can be completed. The tantra path then becomes cause to achieve enlightenment. As it is practiced with the lam-rim, bodhicitta, it is directed toward enlightenment. So like this.

Those who like very much to practice the highest tantra, I think it's very important, that needs strong renunciation. In order for the practice not to become obstacle, I think you need strong lam.rim, renunciation and, if possible, on top of that bodhicitta; at least this, for it to be able to become the pure practice of tantra. In other words, without lam-rim, without the renunciation of samsara, the practice of tantra cannot become even Dharma. The individual person's practice of tantra cannot even become Dharma without total renunciation, at least renunciation of this life.

Any actions of body, speech or mind, even reciting prayers, even meditating on the mind, even looking at the mind, mind watching the mind, mind concentrating on the mind, even that meditation, which is regarded as very secret and profound in some other traditions, even including the mind watching the mind, mind focused on the mind, even including that meditation and reciting prayers, if they are done with the thought of the eight world dharma, attachment, the thought seeking happiness for this life, to get power, or to be healthy, to have long life.

Not healthy so that you benefit others, not with that thought; to have power so that you can benefit others, to have long life so that you can benefit others; to have wealth so that you can benefit others—nothing like this, but so that you can be happy; to be healthy so that you can be comfortable. If the reason behind is to benefit others, of course that is a completely different motivation. But here, seeking all this with a self-cherishing mind and the attachment clinging to this life, to achieve fame, to be famous or to collect many disciples, the basic motivation seeking happiness for oneself, happiness in this life.

Even the action of doing prayers, even if it is the Buddha's teachings, words; even such a meditation, not only watching, not only meditating on breath, even the mind watching, concentrating on the mind, looking at the mind. Of course, no question if you're meditating on the ultimate nature of the mind, there is no question, that's meditating on emptiness. But the conventional nature of the mind, just the mind watching the mind, without renunciation, without lam-rim, meditating on these things without lam-rim, even these actions, even these meditations don't become Dharma. Even these actions don't become Dharma without lam-rim. With the mind doing this meditation, if it's not lam-rim, if it's not possessed by the thought of renunciation, not even renunciation of this life, which means it's done with the thought of the eight world dharmas, as I mentioned before, then even such as these meditations, or action of reciting prayers, do not become Dharma. It doesn't become Dharma, doesn't become virtue.

Even though it has benefit, due to the power of the words, the mantras and the words have the power to have long life, even though by their power you can have long life, you can cure disease, have wealth and so forth, even you get those benefits but your action does not become Dharma. It is similar to taking medicine—you can cure the disease, but doesn't mean your action taking

medicine becomes Dharma, if that mind is not the thought of lam-rim, neither the thought of renunciation or bodhicitta or mindfulness on emptiness, thought of the right view.

One can spend many years or a whole life watching the breath, or the mind focusing on the mind, the mind watching, concentrating on the mind, but the mind that does that meditation is without lam-rim. If one doesn't know how to practice Dharma, or what is the definition of Dharma, there is the great danger one can waste the whole life. One can waste a whole life believing, "I am practicing Dharma, I am retreating. I have been meditating so many years." Actually it has all been kind of hollow; due to ignorance it has cheated one's own life.

The only proper way to practice tantra, the correct way without danger is with the lam-rim, with the preliminary, the mind possessed by lam-rim: renunciation, bodhicitta and emptiness. Therefore, tantra is called result. Tantra is called the vehicle of result and the paramitayana is called vehicle of the cause.

Comparatively, it is very good, it is very fortunate, it is very good to have an interest in meditation and attempt to do practice, attempt to meditate, to have some calm or peace of mind. But as I mentioned before, if the mind doing the meditation doesn't have lam-rim, for example, it doesn't have renunciation, then the mind watching the mind, mind concentrating on mind, such as this becomes just another cause of samsara. It just becomes another cause of samsara.

If there is no emphasis on motivation, what is Dharma, what is not Dharma, what is cause of happiness and what is not cause of happiness, if there is no emphasis, if there is no clarification of the point, the most important point—because what we are seeking is happiness, not suffering, if there is no emphasis, if there is no clarification in the teaching, if it is not conducted by the meditation teacher, there is a great risk for the students or disciples, there is danger to waste all their lives, even though they learn some meditation techniques. They spend their whole life in that.

HH Song Rinpoche used to say, regarding such as the meditation of stopping having thoughts, thinking nothing, Rinpoche used to say that the best thing you can achieve is the formless realm, the infinite space, infinite consciousness, then nothingness and then tip of the samsara. There are four categories of formless realm. Rinpoche said the highest you can achieve with that is the formless realm, the nothingness. So it means just another samsara realm. With that one might be reborn as an animal, very foolish, because you tried to stop your wisdom. Rinpoche used to say that one may reincarnate in the animal realm. The highest you can achieve on that is the formless realm, the nothingness.

That is very important advice, to cut our ignorance in the practice; to know and be able to discriminate the meditation practices, what is correct and what is wrong, and the results, the shortcomings and the benefits.

However, even seeking for a peaceful mind, if what the person is seeking is peace without delusions, then the action of meditation becomes Dharma. If the attitude is peace by being free from delusions, peace, peace, the mind to have peace, having stopped strong delusions rising, peace having stopped disturbing thoughts rising, then I think that is correct motivation. But if it's not like that, but peace according to attachment, the thought of worldly dharma, attachment clinging to this life's peace, according to that it wouldn't be free from attachment. That wouldn't be free from delusions. The peace that attitude is seeking wouldn't be peace free from delusions.

Again here, if we analyze, we need to check even the motivation. Generally it is extremely good attempting to meditate just to have calm, to have calm and some peace in the life. It's very good because if the person didn't have that attitude there wouldn't be interest in meditation. Therefore,

that's the way to start. It's very good but if we compare it to really pure action, meditation that becomes Dharma, which doesn't become cause for samsara, doesn't become cause of suffering, then, again, the motivation of the meditation has to be even finer, more pure. I bring up this point just to analyze. Just to check. Just to analyze.

Now, the definition of secret mantra: this “mantra” doesn't mean just the words we recite, OM MANI PADME HUM and so forth, it's not just that. One shouldn't just think secret “mantra.” The secret mantra is the quick path to enlightenment. We should think of the path, the tantra path, the quick path to enlightenment. Mantra means protecting the mind. Protecting the mind from what? Protecting the mind from the ordinary impure appearance, the ordinary concept. This is the basis in the lower tantra and also the foundation in the highest tantra. The highest tantra is generation stage and completion stage, to achieve enlightenment. This is the basic practice.

For practitioners of tantra the fundamental practice is, as I mentioned yesterday, one has to practice looking at whatever appears purely, the pure appearance. Like this one has to keep the mind in the pure mind. This is the basic thing, the basic thing in the practice of the generation stage—it is not the only thing in regards the generation state. That description doesn't need to be explained at the moment. It can be said that if you stop the ordinary appearance of death, the ordinary appearance of intermediate stage and of rebirth, then one practices the result time dharmakaya, sambhogakaya and nirmanakaya, practicing pure appearance.

However, in the second, completion stage, the meaning, the definition of mantra is ‘protecting the mind even from the ordinary subtle mind and wind.’ The completion path, the highest tantra completion path, how that holds the meaning of mantra, ‘protecting the mind,’ is that it protects from even the ordinary impure subtle mind and wind. It makes the subtle mind and wind completely pure by completing, actualizing the graduated path of the completion stage. So that is the meaning of mantra: achieving the clear light and illusory body and so forth; the meaning of mantra according to the completion stage.

Even the meaning of the word 'mantra' includes the whole path to enlightenment. Then why is it called 'secret'? Why is it called 'secret'? If one doesn't practice secretly—which means without revealing the tantra that one practices to those whose mind is unqualified—if you reveal to the unqualified, it becomes dangerous to oneself and others, one breaks samaya, which becomes a danger for one's realization and also a danger for the others. If one practices tantra secretly, then with the samaya it has much power and one will easily and quickly achieve the realizations of the vajrayana, or secret mantra, path.

Now I shall mention a little bit about the benefits of mantra. Reciting the mantra even once has the power to purify even the four root falls. For example, a fully ordained monk who broke all the four basic vows, who received the four defeats: having killed a human being; telling lies—while one doesn't have realizations saying “I have realizations”; taking things not given; and sexual intercourse. Even this very heavy karma that causes reincarnation in the hot hell, in the very lowest of the eight levels, the unbearable suffering state, which lasts for one intermediate eon. Reciting the Compassion Buddha mantra, even once, has the power to purify even something this heavy, of somebody who has broken all these four precepts.

Of course, it depends on having strong faith in the benefit of mantra, then reciting with the motivation of bodhicitta and so forth. If the attitude is much more pure, then of course reciting the mantra even one time has greater and greater power of purification.

Also it purifies the five very heavy, uninterrupted karmas of killing the father, mother or an arhat, causing blood to flow from a Buddha, causing disunity among the Sangha, and so forth. By reciting seven times, the negative karma accumulated for one hundred lifetimes in the past gets purified. Reciting twenty-one times purifies 1000 eons of negative karma. If one recites 108 times, which means one mala, it has the power to purify 40000 eons of negative karma.

Of course no question, even an animal, at the time of death, if one recites the Compassion Buddha's mantra in their ear, then, right after the mind leaves the body, immediately they are able to reincarnate in the human or deva realms.

And also, it is mentioned, Chenrezig, Compassion Buddha himself promised, said this way, "May I not become enlightened if a person who always recite my manta at the time of death ...", then there's some number mentioned but I don't remember exactly, "... doesn't get guided by all the Buddhas. If that doesn't happen at the time of death, may I not become enlightened. If the wishes of a person who recites my mantra all the time don't become true, become actualized, may I not become enlightened." Compassion Buddha himself made that prayer or promise.

Any negative karma can get purified by reciting the Compassion Buddha's mantra, any heavy negative karma. There are many stories of people who engaged in different heavy negative karmas, and were advised by Chenrezig to recite Compassion Buddha's mantra, then were able to go to a Pure Land. Before, they were going to be reborn in the lower realms, then after having done much confession and recited many times the Compassion Buddha's mantra. There are many stories like that. By reciting this mantra, one accumulates merit like the sky, inconceivable merit.

It says that in the early morning when one gets up, if one recites 108 times with the proper Dharma motivation, one will receive ten benefits in this life.

1. All the time the body will be healthy, no disease.
2. You are always protected by devas and buddhas.
3. You will easily be able to find the means of living, material needs, wealth, food, jewels, clothing and so forth.
4. You will be able to subdue the enemy, the enemy's mind gets subdued, so that you don't have fear.
5. You will be respected by others. That means not only now, but also in the future.
6. You will achieve a higher caste, living in the ethics. This is according to countries that have a caste system, particularly in the east.
7. You will be free from the danger of poisons, spirit harm and spirit possession.
8. You will have a scented smell to the body. That means natural, it is not talking about the scented smell from bought perfume. It means a natural scented smell coming from the body.
9. Everybody will be happy with you. Other people do not have bad thoughts towards you. There are no people saying hurtful or displeasing words.
10. You will be free from chronic or contagious diseases. You will get liberated from untimely death.

Then also you will achieve the four other qualities. At the time of death you will see Buddha. That time light comes from your body, not only light in the sky, light coming from the body. In Lhasa, there was one old mother, a beggar who spent her life reciting OM MANI PADME HUM. She lived a

life begging but when she died in the street, white light came from her body, which is the definite proof that her consciousness went to the pure land. Her consciousness went to the pure land of Buddha.

<end of tape>

In some of the pure lands one can become enlightened. HH Song Rinpoche mentioned one Bhutanese family's mother died so they invited Rinpoche to do *powa*, the special technique of transferring consciousness to the pure land. After Rinpoche did *powa* white light came from her head, which is a definite sign that the person went to the pure land.

Also at the time of death one receives offerings from devas.

Then, never, in any future life, does one go to the lower realms. One either reincarnates in the pure land or the realm of the happy migratory being. Once one has reincarnated in Amitabha Buddha's pure land, the blissful realm Amitabha's pure land, it is impossible from there to reincarnate in the lower realms. One may come back from there to the world to benefit others, to teach Dharma, to benefit others, but it's impossible, from that time, to reincarnate in the lower realms.

One will achieve buddhas' and bodhisattvas' qualities, which lead to liberation and enlightenment.

Also, one will achieve fifteen benefits, of not experiencing the fifteen bad ways of dying, like dying due to famines, due to punishment by the king, due to poison, due to weapons in a war, or attacked by vicious animals such as a tiger or snake, and so forth. Or dying due to floods, drought or fire, due to car or airplane crash, or house burning, things like that. One won't experience death due to the dangers of fire, water and so forth; then also one won't die from being possessed or harmed by spirits. Also one won't commit suicide, which is regarded as heavy negative karma. At the time of death, the mind won't be distracted.

Wherever one reincarnates, it will be in countries where there is a Dharma king. That means there is Dharma in that country and freedom to practice Dharma. Like those Buddhist countries, such as Tibet in the past, when Tibet was independent, with the Dharma king, His Holiness the Dalai Lama, who is embodiment of Compassion Buddha. Where there was opportunity to practice the whole entire teaching of the Buddha. Preserved from so many years and actualized, numberless beings becoming enlightened. Because of that, now those high lamas, geshe and so forth, including His Holiness the Dalai Lama, are able to spread the Dharma nowadays so much, even in the West; able to have the light of Dharma in places that have been dark for so long.

Always one will reincarnate in virtuous countries, where there are living arya beings. Where there are good, virtuous, perfect gurus, where one can find a perfect guru, virtuous friend.

One will have perfect organs. One will like virtue, having a very subdued mind, very subdued actions and equanimity. One will live in morality. One will have many servants or helpers and much wealth. Respected by others, whatever one needs one will receive, so one's own wishes quickly succeed. Then one will have a happy mind.

Even the nagas and devas will guard you. You are able to see buddhas and able to realize the profound meaning, emptiness. And then you are able to generate compassion and bodhicitta to others, with tears flowing down, due to unsurpassable compassion. Remembering the qualities of the triple gem, the mind is so happy, having devotion to the triple gem, then able to develop wisdom. The mind is free from non-virtuous thoughts and one has devotion to the scriptures.

One will reincarnate like this again and again, in such a rebirth, having all these qualities, having received all these good things. (RL GL)

I often think of the reason my mother was able to reincarnate as a human being who, even at child time, aged three or four years, was able to remember much of the past life, recognize all her belongings, things she used in everyday life; able to recognize all the relatives, all the family immediately when they met for the first time, able to recognize without any shyness.

Last time when she was here, for three months, two nuns helped her go down to Boudhnath stupa, took care of her in that past life. When this incarnation came to the nunnery he was able to immediately recognize them and asked how they were. But he felt shy with the rest of the nuns, with whom he didn't have any connection in the past, and didn't talk to them.

However, one Sherpa man, who lives in Katmandu, who was a very close friend of my mother, I don't remember his name, when he heard, he stopped building his house and went to meet the incarnation of my mother, who was with my brother in his house in Kathmandu. As soon as this person, whose name was Myingma or Angku, I'm not sure exactly, sat down, and the incarnation's mother served tea or wine or whatever, then the incarnation immediately mentioned his name. Immediately mentioned his name and touched heads. That person was an extremely close friend, who my mother liked very much. This Sherpa man immediately grabbed the incarnation and cried. It was a shock to him; he didn't expect this incarnation would remember his name.

According to my own understanding, being able to reincarnate as a human being and having such a clear memory, is because in her past life she used to recite OM MANI PADME HUNG; she told me she used to recite 50,000 OM MANI PADME HUNG every day. She told me herself. The year she passed away she said, "Now I cannot recite that much," but in the past she had been reciting 50,000 every day. So half of 100,000 she'd been reciting every day. I think the recitation of the Compassion Buddha's mantra has the benefit to have a clear mind, to be able to remember the past and see the future. I think having such a clear mind is a result of having recited Compassion Buddha's mantra so much.

Being able to reincarnate again as a human being was because previously she took ordination from His Holiness Ling Rinpoche. There are maybe still some among those old Sangha, even here, who took ordination at the same time in Bodhgaya. So my own thinking is that is the result of those two, pure morality and having recited the Compassion Buddha's mantra.

If one has a prayer wheel then it's good to recite mantra and turn the prayer wheel at the same time. The main purpose is to develop compassion within one's mind, to be able to have realization of bodhicitta, the door of the Mahayana path to enlightenment, the source of happiness and success for oneself and for all the numberless sentient beings. When I remember, I try to do 6000 with the prayer wheel, which is meant to be dedicated for the six realm beings, supposed to dedicate for them; when I don't remember, then not even one time OM MANI PADME HUNG. (RL)

Now, we offer the tormas to the interferers to grant the conditions to receive initiation (*of Chenrezig*). There are outlines to mention about the initiation, however now the time has become shorter so we will just leave that part.

I'm not going through the details about the dreams, the good dreams, the bad dreams, inauspicious dreams, whatever. I'm not going through those details as it takes time. In case inauspicious dreams happened, think that by giving the tormas to the interferers the obstacles are dispelled; one should generate faith.

Also, whatever appeared in the dream is appearance of the hallucinated mind. Something real appeared in the view of that mind but in reality it is not there.

Same thing in our daily life, in the daytime, the way everything appears as real, something really there. 'There' means on the base; something real not only in that place but something real on that base. 'There's an I on the aggregates, there's I *on* the aggregates: that is wrong, that is hallucination. There is table *on* the base of the table: that is hallucination. So something is there—that is hallucination, that something is there on the base. There is a table on the base; there is table *on* the base of the table—that is hallucination. There is I on these aggregates, there is I *on* these aggregates, believing that I is labeled on these aggregates, so there's I *on* this aggregates—that is hallucination. I is labeled on these aggregates and so there's I *on* this aggregates—that is hallucination.

Anything that appears to us, that we believe is there, all this, such-and-such is *there*, all this is hallucination. False, all these are false. When we analyze, it is not there, nothing exists there. Nothing exists there on that base. Even the base doesn't exist on that base, the base that is labeled, which is labeled relating to the other base, its own base.

When do not analyze, when we let our mind be hallucinated, it looks like it is there, but the minute we start to analyze whether it is there or not, whether the table is on the base or not, even the merely labeled table you cannot find on the base of the table, so how can you find the real table? The table appearing not merely labeled by the mind, this real table—if you cannot find even the merely labeled table, the merely labeled table that exists in your room, which exists in this gumpa but which you can't find on the base of the table, on the group of the collection of parts; one cannot find even the merely labeled table, so therefore how you can find the real table, that appearing as not merely labeled by the mind? No way; that doesn't exist, neither on the base or anywhere.

Anything that appears to us as if it is there, all these are false view. All these are hallucination, including I, the self: there is I on these aggregates. Including that there is I on these aggregates, in this body or on these aggregates, we believe there's I on these aggregates, on these aggregates which are the base, something which can be found, something which is findable. That itself is mistaken view. Because when you look you cannot find, there.

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#### Lecture 4

##### *Dedication after taking the Eight Mahayana Precepts*

Due to this, may the I, who does not exist at all from its own side, completely empty from its own side. [Meditate] like space.

Achieve Guru Shakyamuni Buddha's enlightenment, which also doesn't exist from its own side at all. It is completely empty from its own side. Again, like space.

And lead all sentient beings who do not exist at all from their own side, even though they appear in that way, existing from their own side. They are completely empty from their own side. So again like space, empty like space.

To lead sentient beings to enlightenment by myself alone, lead the sentient beings, who are empty from their own side, to that enlightenment as quickly as possible, by myself alone.

Lastly, due to all the merits accumulated by oneself and by all buddhas, bodhisattvas and sentient beings, may the pure teaching of Lama Tsong Khapa, unified sutra and tantra, be actualized in one's

own mind and in the minds of the family members, and in the minds of all the students, and may the general organization and all the FPMT centres, and activities to benefit other sentient beings, succeed immediately. May the benefactors and all the students have a long life and be healthy and their worldly wishes succeed immediately according to Dharma, and all the sentient beings by spreading Dharma, may they achieve enlightenment as quickly as possible.

So today what we are doing is a most practical thing, the most practical contribution to world peace. Not just only this world. As we stop the eight negative karmas, eight negative actions which harm others directly or indirectly. That means sentient beings do not receive eight harms from us, from oneself. Sentient beings do not receive eight harms from oneself, which means that much peace they receive from us, from each of us sentient beings receive that much peace and happiness. So that is what we are offering, the practical peace and happiness, by stopping these eight negative karmas. This is what we are doing. So this becomes, as I mentioned before, the most practical contribution to world peace, to all sentient beings' peace and happiness.

Then, as I mentioned in the benefits of the eight Mahayana precepts, today, by taking the eight Mahayana precepts, by taking the vows, whether for a lifetime or one day, if it is one day, then that one day whatever merit we accumulate making charity, helping other sentient beings or making offering to the Triple Gems, the merit is much more. It increases a hundred thousands, much more than other times. Creating good karma, merit, without living in any vow, in the precepts, that merit is so small, almost nothing compared to the day when we are taking the vow, accumulating merit. There's a huge difference, like between one handful of earth and the rest of the earth, or one drop of water and the rest of the ocean. Like that there's a big difference in the amount of merit that one accumulates during those days when one has taken the vow. Or if one is taking the lay vow for the lifetime, then until the death whatever merit one accumulates, good karma, it increases many hundred thousands. It also depends on the number of vows. Therefore, I would like to tell you to rejoice.

Maybe sometime today we do light offering practice, since there are one thousand light offerings upstairs, but not sure when. Please do three prostrations with same visualization.

<end of tape>

## Lecture 5

*First part of lecture seems to be missing.*

For example, when we do visualization of a deity or Buddha, at the beginning nothing comes out. When we start to visualize it is very dark, nothing comes out. But by continuing the practice, doing Vajrasattva mantra or doing prostrations by reciting the 35 Buddhas' holy names and so forth, by continuing such powerful practices, or a guru yoga practice such as service, cleaning or whatever, doing services for the virtuous friend, from whom one has received Dharma—at times when one is doing these with positive thoughts, devotional thoughts, with guru devotion, doing services with the pure thought, especially those times suddenly, devotion, seeing the guru, that virtuous friend is the deity: that is Tara, or that is Vajrayogini, this is the deity—suddenly, from the bottom of your heart, comes a definite understanding, a feeling of faith, something definite comes from your heart. “There is no other Vajrayogini than this.” Suddenly this experience is coming out. “There is no other Buddha than this.”

When you visualize Buddha the visualizations become very clear. You have been reciting the same words, such as the Guru Puja prayers, for many years. But suddenly, with these conditions, while

you are doing some powerful, very intensive practice with a positive mind, especially doing a practice that is serving the guru, or suddenly while one is doing intensive practice, accumulating merit by offering mandala or doing much practice of purification with Vajrasattva, or prostration to the 35 Buddhas—even if there was no compassion before, suddenly one can feel compassion for others.

Suddenly the words that one has been reciting for many years make a lot of sense. Suddenly each of those words is extremely profound; one finds so much taste and depth in the meaning of those words. Suddenly you understand; even without reading the commentaries, suddenly there is a lot of understanding of the meaning of those words. There's a sudden understanding that comes of those special practices. Suddenly they reflect the understanding that comes out.

All these things, as I mentioned before, are because the potential is there. It is not coming from outside. It is not coming from outside. Because there is the condition, such as accumulating merit and purifying, because your positive attitude to your practice is purifying your mental continuum. So these experiences come, they manifest out. The realizations, the experiences come out.

Except that there is obscuration, we can say we are a buddha, we can say we are all buddha. (GL) Except that there is obscuration, it comes like that. If you say you are a buddha, when we debate it that would mean Buddha was obscured. There would be a suffering Buddha. In debating, you cannot protect. But especially in tantra practice you are supposed to meditate at all times that you are your result-time buddha. Basically, that's what it is. Meditation-wise it's like that, for mind-training one has to meditate like that, one has to have divine pride of Buddha.

Anyway that is karma. As you have already gone through the subject karma you would have already some idea.

Each complete negative karma, such as of killing and so forth, down to heresy, each complete negative karma has four suffering results: ripening aspect result, rebirth in the lower realm; then three other suffering results to be experienced in the human realm. When one gets reborn in the human realm then one experiences those other three suffering results.

Experiencing the result similar to the cause: due to the past negative karma that left imprints on one's own mind, as the negative imprints stored up or left on one's mental continuum gradually get experienced, manifest out, one sees other living beings harming oneself. Most of experiencing the results similar to the cause is like this.

Possessed result: again, the negative imprints stored up in one's own mental continuum due to past negative karma. Then at the time of death, when one is reincarnated in the human realm, these negative imprints manifest out then one experiences a lot of problems in the place, in the environment, environmental problems. You can include pollution in that, what nowadays in the world many people are talking about; anything to do with the place, any fears, and dangers for life, disease, anything in the place that affects one's own life. Those are the possessed result similar to the cause.

Creating the result similar to the cause: doing negative actions...

*(At this point one Tibetan lady, Tsering, comes to the throne in trance)*

Rinpoche: I thought maybe it was time to stop! (RL GL) *[Rinpoche asks for water for Tsering]*

Creating results similar to the cause: due to the habit of past karma, as the negative imprints that were left on the mental continuum rise, manifest, then again the negative actions are repeated, again and again. So that is creating the result similar to the cause.

So this is much worse, I think this is much worse, in my point of view. This one is much worse, doing the same again and again, creating results similar to the cause, creating negative karma again and again, this one is much worse than being in hell. Being in hell, according to karma, you get reborn there and you experience it for a certain length of time, then you finish. But this one, creating negative karma again and again, creating results similar to the cause—this completed negative karma has again four suffering results, one of which is creating the result similar to the cause. Then again that completed negative karma has four suffering results, so it goes on and on and on, goes on and on like this, from this negative karma doing again and again, goes on and on like this without end. It makes the suffering of samsara have no end. The negative karma has no end and the result suffering has no end. So, in my point of view, this is much worse than being in hell.

Therefore purification is the most important essential thing.

Maybe stop here.

## Lecture 6

In regards negative karma to be purified, just even from the ten non-virtuous actions, depending on the individual person but, in general, for example: speech. The negative karma of gossiping, that complete negative karma, which has a base, thought, action and goal—the completed negative karma of gossiping is a very common thing in our everyday life. Also ill will, for many that is also quite a common thing to happen, that complete negative karma of ill will.

Covetousness: I am not sure of the exact word, for example, when we go for shopping, if there is a motivation of bodhicitta, if there is a good heart, if the shopping is done with a good heart, even if you are buying food for yourself to eat or clothing or needs for prolonging your own life or health. If the motivation is there, even there is no actual good heart reflecting, thinking of all the sentient beings, even not like that, but just the motivation, “for my life to be useful for others. If I live long, then my life to become useful for others, to cause happiness to others, to do service to others, then I need long life and to be healthy, therefore I buy these things.”

Even if it is something you need, something you use for yourself, but if the attitude is the good heart, the motivation of shopping becomes benefit for others; the ultimate aim of doing shopping is for others, to serve others, to obtain happiness for others. That becomes the main aim, the main objective, the purpose of shopping, the motivation; when it is for the benefit for others, then it does not become negative karma, of the three types of negative karma, covetousness, it doesn't happen.

Either bodhicitta or renunciation... maybe when the motivation becomes (RL), when the motivation for shopping becomes renunciation the problem is there's nothing to buy! (RL, GL) Buying a hundred things comes to just only five. Buying a hundred objects, when you question if you really need or not, it comes down to five or a very small number.

By thinking, by reflecting how the samsara pleasure, not Dharma happiness, here I'm talking about the samsara pleasure, how this is in the nature of suffering. With this understanding or awareness, mindfulness, then you just buy what you need and there is no covetousness. That way, negative karma doesn't happen, doesn't arise. Because with mindfulness as one does the meditation, as one reflects during lam.rim meditation, how the samsara pleasures are in the nature of suffering, and not only in the nature of suffering—they do not last. Two things—how that is only in the nature of suffering and because of that, that becomes the reason why the pleasure does not last, why it cannot be increased, why it cannot be developed.

Remember what one meditated in a lam.rim session and, if one goes shopping with that mindfulness, one is buying things with that motivation, with the lam.rim, renunciation of samsara, so then there is no danger of it becoming negative karma of covetousness.

Also mindfulness with the lam.rim, remembering emptiness, like you are doing shopping in the dream, you are doing shopping in the dream. In the dream you are going to a department store or market, you are doing shopping in the dream, buying so many things in the dream but at the same time recognizing, "I am dreaming." At the same time you are aware that you are dreaming, that this is dream. So how do you feel, how is that: doing much shopping in the dream with the awareness that this is dream?

Of course, in the dream, not only that the thing that appears, the way it appears to you doesn't exist at all. Not only that, what you're buying doesn't exist at all. You, the buyer doesn't exist, what you're buying doesn't exist and the action of buying doesn't exist. Not only the way the objects appear to you doesn't exist but here in the dream, you the buyer, the action of buying, the object, the shop, seller, everything does not exist. Applying this, you are shopping the dream. While you are aware, while you are mindful that it is a dream, apply that on the daily life while we are doing activities during the day.

<end of tape>

At home, walking in the road, when one enters the shop, shopping, seeing things, seeing many billions of things, everything appearing as something very real, very bright, something very true from its own side. So, apply what I mentioned, in the dream, apply that in the daily life.

It is not saying there's no oneself, there's no action of buying, there's no shop, there's no seller. It's not saying these things do not exist. It's not saying that. When you talk about the daytime, not the dream, when doing this, it's not that these things do not exist. What is it that does not exist about these things? About these things, what doesn't exist? It is something extra. When things appear to us, they don't appear to us that they are merely labeled by the mind, that they exist in mere name—they do not appear to us in that way. They appear to us as something more than that. There is "I" more than what is merely labeled by the mind. There is the action of buying, something additional, something more than what is merely labeled by the mind. There are objects, shop and seller, there is something extra; when it appears to you after your thought merely labeled, when it appears back to you, it appears as something extra, something additional than the way it exists, than how things exist. Something extra appearing, something additional to what is merely labeled by the mind.

There are four schools of Buddhist philosophy: Vaibashika (*che.tra.mra.wa*), Sautrantika (*do.de.pa*), Cittamatra or Mind-Only (*sem.tsam*), then Madhyamaka, the Middle Way School (*u.ma.pa*). The middle way school has two divisions, Svatantrika and Prasangika.

The last one, the Prasangika School, it is their point of view of a refuting object, their point of view of an object, which we have to realize as empty, and *only then* we come to the point to realize the unmistakable emptiness, the right view. Only then; even though all those previous schools have talked about emptiness, their own point of view of emptiness or their own point of view of the refuting object.

I, action, object, all these things: the way they exist or what they are is nothing else, except *only* what is merely labeled by the mind. That is how things are, what the reality is. So, just a tiny bit... when it appears to you if it's just a tiny bit, just slightly more than that, the slightest, just very subtle, slightly more than that; when things appear to you, to your mind, if things appear slightly extra than that,

something very thin, subtly extra from that—that is the very subtle refuting object, according to the Madhyamika Prasangika School view of the refuting object.

What can cut the root of samsara, the root of the whole entire suffering, karma and delusion is this particular wisdom, specific wisdom, which sees that the slightest thing appearing from there, something from the object's side, not only labeled by the mind but something from there—the slightest of that doesn't exist at all. Seeing that as hallucination, realizing that hallucination is hallucination and that it is completely non-objectifying, doesn't exist, empty. Only with this very specific wisdom, seeing this specific emptiness, only then can one cut the root of samsara. This particular ignorance, this concept that the "I" is not just merely labeled by the mind but thinking there is something there, something very subtle, something that's existing from there, something very subtle existing from there. Holding on to this concept, which is hallucination but holding to this as reality, as true.

The ignorance that is the root of samsara is not all ignorance. There is a very specific, very particular, specific ignorance. The root of samsara ignorance: what other previous schools talk about is in reality not the root of samsara. It is this specific ignorance. Even the wrong concept is subtle, in other words.

This just went off from that topic. So when we go shopping (RL, GL) coming back to the department store, supermarket.

The other thing, as I mentioned, about applying the dream while one is shopping. It helps to not become the negative karma of covetousness. It helps to not cling. For example, somebody created you the illusion of money, billions of dollars. When you are not aware of that, while you believe it is real money, there is clinging. But when you know that you are just being tricked by the person, that you are hallucinating this billion dollars or this one hundred dollar, (RL), this is illusion, this is not really money. When you are aware that you are deluded by the person, then there is no clinging to that. Even though you are seeing a billion dollars, on your table, in your hand, if there is enough space, (GL). When you are aware this is illusion, there is no clinging to that. So it is similar.

If you are standing there a long time meditating on emptiness, the shopkeepers might think you are crazy! (RL) If you spend too much time standing, doing shopping, meditating a long time, then they might something is wrong with your mind. (GL) They might become more suspicious.

Whatever experience one has or had through meditation that is effective to overcome the mind, to not let rise the disturbing thoughts, which can protect one's own mind, which is same as protecting oneself, from negative karma—one can apply those experiences in the daily life during such activities as this and others.

Also by reflecting on the shortcomings of the objects, shortcomings of the samsaric perfections, their mistakes, how they are in the nature of impermanence, and how clinging to these can affect the mind, one's own mental continuum, now and in future, this becomes a part of meditation on renunciation of samsara, so it helps not to create the negative karma of covetousness.

This is without applying tantra practice in the daily life, without applying the very skillful meditation practice of secret mantra, tantra, which becomes a most skillful means to accumulate the most extensive merit, greater purification, and becomes the quick path to enlightenment. This is talking about simply living the life, even during the break times, living the life with the lam.rim, with the three principles of the path to enlightenment. Without talking about those very profound means of tantra. So this is just one example.

The way to understand: without even the basic path, without living the life in the lam.rim, renunciation of samsara or the right view, emptiness, or bodhicitta—without any of these we can see that the attitude will be ignorance, anger and desire. Without these three, the attitude of the life, what we do in everyday life would be this. Particularly desire, attachment, clinging to this life, which makes the actions non-virtue, which transforms the actions into non-virtue. This motivation, attachment clinging to this life, is itself non-virtue. As soon as the attachment clinging to this life arises, the immediate effect of you get, what is present in the mental continuum, what kind of effect it gets from that motivation, from that attachment clinging to this life, is disturbance. It's not a peaceful effect. It is a negative effect; it is disturbing. The immediate effect of that on our mental continuum, our mind, the negative effect is disturbing, not peace.

So there is immediate proof. If you analyze the nature of that thought, this motivation, you can recognize the negative effect: no peace. Disturbing, not giving fulfillment, not giving satisfaction; it doesn't give peace, it's disturbing. That is the immediate effect. Then actions done out of this are non-virtue then, as a result, only suffering. There is no question about anger and those other delusions.

Now you can see, without lam.rim, without living the life in lam.rim, if you deeply check like this, life is total suffering, suffering life with all these wrong concepts, the negative thought, how the life is totally suffering without lam.rim. Without protection of lam.rim, without the medicine of lam.rim, without this meditation practice, without the attitude, without this positive, healthy, happy, peaceful attitude of bodhicitta, renunciation and right view, even the person believes that...

While living the life without lam.rim, renunciation, bodhicitta or emptiness, without any of these, without Dharma mind, with motivation that is only ignorance, particularly ignorance of karma, then anger, desire and attachment clinging to this life, even if the person believes, "I'm happy," with these negative thoughts, with these thoughts, with these wrong concepts, even the person believes "I'm happy." Person is excited, happy, even the person believes "I'm happy," in reality the person is totally hallucinated. (GL) It's like eating honey that is poison. (RL) I think that's ok. Which is poison, tastes sweet, being caught in that and being unaware that it's poison and has a great effect, destroying one's life, having no idea of that. So even the person believes, so excited, "I'm enjoying and I'm happy" and this and that, with these wrong concepts, without lam.rim, it is hallucinated life..

Therefore, thinking in this way, we know how to generate compassion and loving kindness towards those people, towards those sentient beings who have no understanding of Dharma at all, no understanding of the reality of life at all, then believing, enjoying the happy, but in reality life is totally suffering. Totally in hallucination and, because of hallucination, what the person is creating is not the cause of happiness but the cause of samsara and the cause of suffering in this life and the life after this.

So, Dharma practice is needed in every aspect of life. Meditation is needed in every aspect of life. The lam.rim practice is needed everywhere, no question about doing public service, no question about doing service to benefit for others, no question. Even if one is a doctor, or has a job such as teaching in a school and so forth, it does not matter. Whatever the job is, there is a need for lam.rim. One needs to do the job with the lam.rim; one needs to do the job with renunciation, right view or bodhicitta, with this positive, pure mind, positive free mind or healthy mind. Whatever one is doing, in any aspect of life, there is need. There is need of Dharma everywhere, there's need of Dharma, there's need of lam.rim, there is need. The mind, during the various activities, has to be lam.rim. It has to have this positive mind.

For example, even in business there is need of bodhicitta. Even in business there is need of good heart. This is one example. Even in business you need bodhicitta. First of all like this, even in business, without lam.rim your action doing business does not become virtue. Without renunciation, right view of emptiness, or bodhicitta, without lam.rim, the action of doing business doesn't become a virtue. It becomes non-virtue, only a cause of suffering. So even in business you need Dharma. Even when doing business, you have to have Dharma mind.

Even in politics you need Dharma. Without bodhicitta, without Dharma, especially bodhicitta, the politics that you are doing become harmful. Because without bodhicitta the politics that you are doing are done out of ego, done out of impure mind, the self-centered mind. Without bodhicitta, without good heart, the thought to benefit others, the method of politics comes out of ego, self-centered mind, the aim of which is to benefit yourself, no matter what you say, no matter how you act outside, the ultimate goal is to benefit your own happiness. Therefore, without question, your action of politics becomes non-virtue.

Without having the Dharma mind, because it is done out of ego it is done out of evil, so therefore that person's method or skill of politics is harmful because the person's motivation, the ultimate goal is to benefit yourself, to benefit your own happiness. Even that person's politics become like poison, poison. It is not necessarily if done out of ego then it is non virtue, that reason doesn't cover. But if it is not Dharma mind, if the attitude is not Dharma, then the action becomes, the action of doing politics, if it is not lam.rim, if it is not renunciation, bodhicitta or emptiness, if it is not Dharma, the person's action becomes non-virtue. This is in order to clarify.

Without bodhicitta even the politics become harmful to you. Sooner or later, it brings a lot of problems, sooner or later because the main aim is your own happiness, so you meet a lot of obstacles, a lot of disharmony and a lot of problems with others. So that person's method did not become path to peace. So you need Dharma even in politics. Without Dharma the politics become a danger, harmful to yourself; harmful to other sentient beings, harmful to even yourself.

Like that, Dharma and especially bodhicitta is needed everywhere, in every aspect of life. As a way to protect your own mind, a way to protect yourself from suffering, from the confusion, there is only Dharma, nothing else. Dharma, which is only your own mind. Even when we do service for others, if there is no Dharma, if the motivation is not Dharma, when we do the service for others, whether it is working at the meditation center, whether working in the public service, when the mind is not Dharma, when the mind is not living in Dharma, when the attitude of the work is not Dharma, then...

<end of tape>

You see, especially if there's no bodhicitta practice, if the continuation of the best Dharma, bodhicitta practice, is not there, then a lot of emotional minds rise and a lot of personal conflicts; lots of personal conflicts and difficulties in communications and all these problems arise.

Without the motivation of bodhicitta, even if your actions are very beneficial for others, even if the good service you're doing, work you're doing is very beneficial for others, even though it is a very practical thing and very beneficial for others, you don't get any fulfillment in your heart, you don't get any satisfaction in your heart. Even though your actions are of great need for the happiness of others, beneficial, you are not happy, your own heart is not happy, mind is not happy.

We have to analyze that. That is a lack of practice of bodhicitta. The attitude of doing the work is self-centered mind, ego, self-centered mind, ego, and because of that seeking happiness for oneself:

that's the motivation. Your actions are very beneficial for others, very needed for others, very practical, but you're not happy, you don't have fulfillment in your heart or peace in your heart. What appears to you, that person's, life, is doing those jobs and not getting fulfillment or peace in the heart.

It's very beneficial but life is not happy, the person's, his or her own life is not happy, looking for something else. What blocked to have fulfillment in the heart or peace or satisfaction is not the *job*, it's the person's *attitude*. It's a mistake of the person's attitude. The attitude is not bodhicitta motivation, not continual motivation of bodhicitta, not strong practice of that. With the self-centered mind, ego, even though the actions are very beneficial for others, but the ego makes the person unable to enjoy, it blocks to have fulfillment, satisfaction, peace in the heart.

There are similar situations even if you are living an ordained life, even if one is living ordained life, has led an ordained life since so many years. Even one has studied Dharma for *so many years*, twenty years, more than twenty years, even one has studied very extensively, studied lam.rim philosophy, sutra and tantra, studied extensively, understanding, but there's something missing, there's still something missing in your heart. There's no fulfillment in one's *heart*, there's no fulfillment in the *heart*, there's something empty in the *heart*: not fulfilled, no fulfillment in the heart. Not being happy, no fulfillment in the heart—not happy.

Why? Again it comes back to the motivation; the mistake comes from the motivation. If there's a mistake in the attitude of the life then no matter how much external change, how much one learns and how much one studies even Buddhism—because of the wrong attitude of life it blocks. As I mentioned, the person who is doing a service or the person who is doing work that is very beneficial but person is unhappy in the mind, unable to enjoy. There's a block by the person's wrong attitude, the ego's self-centered mind, not having the bodhicitta motivation. Similar here, again similar, what makes the person unable to enjoy the life, even a person who has Dharma education, even received so many teachings from many top most qualified gurus in the world.

Unable to enjoy the life and not having any fulfillment in the heart: the mistake, the root mistake is the attitude of life. What you're looking for, your goal of the life it is not *liberation* from *samsara*, it is not *liberation* from *samsara*. If it is not ultimate happiness or liberation from samsara, and your goal of the life is samsara pleasure then this is what happens, this is what happens. No matter how much one learns Dharma, makes external changes, if there is no change of the motivation, then there is no happiness in the life, there's no enjoyment, there's no fulfillment in the heart. Fulfillment, satisfaction in the heart is blocked by the motivation, rather than seeking liberation from samsara, seeking more the samsara pleasure, the samsara happiness which is in the nature of *suffering*. The same thing, because the motivation, rather than seeking enlightenment for the benefit of all sentient beings, the main motivation of life becomes seeking samsara pleasure, not just happiness for self, but even samsara pleasure.

What blocked fulfillment, happiness in the heart, the satisfaction and peace is by this wrong motivation, wrong attitude of life. Many people, not having analyzed well this point, the mind, the attitude, put the blame on the external: being nun or monk doesn't give satisfaction or learning Dharma doesn't give satisfaction and so forth. The basic answer to that is because didn't really practice Dharma, the mind didn't really become Dharma. So that's why there's no fulfillment in the heart, no peace, even though one is doing so many things, studying, learning a lot, so many things. The mind does not become Dharma, the mind does not become lam.rim, renunciation of samsara—this free mind, the detached mind or free mind.

It is not because something is wrong, not because something is missing in Buddha's teaching, it is not because something is missing in Tibetan Mahayana Buddhism, in sutra and tantra, it is not because something is missing there but it is something missing in your way of thinking. Even the very simple thing, which in the practice always comes, begins with the motivation, always the practice begins with the motivation, bodhicitta. The very beginning practice, what the text says from the very beginning, is missing, that's missing from one's own heart, so the problem comes from there.

This all came by the way, how Dharma, lam.rim, especially bodhicitta, is needed in every life, in every, every aspect of life. Now I stop there.

## Lecture 7

As is mentioned in Liberation in the Palm of the Hand, even the fully ordained one by degenerating the five divisions of the downfalls, by receiving the vice, as a result reincarnates in the hot hell, becoming alive again and again. Then the practitioner, the individual, degenerating *so.jong*, the rite of confession, makes to reincarnate in the gathered and crushed hell-realm. Then the remainder of the divisions of downfall being degenerated makes one reincarnate and suffer the experience the hot hell-realms, hot, extremely hot. Then by receiving defeat one must reincarnate in the unbearable suffering state that lasts for one intermediate eon.

Besides those, even the non-ordained, the common living beings, the ordinary living beings, the negative karma, negativities that have been received. Besides those ten non-virtues, ten examples, generally in our life when we do walking, sitting, sleeping, eating and so forth, these activities, if the attitude is just attachment clinging to this life, if this is the attitude then every action, how many spoons of food we eat, every action becomes negative karma. How many drinks of coffee or tea, one drink, that glass or that mug, all those actions of drinking become negative karma, non-virtuous action. With this non-virtuous motivation then bigger mug of tea becomes bigger negative, becomes more quantity of negative; the more quantity, the bigger negative karma; the bigger the plate of food, the bigger the amount of negative karma.

With this motivation, how many steps we walk, every action becomes negative karma. With this motivation, with this attachment, clinging to this life then even how much walking is done, running around in the cities—there are so many people, under the hot sun, juggling, jogging, (GL) aware of the hot sun, jogging for many miles with all the sweat coming out. So however many steps are done in all those four or five hours, going around the mountain, in the city, on the beach, along the water, every step, with this motivation everything becomes negative karma. If you go to bed with this motivation, how many hours you sleep becomes negative karma. How many hours you talk, with the motivation of attachment clinging to this life, how many hours we do talking, the actions become non-virtue, all become negative karma. However many hours we talk, as I mentioned before, gossiping.

If we live the life with this attitude, the whole twenty-four hours life is just finished, just negative karma, you created negative karma. A whole week goes like this, a whole month goes like this, whole year, so like this, the whole life finished, just only creating negative karma. This is just talking about *this* life (GL) (RL).

Now, the positive thing is that with the motivation, as I said before, of lam.rim, especially bodhicitta, even with right view or renunciation, then all these, however many hours one sleeps becomes good karma, cause of happiness; how many hours one eats become good karma, cause of happiness; how many hours one drinks, how many hours one eats chocolate, biscuits, how many hours one walks,

whatever activities in the daily life, all become good karma, become only cause of happiness. Especially with the bodhicitta, with *every single action* you collect infinite merit like the sky. With every action of eating, sleeping, walking, whatever, talking, with bodhicitta you collect infinite merit, always create the cause of enlightenment.

If one does no purification before going to bed, if one doesn't do purification such as reciting the Vajrasattva mantra, meditation and recitation, then even one very tiny negative karma can get multiplied, become double the next day, tripled the third day, as Pabongkha explained. After fifteen days it becomes like the heavy karma of having killed one human being, then after eighteen days it becomes 131,072 times. That's what Pabongkha Dechen Nyingpo explained in his teaching of lam.rim.

If one does the long one-hundred syllable Vajrasattva mantra twenty-one times, or even if one cannot do that, the short one, OM VAJRASATTVA HUNG, the six-syllable one twenty-eight times then that has power to stop multiplying negative karma, today's negative karma becoming double tomorrow, so that one's negative karma does not become double tomorrow. Any negative karma done today with the body, speech and mind doesn't get multiplied tomorrow. Not only that, it purifies today's negative karma, it purifies negative karma accumulated in this life, negative karma accumulated from the past, in the past lives. So it becomes extremely important, extremely important to practice the meditation and recitation of Vajrasattva.

It is mentioned by Lama Atisha, as I often mention, on the basis of pratimoksha vow—that doesn't mean only for ordained persons but the same for lay people—on the basis of the pratimoksha vow one has taken the bodhisattva vow.

There are many, forty-six vices to protect from. The wishing bodhisattva vow involves abandoning four black dharma and practicing four white dharma. The entering bodhisattva vow involves protecting from the forty-six vices. And on top of that, by taking highest tantra initiation then there are the tantra vows: the fourteen root falls, then the eight heavy ones or *bompos*, then the samaya of the mother tantra. After one has received the highest yoga tantra initiation one is supposed to visualize, practice looking at everything as pure: oneself into deity, the place into the mandala, one looks at everything pure by stopping the ordinary concept, the ordinary appearance.

Each time the objects are left in ordinary view, without looking as pure, depending on how long one looks each object as ordinary, unable to look at them as pure, the rainfalls of vices one collects even just from missing out that one vow, in a second, a minute one collects huge piles of showers of vices. Then there are those many other secondary vices, after the root falls, the secondary vices one receives.

Lama Atisha uses the example of mandala, as the very clean car you park somewhere is very soon completely covered with dust, like that piles of the vices on the mental continuum, showers of vices of being unable to practice those samaya vows. Lama Atisha explained that doesn't mean taking the highest tantra initiation makes it so difficult to reach enlightenment because of being unable to practice the samaya vows and in one second so many showers of vices one receives. Lama Atisha says it is like this but the practitioners of tantra have a special method: with the Vajrasattva meditation recitation one can purify everything at one time, all these negative karma, all the other vices, all can be cleaned, all can be purified all at once, all these piles, all this, so much can be purified all at one time.

It is like if there are hundreds of birds in the field but you throw one stone, I don't know what is called, this sling, by throwing one sling you can chase away hundreds of birds. So like this there is a more skilful means for the practitioner of tantra, this Vajrasattva practice, to purify.

There are preparations to do from Lama's side. The self-generation, front generation, blessing the vase and so forth are done. Then there are graduate things to do from the side of the disciple: washing with the blessed water, then doing prostration, then distribution of the offering flower. Then there's mandala offering. Before that there is tormas given to the interferers, who interfere to grant or receive the initiation of Vajrasattva.

So during this time you can generate strong compassion. Can think how sentient beings are suffering and generate strong compassion. In this way taking the Vajrasattva initiation is not only for your own happiness.

[Vajrasattva initiation.]

## Lecture 8

... so many eons accumulating merit of method, then for one second reflecting on the profound meaning of reality, emptiness. This one collects much greater merit, much greater luck or much greater fortune, much greater merit.

Also, it is mentioned in one sutra teaching "the great thousand of three thousand universes." There's a way of counting this. This is the label but there's a way of counting that makes it "great thousand of three thousand," (RL) but unfortunately, I do not remember now. Anyway, that many universes filled with stupas made of seven types of precious jewels the size of Mount Meru; the same size as that. Then all the great thousand of three thousand universes all filled with these stupas. (Building one stupa has merit beyond our concept, immeasurable.)

That much merit accumulated, and then for the duration of a finger-snap, having the patience to meditate on emptiness. How much merit you gain is much greater than all the merit that is accumulated by building that many universes filled with so many stupas of jewels and huge like Mount Meru. So there's a great difference between these two types of merit.

And also, in the sutra teaching, "Meeting Father and Son" [Tibetan -----] it is said that listening to teachings on emptiness collects far greater merit than for ten thousand eons practicing the five paramitas, for ten thousand eons practicing the paramitas of charity, morality, patience, perseverance and concentration. Revealing the teachings on emptiness to one sentient being one accumulates far greater merit. Then, meditating one second on emptiness accumulates far greater merit than revealing the teachings on emptiness to other sentient beings.

The first one is listening, the second is revealing and the last one is meditating even for one second on emptiness.

By knowing what samsara is—knowing the three types of suffering: suffering of pain, suffering of changes, which are temporary samsaric pleasures, and the third one, pervasive compounding suffering; the sufferings of each individual realm, the particular and general samsaric sufferings; then the evolution of suffering, which is shown through the twelve dependent related links, the evolution of how one wanders or circles in samsara, shown through the teaching of the twelve dependent related links—the more one understands.

One listens, reflects and meditates on how samsara is in the nature of suffering, and the cause of samsara, then we understand how it is so important, so essential to realize emptiness, how it's so

important to study emptiness every day, to take the opportunity to meditate on emptiness even for one minute, even for a few seconds to meditate, to try to meditate on emptiness. Then, especially by knowing all the incredible, vast, immeasurable merit one accumulates by writing the teachings on emptiness, writing texts, writing, reading and make offering to the Prajnaparamita text and listening, teaching and meditating.

In this way, you realize you are so fortunate, “I am so fortunate.” It makes you realize how this human rebirth is so precious: “I have found here this precious human rebirth, this is so precious,” like that. It makes you rejoice. This happiness is a positive happiness, worthwhile happiness. It’s not hallucinated happiness.

So back to the oral transmission, after all that, the oral transmission of the “Heart of Wisdom.”

Before that to mention, (RL) in regards direct teachings from Buddha on the wisdom, there is a set of twelve volumes called *yoom*, then there are four volumes that are called *nyitri*. Then there are eighty stanzas, which is the shorter one. Then, there is shorter than that, the condensed sutra.

Now, this “Heart of Wisdom” is the shortest one, the essence of them all. So you can understand why it is called “Heart of Wisdom”. It is the essence of the whole entire rest of the teachings on emptiness.

Without the heart, you see we talk about the physical heart, no matter how perfect are the organs of the body, the limbs and so forth, without the heart then the rest become like radish, the vegetable, (GL RL) or papaya. Anyway, joking.

There are all those other senses, other consciousnesses, also other mental factors. The main one is the consciousness of the mind. So now, the “Heart of Wisdom,” the heart, is particularly relating to the nature of the mind, wisdom realizing the nature of your mind. As far as one is deluded or ignorant, ignorant in seeing the nature of the mind, then you are always stuck in the samsara and in suffering. So, it becomes essential to realize the “Heart of the Wisdom,” the heart, the nature of the mind. I was using the physical heart as an example because that is the main, the most important part of the body.

Just concentrate on the sound.

*(Rinpoche recites the Heart Sutra in Tibetan.)*

Now I will do the oral transmission of the Thirty-five Buddhas prayer, this confession of downfalls, confessing downfalls, the oral transmission of this practice.

*Dag [here you say your name] zhe gyi.wa  
du.tag.tu la.ma la kyab.su.chi.wo  
sang.gya la kyab.su.chi.wo  
cho la kyab.su.chi.wo  
ge.dun la kyab.su.chi.wo*

*Ton pa chom.dan.da de.zhin.sheg dra.chom yang.dag.pa dzog.pa sang.gya pal.gyal.wa shakya tub.la chag.tsal.lo  
de.zhin.sheg pa dor.je.nying.po.rab.tu.jom.la chag.tsal.lo* It purifies ten thousand eons of negative karma.  
*de.zhin.sheg pa rin.chen.o.tro.la chag.tsal.lo* This next one also thirty-five thousand eons of negative karma.  
*de.zhin.sheg pa lu.wang.gyi.gyal.po.la chag.tsal.lo* Thirty one thousand eons of negative karma.

The next one purifies particular negative karmas accumulated with speech. The *lumang gyalpo*, not

sure but that might be purifying the particular negative karma to do with the body—my notes are a little bit messed up. (RL).

*de.zhin.sheg pa pa.wo.de.la chag.tsal.lo*

*de.zhin.sheg pa pal.gye.la chag.tsal.lo* This one purifies the negative karma accumulated with the mind, two thousand eons of negative karma.

*de.zhin.sheg pa rin.chen.me.la chag.tsal.lo* That purifies two thousand eons of negative karma, particularly negative karma of receiving sangha pollutions. People offer food and clothing, money and so forth, with devotion, with faith. Then if one doesn't do purification, doesn't study Dharma, doesn't practice dharma, it doesn't fit, one cannot digest it. If one doesn't practice Dharma it becomes obstacle to develop the mind, polluting the mind, and creating negative karma.

*de.zhin.sheg pa rin.chen.da o.la chag.tsal.lo* Eight thousand eons of negative karma get purified, particularly negative karma of criticizing the arya beings, higher bodhisattvas, then arhats, those who have realized emptiness, even those who have realizations of the true path and true cessation of the sufferings.

*de.zhin.sheg pa tong.wa.don.yo.la chag.tsal.lo* It purifies one thousand eons of negative karma.

*de.zhin.sheg pa rin.chen.da.wa.la chag.tsal.lo* It purifies the particular negative karma, the five very heavy, uninterrupted negative karma of having killed father, mother or arhat, caused blood to flow from Buddha or caused disunity among the sangha. It purifies thousand eons of negative karma.

*de.zhin.sheg pa dri.ma.me.pa.la chag.tsal.lo* That purifies those heavy karma, not exactly the same as the five uninterrupted negative karma, but close to that. Like stepping over the shadow of a stupa or of the gurus and so forth, stepping over their robes, their vehicle, horse or things like that. Not actually like those five uninterrupted karma but are regarded as close to that.

However, if there's no space and one has to go over the shadow, if there's no other space, then it is advised you visualize that you are going under the shadow. If there's no other place to walk you visualize you are going under the shadow and there's a mantra to recite with that visualization. OM VAJRA DEGYA ATMA HUNG.

Same thing, if one is in places where a Dharma text is covered over. Like in Lhasa when you go to see one temple where there's a famous Shakyamuni Buddha statue called Ramoche Jowo. The people said one of the roads, the wide road that goes to that temple, during the revolutionary time, they buried many Dharma texts, laid them on the road and covered them with dust. People in Lhasa say there are many texts under the road. So, for example, things like that or, in certain situations, where you have nowhere to walk or it is completely covered with Dharma texts, visualizing that you are going underneath helps it not to become disrespect. It doesn't become disrespect; mentally it does not become disrespect. That helps very much to think mentally that you are going underneath, you're respecting. It helps to not become negative karma, not become disrespect towards a holy object, and then there's this mantra.

*de.zhin.sheg pa pal.jin.la chag.tsal.lo* This purifies the negative karma accumulated with anger, the particular negative karma of anger, in particular, from the five uninterrupted karma, having killed an arhat. This, *tib* ----- is a particular one, having killed father. *Tib* ----- is particularly having killed mother.

*de.zhin.sheg pa tsang.pa.la chag.tsal.lo* This purifies the negative karma of accumulated attachment. This also purifies the negative karma of having caused blood to Buddha.

*de.zhin.sheg pa tsang.pa.jin.la chag.tsal.lo* The particular negative karma it purifies is having caused

disunity among the sangha. It purifies negative karma accumulated over ten thousand eons.

*de.zhin.sbeg pa chu.lha.la chag.tsal.lo* This purifies particular negative karma of having blamed, here it says bikshuni, a female Arhat. It purifies ten thousand eons of negative karma.

*de.zhin.sbeg pa chu.lha'i.lha.la chag.tsal.lo* It purifies the particular negative karma of having killed a bodhisattva, and five thousand eons of negative karma.

*de.zhin.sbeg pa pal.zang.la chag.tsal.lo* This one, having killed guru, the negative karma of having killed a spiritual master with whom one has made connection, received Dharma connection. So many eons of negative karma get purified.

*de.zhin.sbeg pa tsan.dan.pal.la chag.tsal.lo* Having taken away things that were offered to the sangha. Like Pabongkha Dechen Nyingpo, author of “Liberation in the Palm of the Hand”, gave an example. Somebody wants to offer cheese, a round of cheese, or somebody wants to offer butter to the sangha. So even a small slice, telling the benefactor that is enough, they don’t need. The benefactor offered but saying that’s enough, the benefactor offered to the sangha but saying “It’s enough.” This is just giving an idea. Other people offered to the sangha, then taking away from that, you see, they offered for the sangha community, then instead of offering to the sangha, taking away from that for individual use. This purifies seven thousand eons of negative karma.

*de.zhin.sbeg pa z'i.ji.ta.ya.la chag.tsal.lo* This purifies negative karma of having destroyed holy objects, stupas and so forth, purifies seven thousand eons of negative karma.

*de.zhin.sbeg pa o.pal.la chag.tsal.lo* This also purifies the particular negative karmas done out of anger.

*de.zhin.sbeg pa nya.ngan.me.pa.pal.la chag.tsal.lo* Negative karma accumulated with ignorance, and also said to be attachment.

*de.zhin.sbeg pa se.me.kyi.bu.la chag.tsal.lo* The imprints left by delusions, imprints left by negative karma. It purifies ten thousand eons of negative karma.

*de.zhin.sbeg pa me.tog.pal.la chag.tsal.lo* Negative karmas accumulated with body get purified.

*de.zhin.sbeg pa tsang.pa.o.zer nam.par rol.pa ngon.pa keyen.pa.la chag.tsal.lo* It purifies one thousand eons of negative karma committed with the speech.

*de.zhin.sbeg pa pa.ma.o.zer.nam.pa rol.pa ngon.par keyen.pa.la chag.tsal.lo* Seven thousand eons of negative karma, in particular negative karmas to do with mind.

*de.zhin.sbeg pa nor.pal la chag.tsal.lo* This also purifies the imprints. In some texts also, any pollution or the negative karmas received by using things offered to the sangha.

*de.zhin.sbeg pa dran.pai.pal.la chag.tsal.lo* Having criticized others, that negative karma is purified.

*de.zhin.sbeg pa tsan.pal.shin.tu.yong.dag.la chag.tsal.lo* It purifies negative karma of disliking Buddha descending in the world, having wrong view.

*de.zhin.sbeg pa wang.po.tog.gi.gyal.tsan.gyi.gyal.po.la chag.tsal.lo* Karma accumulated with pride, also jealousy.

The previous one, *tsan.pal.shin.tu.yong.dag.la chag.tsal.lo*, which says having wrong view, disliking Buddha descending—also, it says here it purifies negative karma accumulated out of jealousy.

*de.zhin.sbeg pa shin.tu nam.par non.pa.pal la chag.tsal.lo* The negative karma of having caused other sentient beings to accumulate negative karma, engaging others in negative karma, gets purified. Also slander, the negative karma of having slandered.

*de.zhin.shog pa yul.la.shin.tu.nam.par gyal.wa.la chag.tsal.lo* This is the remedy for all the delusions, mostly negative karmas done with the motivation, done out of pride.

*de.zhin.shog pa nam.pa.non.pa.shog.pa.pal.la chag.tsal.lo* Having slandered and caused others, engaging others in negative karma.

*de.zhin.shog pa kun.na.nang.wa.ko.pa.pal.la chag.tsal.lo* Having rejoiced in others' committing negative karma gets purified.

*de.zhin.shog pa rin.chen pa.ma nam.par non.pa.pal la chag.tsal.lo* It purifies the negative karma of having abandoned Dharma, disrespected Dharma texts, even a few lines of Dharma text thrown in the garbage, just like that, disrespect to holy objects, Dharma texts.

It purifies criticizing such as the lesser vehicle teachings, Hinayana teachings, Mahayana paramitayana teachings or Mahayana secret mantra, the Vajrayana teachings; while all these are Buddha's teachings, criticizing, "This is good and that is bad." While it is Buddha's teaching, criticizing it as bad. Like the Theravadins criticizing Mahayana teachings or the Mahayana practitioners criticizing the Hinayana teachings; or Mahayana practitioners criticizing the secret mantra Vajrayana teachings, the Mahayana secret Vajrayana teachings. All these are avoiding Dharma, while it is Buddha's teaching.

Something which is not Buddha's teaching, saying some teaching "is not for me." That does not become avoiding Dharma. While it is the Buddha's teaching then saying "This is not for me," and criticizing this or that, that's avoiding holy Dharma.

<end of tape>

This is regarded as very heavy negative karma, so this name, *rin.chen pa.ma nam.par non.pa.pal la chag.tsal.lo* purifies avoiding Buddhadharma.

*de.zhin.shog pa dra.chom pa yang.dag.pa.dzog.pa sang.gya rin.po.che dang.pa.ma la rab.tu.zhug ri.wang.gi.gyal.po.la chag.tsal.lo* This purifies negative karma of having criticized the guru and having degenerated samaya.

Why does reciting these names have so much power, why is it incredible benefit, so much power? It is said by Lama Atisha, these thirty-five Buddhas, when they were bodhisattvas, made so much prayer, when they were following the bodhisattva deeds they made prayer, "When we become enlightened, any sentient being who keeps our names, who recites, may it purify. Anybody who recites our names, who memorizes, who recites our names, may it purify such and such negative karmas." They made so much prayer when they were bodhisattvas, dedicated to benefit even by the name, to be able to offer extensive benefit to us sentient beings, to make life meaningful, to make our sentient beings' lives meaningful. So this is due to that, this is due to the power of the bodhicitta dedicated to benefit for us.

Why we can definitely receive this benefit is because buddhas have ten powers. Buddhas have the quality of ten powers. From the ten powers that are the qualities of buddhas, there is a power called the power of prayers. For each Buddha, whatever prayer was made previously, the power of that prayer is completed. Because of that, then, if you recite their name you will definitely get the benefit.

Normally after having recited thirty-five Buddhas' names, it is good to recite the seven Medicine Buddhas' names. The same thing again here, because, during the bodhisattvas' time, they did so much prayer, dedication to benefit, to pacify different problems, different sufferings of the life, did so much prayer, "May anybody who recites my name, recites my mantra, may this problem be

pacified, may such and such problems be pacified, may this happiness, may this success, happen.” They did many prayers in the past, during their bodhisattvas’ time, generated very strong bodhicitta during bodhisattvas’ time, to benefit us sentient beings.

So, therefore, just by reciting Medicine Buddhas’ name and mantra, just by that, the disease or problems or whatever can get pacified, and Dharma practice and so forth can have quick success. The Medicine Buddha is not only for healing disease but is extremely powerful to have quick success if you pray to Medicine Buddha, recite the name and mantra.

And somebody who is in a coma, which is so difficult to recover, it lasts for years, and the expenses, many thousands of dollars to keep that person, for the person to not die, with the all these machines it costs every day thousands of dollars, in the hospital. Therefore, generally for any problems, for any success, but particularly in such as these cases, and even other diseases that have no medicine or which are difficult to cure, it is always meaningful to practice Medicine Buddha, to recite; one should do the meditation ritual on Medicine Buddha.

In the case of a coma, my suggestion is if a family member, or a person who is taking care of that person who is in a coma, is able to accept, able to understand Medicine Buddha’s meditation, or recite the mantra name, I think it is extremely worthwhile if a person does the meditation very strong, very intensively, if the person does the Medicine Buddha meditation for one month. Because the situation is very heavy, the sickness is very heavy, you need to do the practice, purification for a long time, not just one session or just a few minutes. Because the situation, the obstacle, is heavy, you need the remedy, the meditation, also to be powerful. The longer and more it is done, the more effective it is, if somebody, a family member or friend, or somebody who has an open mind can understand and accept this practice to benefit that person.

Usually you visualize Medicine Buddha on your crown, then you purify yourself but in these cases you can visualize on your own crown and can still purify that person, or visualize the seven Medicine Buddhas above the crown of the person who is in coma. Then, every day somebody should do a very intensive meditation, it doesn’t have to be done in the hospital, it can be done even from the home, from your room, you can visualize wherever the person is. If a Medicine Buddha puja or Medicine Buddha meditation practice is continued like that—of course, everything depends upon how heavy the karma is—there can be a miracle, an effect, signs of healing. This can happen.

There was one person in Taiwan, this might be a Western person, I think, one person who was in a coma, I think it was at a time when Geshe Lama Konchog was staying in Taiwan. So Geshe-la gave a Medicine Buddha photo. The friend of this person is the first student I met when I went to Taiwan; we met at the airport and talked a little bit Dharma, so that was the first student when I went to Taiwan. He is a teacher in the university, his name is George. So, I think, Geshe-la blessed this Medicine Buddha picture and there was heat. So this American student put the Medicine Buddha picture on the bed where the patient was laying down, next to the pillow. That person also did Medicine Buddha puja and was able to wake up.

It is also good to keep blessed Medicine Buddha pictures either on the body or next to the bed, to keep on the body as a protection. I think it is very good if it just stays on the body, not under the body. The main thing is that it is an object of refuge. Then if somebody does Medicine Buddha for weeks and months and if you intensively pray I think, I cannot say a hundred percent everyone can get better, but there can be miracles, signs, healing can happen, definitely can happen.

There’s one man, a healer who came from China, in Taiwan. He is definitely very, very pure, you can feel how pure, completely vegetarian. According to the Chinese tradition in Singapore, Hong Kong

and Taiwan, vegetarian means not only no meat but also no onions or garlic altogether and so, when the person becomes Buddhist, when the person takes refuge then meat, onion, garlic altogether are gone, altogether gone. (RL) Not only meat, but even onion and garlic, altogether, when a person becomes Buddhist the whole set happens. Of course that keeps the body pure, because those are black foods and, of course, that keeps the mind clearer.

Then also those who are practicing lower tantra, Compassion Buddha, Amitabha and so forth, who are practicing kriya tantra, the lower tantra, it is their precept, it is a samaya of lower tantra to not have black food. It also helps for that.

Then, in particular, of course, if one is not a vegetarian, when you go to restaurants or eat at home, many hundreds of animals have to be killed for one person's meal, for one person's lunch. Many hundreds of animals have to die, they have to be killed, somebody has to kill them, have the negative karma of killing them; human beings and the animals have to suffer. For one person's meal many sentient beings have to suffer. Especially in the places where one eats everything except the table which has four legs (RL GL), places where one eats everything, except the four legs, what? what? everything with legs except the table, (RL GL) everything with legs except the table.

One of the early times when I went to Hong Kong to teach, Mr. Mah, who is the present director of the Hong Kong center and was the main translator, told me in the boat while we were going from one island to another, "Here we eat everything with four legs except the table." (RL GL). He told me in the boat as an introduction to Hong Kong (RL). Mr. Mah also teaches Dharma to many Chinese and is very active there.

I think that tradition, if one can, is extremely good. After one has taken refuge to become a vegetarian at the same time and, along with that, their connotation of vegetarian is also not having black food. All these places, Singapore, Hong Kong and Taiwan, also mainland China might be the same, I think it might be derived from there.

Anyway, this healer you can see is a very pure being. There's a very high governor who is in a coma, so he goes to heal. This healer was invited to Taiwan secretly because he is very famous; everybody knew him in mainland China because he had healed so many people who had very heavy diseases that medicine cannot cure. He goes every afternoon to see the sick person and sits there three or four hours, sending his energy to the person in the coma. He does this, not just weeks, but two or three months. After some weeks, the person was able to move more and more.

I thought at that time, normally we don't try, we just do puja one time and finish, one or two hours puja and finish. That's it. But if you really try, like this healer does, if you continue weeks and weeks—generally speaking, I think it doesn't have to be many months, just, if one really does well, with very strong faith and strong, sincere prayers and dedication, with strong refuge, completely relying on Medicine Buddha. Medicine Buddha is just one example. If one continues the meditation not just the one day or one time, but if one continued, I think it doesn't need to be many months, for many people it can definitely help. That's what I think. But normally the problem is that we don't put enough effort, we don't give enough time or effort.

I don't whether this was the same person or not, but the person who was unable to move was able to wake up. It may be the same person, I don't remember clearly. One day this person, either a different one or the same, not sure, anyway, one person could not move, could not stand up to get medicine from the bathroom. He left his medicine in the bathroom and he had no helper in his room, could not stand, could not get up, so he had great difficulties. That person is not Buddhist, has not heard Dharma nor has refuge in the mind, not like that. There was nobody in the house and

he was having a lot of difficulties.

But this same person, George, this American student, had one Medicine Buddha statue, I think it was filled up, probably by Dr. Adrian, I think it was blessed and consecrated. The sick person was his friend, so the American student, George, left the Medicine Buddha statue on the table. There's nobody in the room and he was having much difficulty, pain or whatever. He wanted to take the medicine from the bathroom so, he said, he turned and the statue, that Medicine Buddha statue next to him had the medicine in the hand (RL). So he was able to get it from just next to his bed (RL).

When this person was passing away, he must have strong karma, good karma, I think he was paralyzed or something, but just before passing away, he was able to move his body, was able to turn his body and put his two hands together at the heart; then he passed away very peacefully, while his mother was there. So, he must have very strong karmic connection.

The seven Medicine Buddhas' names.

[Rinpoche recites the Medicine Buddha names]

Maybe we have break now, then maybe not the next but the next, (RL GL) maybe we will do refuge and precepts. Maybe around eight o'clock

Dedication.

Due to these merits, which, while they are existing, are empty; may the I, while it is existing, it is empty, achieve Guru Shakyamuni Buddha's enlightenment, which also, while it is existing is empty, and lead all sentient beings, while they are existing are empty, to that enlightenment as quick as possible, by myself alone.

Lecture 9

The continuation of our mind did not begin with this present physical body. If the continuation of the mind began with this body, then when this body was formed, since this mind and this body, this association of body and mind is in nature of suffering, this container experiences pain, is a container of all the problems, and since this is a causative phenomenon, since it has a changeable nature, changeable by causes and conditions—when this body began, and the mind associated with it, with which it began, the first second is a result, so what is the cause of that? The first second of these actualized aggregates is a result, so there should be a cause before that. There should be a cause of this. Since the result is itself in the nature of suffering and there has to be a cause, the cause that comes before this, which creates this, which produced this, becomes the creator of these aggregates, which are in the nature of suffering.

So, no way God created this. God should be in the nature of compassion. These aggregates are in the nature of suffering, are the container of all the problems, and there is no reason for God to create such suffering for the beings in the very first place. If the God created the suffering it means, it is saying that God does not have compassion, doesn't have loving-kindness, it becomes that.

The reasoning that parents' minds are emotional minds, they have delusions, disturbing thoughts, doesn't become the logic why your own mind has all these emotional problems, why these aggregates are in the nature of suffering. First of all, one's own mind is not part of the parents' minds. It is not a continuation of the parents' mind. The mind did not come from their mind. One's own mind did not come from their mind.

If one's own mind is part of their mind it means one's own mind *is* their mind. Your mind is their

mind. And that means you are also parents. You are also father, you are also mother. It's like Buddha manifesting into a male and female, various aspects. Then there is a daughter who is also father. You see, if you are the daughter, then you are also the father because your mind also came from father. Then if you are the son, you will be the old mother too. So, if your mind is part of their mind or your mind came from them, this is what happens. Then, this way, you are born to yourself. (GL, RL). When you give birth to another child, when you give birth, then you say you are giving birth to yourself. Anyway, many unrealistic mistakes arise, not according to experience, so many mistakes.

And also, even though the parents have emotional minds, there are many stories and examples of parents being ordinary sentient beings, who have all the delusions, but enlightened beings or higher bodhisattvas, arya bodhisattvas reincarnate, get born to these parents.

Even a child who has no anger at all, whose nature of mind is only patience...

<end of tape>

... can be born to a mother who has much anger, quality of her mind is not like that, opposite. Or whose mind is very egoistic but bears a child who is very compassionate in nature, who has bodhicitta or a very compassionate nature, having bodhicitta or more thought of benefiting others, a child whose nature of mind is very different from the parents' minds. There are many examples of this happening, even from the child time, having so much experience or knowledge that the parents do not have. There are so many proofs that it is not continuation from the parents' minds.

This mind, which is formless and colorless, whose nature is clear and perceiving objects, is a result, a causative phenomenon, a result; what happened at the very beginning of this life, the very first second of this life's mind, after taking place in the fertilized egg in the mother's womb, since this is a causative phenomenon, since this is what happened, a result, there is no way it can be caused by a physical body. Similarly, empty space cannot be caused by earth; empty space cannot be the result of substantial phenomena.

The very first second of mind, which is in such a nature, since it is a causative phenomenon, changing by causes and conditions, it has to have a cause and that cause has to be of the same nature. The cause just before that, the cause just before the mind taking place on the fertilized egg, has to be same nature, same continuation, same nature.

Now the essence is even in our life, depending on...not only are there many people who remember, who can see past and future lives, even in our life we have experienced, depending on how one takes care of one's mind, what you do with your mind, how you take care of your mind, depending on what kinds of actions of body, speech and mind one does sometimes the mind becomes more clear, we can remember more things. Sometimes the mind becomes more unclear even in normal life. Generally in life sometimes the mind has more clarity, can remember more clearly, and sometimes more forgetful, more unclear, depending on how we take care of our minds, depending on what kinds of actions we do. That affects our mind and because of that it is sometimes clear, sometimes unclear.

Same thing with someone who is meditating, it also goes up and down. When the person practices well or protects the mind well, there is more and more clarity. Also due to immoral actions and so forth, depending on what kind of actions one does, then mind becomes more and more obscured, more and more unclear, more and more forgetful. We get experience of the quality of mind degenerating—clarity, clear perception is gone and the experience of degeneration develops. Many

things in this life we forget, we don't remember. But also one can make the mind more clear and remembering. So everything, the negative side and the positive side of the mind are causative phenomena. Both are depending on what kind of causes and conditions there are, the mind becoming affected.

That we don't remember past lives, that we cannot see the future and that we don't remember past lives, is a similar situation, how the mind is being obscured. First of all, we don't remember many things from childhood, then we can't remember our birth, how we came out of mother's womb, can't remember; then more distant time, can't remember the experience of being in mother's womb, can't remember. Like that then, how the mind came into the womb, from where, it doesn't remember. Even coming out of mother's womb we don't remember.

Because you are taken care of by this person, and you are told that this is father and this is mother, you are taken care of by them and you are told this is father and this is mother. But from our own side we don't remember clearly. With our own knowledge we don't remember I came from this mother's body, or that my mind was conceived in her. From our own side we don't remember, even this knowledge, without relying on, believing what other people say, with your own knowledge to remember born from mother or able to remember with your own knowledge that this is father and this is mother. Then going beyond this life, of course it becomes more difficult.

As the continuation of the mind has no beginning, the continuation of the delusions is the same, it did not have beginning. The cause of suffering, the continuation of the delusions doesn't have beginning. Because of that, experiencing samsaric suffering—the continuation of this did not have beginning. This life's ignorance has causes, we are born with the ignorance not realizing the ultimate nature of the I, we are born with this ignorance. Why we are born with this ignorance is because in the past lives we did not actualize the Dharma, the true path and true cessation of suffering, the wisdom directly perceiving emptiness, the true path, and the cessation of the delusions and suffering. We did not actualize the remedy that removes, that ceases the delusions and the imprint, the seed of the delusions. We did not actualize this path, which liberates us from suffering by removing the delusions, the cause, the delusions and their imprints. So nothing happened. We didn't do anything for the delusions in the past lives. We did not get to cease them. So this life we were born with, for example, ignorance, the concept of inherently existent I.

So it goes on like this. The continuation of this delusion, the root of samsara, the concept of inherently existent I, this continuation does not have beginning. This life's ignorance is continued from past life's ignorance, that life's ignorance is continued from another, came from another past life's ignorance, and so on like that. The continuation of ignorance does not have beginning.

The main thing is we didn't, the whole thing why we are still in samsara, experiencing all the problems, even though the continuation of the life, our rebirth, life, did not have beginning, why we are still suffering is because we didn't get to the ultimate refuge: actualizing the Dharma, the path, within one's own mental continuum, didn't happen yet. That didn't get done. The ultimate refuge, actualizing the remedy, the path, true path and true cessation of suffering, didn't get done in past lives. If we did get that done, if we had completed those paths, then in this life one doesn't have to experience the suffering of samsara.

Taking refuge, now, becomes a very serious matter or serious practice, very fundamental, like the earth is used for many things, roads, houses, to grow food, crops, plants and so forth; the earth is used for so many things, for happiness. So many things, so many different ways it is used for enjoyment, for the happiness of life.

By relying on Buddha, Dharma and Sangha, putting into practice what Buddha advised, the guidance that Buddha has shown, starting from the beginning of Dharma practice: protecting karma, avoiding non-virtuous actions or karma, the cause of suffering and obstacles, and then transforming the actions, creating virtuous actions, cause of happiness and cause of success.

Relating to the lam.rim, the graduated path of the lower capable being, realizing the shortcomings of the ten non-virtues, which are some examples of negative karma, basic examples, the ten non-virtuous actions, then realizing the benefits or the profit, the good things that one experiences by engaging in, practicing the ten moralities, which make to achieve happiness beyond this life—not only peace and happiness in this life but mainly happiness beyond this life, good rebirth and so forth in the life after this—then practicing Dharma, the three higher trainings, the graduated path of the middle capable being.

If one is proceeding on the lesser vehicle path, the five paths to achieve liberation for oneself—the path of merit, path of conjunction, right-seeing path, path of meditation and path of no-more-learning—by actualizing the right-seeing path one is able to cease...within that there are details, however, just a rough idea, by actualizing the right-seeing path one is able to remove 160 obscurations or delusions. Then by actualizing the path of meditation one removes again a certain number of delusions.

For one who is proceeding on the Mahayana path, by actualizing bodhicitta, entering the Mahayana path of merit and conjunction, then paths of right-seeing, meditation and no-more learning, without going through the lesser vehicle path, someone who is entering the Mahayana path straight... as regards ceasing or removing the delusions it is the same. Actualizing the Mahayana right-seeing path, the Mahayana path of meditation, that is the same—and on top of that by actualizing the Mahayana right-seeing path, 100, maybe 200 (number is confused in my mind), or 112, that many subtle obscurations. Also by actualizing the Mahayana path of meditation, the same number of subtle obscurations get removed or ceased.

After one has achieved the right-seeing path, this aryan path, the wisdom directly perceiving emptiness, one has overcome death. When the aryan transcendental path, the right-seeing path, the wisdom directly perceiving emptiness is actualized one has overcome death. One does not experience suffering rebirth, sickness, old age and death after having achieved the aryan path. The aryan beings have completely abandoned these things.

The numbers of the subtle obscurations are not confused in the text but confused in my mind... what is removed by actualizing the Mahayana right-seeing path and Mahayana path of meditation, 116, 112, I think, but it should be checked.

So this is what taking refuge means, by taking refuge and practicing these things what happens to your mind ultimately, so that you can free numberless sentient beings from all their suffering and lead them to peerless happiness, full enlightenment. Having achieved those infinite qualities, after oneself became Buddha, whose holy body, holy speech and holy mind has infinite qualities, one can do perfect work for all sentient beings.

The essence of what I am saying is on the basis of taking refuge and actualizing the path. It didn't happen so far, that is the whole problem. So by taking refuge, relying upon Buddha, Dharma and Sangha, one proceeds in this path. Then you complete, you finish your work. You finish your meditation, you finish your work.

Just one time... after having achieved true path and true cessation of suffering, after removing the delusions and their seeds or imprints, again reincarnating, again experiencing samsara is impossible,

it is impossible. Once one becomes enlightened by completing the path it is impossible to again come down, to experience suffering again.

Dharma practice is just one tiny work. It is not like worldly activities, samsaric activities, which are repeated over and over, which have no beginning and no end, no matter how much you repeat them they have no end. It is not like that.

All this is the benefit of taking refuge. For one's own benefit and for the benefit of all sentient beings there is nothing more important than this in the life. Therefore it is extremely worthwhile to put every effort, all effort into this as it is just one-time work, one time—once it is completed there is nothing to repeat.

Taking refuge in Buddha, Dharma and Sangha is not only to be free from this life's problems, from emotional problems or some difficulties in this life, not just that. Taking refuge is not just to not reincarnate in the lower realms in the life after this, to not suffer, it is not just for that. Delusions and karma, the cause of suffering of samsara, the cycle of death and rebirth—as I mentioned before we need to be liberated from these. As long as we are not liberated from delusions and karma we continually get stuck in samsara and experience suffering, so therefore we need, by taking refuge to Dharma, we need to actualize Dharma, the path, in our mind.

For that someone has to reveal the path. Naturally, when we take refuge in Dharma, relating to lam.rim, the graduated paths of the lower capable being, middle capable being and higher capable being, renunciation, bodhicitta and emptiness, and on top of that the tantra path... to take refuge in Dharma and actualize this path in our mind, someone has to reveal the path. Buddha has revealed the path, so naturally we take refuge in the Buddha.

Just these two, Buddha and Dharma is not enough. We need to rely on Sangha, the helper to actualize the Dharma within our minds. Like very severe patients, to be able to recover well from disease, need to rely on medicine. For that they need to rely on the doctor's diagnosis and guidance, to give the unmistakable treatment and medicine, to receive that you have to rely on the doctor. That is not enough: you need a nurse to help, to follow up. The nurse will take care and help you to follow the doctor's guidance.

Same here, in order to be free from samsara we need to rely upon all three, Buddha, Dharma and Sangha.

The Hinayana, or lesser vehicle way of taking refuge is with two causes: an understanding fear of samsara, how samsara is in the nature of suffering; and faith in Buddha, Dharma and Sangha by knowing their qualities, if one goes for refuge to Buddha, Dharma and Sangha, how they guide oneself. By knowing their qualities, with these two causes: understanding fear, useful fear, beneficial fear (because this fear makes you free from samsara) with this and knowing that Buddha, Dharma and Sangha have the qualities and powers to liberate oneself from this samsara, from the cause of samsara, delusion and karma. Then, with these two causes in your heart, completely relying upon Buddha, Dharma and Sangha, is the Hinayana way of taking refuge.

The Mahayana way of taking refuge has an additional cause. On the basis of those two causes, you know how your own samsara is in the nature of suffering, and on the basis of that understanding fear of your own samsara, you feel compassion towards other sentient beings, others who are in samsara, how they are suffering. This is the additional cause, compassion.

With these three causes you rely on Buddha, Dharma and Sangha, to free all sentient beings from all suffering and its causes and lead them to happiness and enlightenment. With these three causes, the third one being compassion for all sentient beings, one relies upon Buddha, Dharma and Sangha.

This is the Mahayana way of taking refuge.

Before we do the ceremony of refuge and precepts, just one or two words on the precepts: what it means, the very essence or reality of what it means, especially practicing Mahayana teachings—the main goal is to not harm others. The main aim of taking precepts, which means living in morality, is to obtain happiness for others, because that is the goal of our life. The ultimate goal of our life is to obtain happiness for other sentient beings. Cherishing other sentient beings' happiness, thinking how important it is for others to have happiness and to obtain that peace and happiness for others. That is the main aim of our life, always to think this, always to have this in our heart, to live the life with this thought.

In order to cause happiness, in order to obtain happiness for others, to benefit others, depends on stopping giving harm to others. If we can't stop giving harm to others we cannot benefit others. We cannot develop our mind to benefit others. For that, the method here involves practicing morality and taking precepts.

By the way, through this, you achieve all your happiness—by the way. So you shouldn't think "What about me?" Shouldn't think, "All the time all the sentient beings' happiness, only sentient beings' happiness, only others, but what about me? What happened—completely left out me? What about *my* happiness, *my* peace, *my* satisfaction?" All these things come; all one's own happiness now and in the future, comes by the way.

In short it is like this. The very essence is this, what it is and what it does for oneself and others is this.

Even in day to day life, without talking about samatha, calm-abiding, those things, just in normal daily life, how much one can meditate, how much one can concentrate also depends on morality. It depends on how much one lives a good life, with sincerity and moral actions. Depending on how one lives the life, how much one can concentrate, meditate, the quality of meditation follows from that, depends on that. This is also a very logical thing.

Somebody who, in the day, is not protecting karma, engaging in many non-virtuous actions, unrighteous actions, who lets go of the mind, like when riding a horse, instead of controlling and guiding the horse with the reins, you just let it go wherever it wants, in jungles or on precipices or in people's houses or in the department store, just let it run anywhere. That doesn't become peaceful, it leads to many problems. If you let the horse go without guiding or controlling it you encounter many problems.

Like that, without protecting the mind, if one just lets go, without controlling the delusions, the emotional mind, if there is no morality in the actions of body, speech and mind, even one cannot do the daily life meditation properly, even to start is difficult. It even takes time to start the meditation, so difficult for the mind to come back to meditation.

Of course, for samatha, calm-abiding, as it is mentioned in the teachings, this is the best cause. The more purely one lives the more easily one achieves samatha realization, calm-abiding. If one has achieved this, completed the nine stages, the similar samatha or the real one, the fully characterized real one, whichever one, then wherever you place your mind in concentration, as Lama Tsong Khapa said, just like a mountain, it is so stable, however long you want to concentrate, the mind can stay on that object, concentrate on that like a mountain, without distraction. It is so easy to keep the mind in virtue after this, without needing much effort. Generally, it is like this.

Then also how the death is going to turn out, whether it will be a peaceful death or a violent death. Whether it is going to be a death with a lot of regrets, when the death comes there is a lot of regret,

a lot of sad mind, a violent death, going through a lot of emotional turbulence, the mind going through so many difficulties. Whether it is going to be a very frightening death or a very peaceful death, a happy death, a very happy death, at least with no worry at the time of death; how it is going to turn out depends on how we live the life, how much sincere morality we practice in daily life.

Even the death time is the result, how the death is experienced is the sign of how one lived the life, how much morality one practiced. This is without talking about the basis of all the realizations, support for developing the mind in the path to enlightenment. Living in the precepts means less or no obstacles for developing the mind in the path.

The other thing is the bodhisattva vow is taken up to enlightenment but the Pratimoksha vows (the lay vows, the five lay precepts or any of the five or eight lay precepts, or those ordinations of renunciation) are taken up to the death. That means a person who has taken a precept, whether lay or ordained... normally I say, for example, an ordained person who doesn't do many preliminary practices, doesn't engage in many intensive practices or study hard, even if that person doesn't do other practices, what the person does is just eat, sleep, make kaka and peepee, but by living in the vow constantly day and night, if the person is not engaged in other practices, but by living in the vow constantly day and night, even while the person is eating, sleeping, walking, or even unconscious, even the person falls into a coma for many years, but since that person is living in those vows, those precepts, constantly the person accumulates merit all the time, even during a coma, even during sleep.

For somebody who is living in the 36 vows, 36 merit is accumulated all the time, day and night, all the time, even during sleep, even during a coma, all the time 36 merit is accumulated. Somebody who is living in 23 precepts, constantly, until the death, that much merit is constantly accumulated, received. Somebody who is a bikshuni, fully ordained, the same, about 363 or 365 merit always collected. I guess there is no 1000-precepts.

Even if the person doesn't engage in any other practice, just living in the vows makes the life very rich, very meaningful. It means that person has stopped that number of negative karma, that number of harms to other sentient beings. It means that person is giving that much peace to the world, to other sentient beings. That person has stopped giving that many kinds of harm to other sentient beings, negative karma that harms others directly or indirectly. That itself means giving that much peace to others. Even if that person is living in an isolated place, in a cave, not seeing anybody, but what benefit does the world get from that person? I think maybe not so much in the west, this question is mainly in the east. Many people believe people living in a nunnery or monastery or isolated place, not mixing with people, not working in the city, not doing public service, living by themselves in a monastery or nunnery, the solitary place, there is no benefit to the world. People who do not understand Dharma think this way.

However, what benefit the world gets is this: that many negative karmas that person has stopped giving others and that much happiness and peace is given to the world, to other sentient beings.

Therefore, you should understand, those who are taking precepts, whatever number of precepts you are taking, either all the five or from those any precepts you are taking, you should know it means this many negative karmas, this many harms are stopped giving to the numberless other sentient beings.

“This means I am giving this much peace and happiness to the sentient beings. This is my contribution to world peace. This is my most practical contribution, help, to world peace. Not only this one planet, but peace for all sentient beings.” This is very important to recognize, to realize.

There is a story of the four harmonious brothers, four animals. I think it must have been in India, that country had a lot of development and economic change, economic development. The rain came at the right time for the crops, which grew well. A lot of development happened in the country. So the king thought, “This happened due to me.” And some ministers and other people thought they did it. One minister suggested, “Why don’t we ask a sage who has clairvoyance, who can tell due to whose effort the country is well-developed, with so much peace and happiness and enjoyment?”

They went to ask a saint who had clairvoyance and the saint said, “It is not due to the king and so forth, it is due to the four harmonious brother animals living in the forest: the elephant, monkey, the rabbit and the bird. These four lived in the five precepts and it spread to other animals.”

I think actually the bird is Guru Shakyamuni Buddha’s embodiment, the elephant might be Kungawo, Guru Shakyamuni Buddha’s attendant, the one who always accompanied the Buddha, then Yegawo, and the other one I don’t remember, maybe Chungawo, I’m not sure. They decided the younger ones would respect the elders and live in the five precepts. They decided to spread them to the other animals. The elephant decided to spread the precepts to other elephants, the monkey to other monkeys, the rabbit to other rabbits and the bird to other birds. Due to living in morality the whole economy changed in that country, there was a lot of peace and happiness, and the rains came at the right time so there was no damage. Crops grew well and there was so much enjoyment.

There are other stories of how living in the eight Mahayana precepts and so forth benefited a country, how it brought a better environment and economics, life becoming easier, not having scarcity of food and so forth. There are stories that are explained in the teachings. So this is another way to think, how living in morality and not harming others is able to benefit, to develop the country, having great enjoyment, much peace and happiness.

In the countries where even the lay people are living in the precepts, also practicing the eight Mahayana precepts, having sangha in the country, living in morality, there is great benefit to the country, to develop enjoyments, the economy, peace and happiness and so forth.

It is said by Pabongkha Dechen Nyingpo, in regards these two things that I mentioned are needed for refuge, when the sangha do the confession together two times each month, they recite the sutra taught by Buddha as regards the vows, talking about the shortcomings of not keeping and the benefits of keeping them, what Buddha explained. During that time they ring a special wooden thing called a *gendi*, to call the monks to the ceremony. Instead of hitting a gong they hit that wood.

Pabongkha Dechen Nyingpo, the author of *Liberation in the Palm*, said when they do the ceremony, even making the sound with the wood benefits the country. I myself have seen a few times in different places, when this sound comes suddenly, there was no rain before, suddenly rain comes. Things like that. I myself have seen a few times.

It benefits the country because of this ceremony of purifying and restoring the vows. This sound makes the other living beings in the area happy—devas, the white-side devas, who help those human beings who are practicing Dharma, doing good things. It makes the devas happy and other beings, the nagas and other higher beings, devas and so forth. I am sure it is also of benefit to them too. It makes those other beings happy and due to that there is an immediate effect even on the weather, the environment.

What Pabongkha Dechen Nyingpo says in his teachings, not in *Liberation in the Palm* but in other teachings and what I have seen, go together. It benefits the country to have sangha members; it makes the country very valuable, very precious, having the lineages of ordination in the country. That makes the place a central Dharma place. It means all other sentient beings in that country have

an opportunity, if they want to practice the lay vows or ordained vows they have an opportunity. So it gives an opportunity for others to achieve liberation from samsara, to achieve enlightenment.

Now, the next one, which you have been waiting for... RL.

As I often mention, since the vow is taken, whatever good karma one does by making offering to the Triple Gem or by making charity, creating good karma in relation to sentient beings, by having taken precepts, whatever good karma one creates in everyday life becomes many hundred thousands more. Any good karma one accumulates becomes so much more. It's like business, like selling 100rps cost material—you bought a piece of bone or a bowl for 100 rps, then you sell for 1000 or many hundred thousand rupees.

As it is mentioned in the sutra by Guru Shakyamuni Buddha, the Sutra of Heaped Flowers, or Piled Flowers, three galaxies, that many planets... I think it is the sentient beings of 3000 universes, maybe it can be said galaxies but I'm not sure it should be changed—each sentient being becomes a Wheel-Turning king, extremely powerful and rich. Then each of them offers a light offering to the Buddha made of Atlantic oceans of butter and Mt. Merus of wax. Then one person who is living in the vow makes a light offering with butter the size of a mustard seed and wax the size of a hair, and offers it to Buddha. This person making a light offering, who is living in the vow, accumulates much more merit, far greater merit than all those other three galaxies or 3000 universes of sentient beings who become Wheel-turning kings, most powerful and rich kings, and make light offerings to Buddha of oceans of butter and Mt. Merus of wax.

There is a huge difference in merit accumulated between the person who is not living in the vow and the person who is living in the vow. There is a huge difference, in the daily life when they create negative karma (RL) sorry, not... there is something there but here I am talking about good karma! In the daily life it makes a huge difference when you accumulate merit, whether the person is living in the vow or the person is not living in the vow. It also depends on the number of vows the person holds in daily life. The difference in merit is so much, it increases, becomes an incredible number.

<end of tape>

That makes closer to achieve enlightenment. When you finish accumulating the two types of merit, merit of wisdom and merit of fortune, that time one achieves the rupakaya and dharmakaya, when you've finished the work, when you're finished accumulating the two types of merit.

Achieving enlightenment, achieving rupakaya and dharmakaya, holy body and holy mind of the Buddha, depends on finishing the work of accumulating these two types of merit, wisdom and method. Therefore, accumulating extensive merit becomes very important, very important.

So now those of you who are taking precepts decide what number of precepts you are going to take. Those who are unable to take any of the five precepts, who wish only to take refuge, only refuge vow, that also can be done. Usually when I give refuge, taking refuge in Dharma involves not harming others. Therefore normally I emphasize at least maybe to take the vow to not kill others. If you cannot take this vow (it doesn't mean you have to take only this vow to not kill) if this is difficult, if another precept from the five is easier, then you can take that one, to abstain from any of those negative karmas, any of those actions that harm others.

The precepts are also done on the basis of taking refuge.

First, three prostrations to the little statue of Buddha and the large statue of Buddha, by thinking they are the actual living Buddha. When our mind is purified, then that time we see actual living

Buddha. At the moment we see a statue, but when our mind is more purified, when our mind is more developed, we see Buddha. This, what we see as a statue now, at that time we actually see Buddha and we can hear teachings direct, we can hear teachings from him at that time.

Normally what we see, what appears to us, how things appear to us, how we see things, is dependent on quality of our mind, how pure and how impure. So depending on that, that much we see pure, that much we see impure, that much pure and impure appears. We see that much pure and impure appearance.

So with this, please make three prostrations.

Then again three prostrations to the Lama who gives refuge precepts. Then after this, if you can kneel down you kneel down, like when you take Eight Mahayana precepts; if you can't kneel down then you can sit in the normal way.

Think, this samsara, this association of the body and mind, these aggregates are caused by karma and delusion. Not only that, this is contaminated by the seed of disturbing thoughts and due to this delusion rises again, motivated karma, and leaves imprints on the mental continuum. This seed imprint is the cause of the future samsara. So the future of samsara is actualized. It gets actualized, gets created or formed. That's how this present aggregates samsara becomes cause of future samsara. The continuation of this present samsara becomes the cause of future samsara. This continuation, this samsara, joins to the next life's samsara and the continuation of that joins to the next life's samsara. So it circles from one life to another like this. These aggregates, this samsara, are contaminated, defiled, and cause delusions to rise, which cause the future samsara, form the future samsara.

Pabongkha Dechen Nyingpo explained that without choice, without freedom, came this burden, the defiled aggregates, causing delusion, circling in the six realms from tip of the samsara down to the hell, the unbearable suffering state, continuously circling like this. That which circles like this is samsara.

Until we realize this pervasive compounding suffering, how this is pervasive, compounding suffering, we cannot have perfect, complete, real renunciation of samsara. Until we are free from this samsara, while we are not liberated from this samsara it's like a naked body carrying a huge load of thorn bushes, tied with rope around the body.

This samsara is like fruit filled with worms, inside filled with worms, or like the water in the ocean or a tank that is contaminated with poison. These aggregates, contaminated with the seed of delusion, are like that.

When you come to realize that water is contaminated with poison, you become very afraid to drink. You immediately try to avoid the water, immediately renounce that. Or that the fruit that is filled inside with worms, contains poison or something that harms, is dangerous for one's own health, you immediately throw it away, immediately escape and throw away. So like that.

Until one gets liberated from this whole entire samsara, one will have to experience suffering continuously without a break of even one second. There has not been even one second's break, especially from the pervasive compounding suffering; there hasn't been one second's break from that, since beginningless rebirth.

“This time I have met the virtuous friend. I have met the Buddhadharma. I have received a perfect human rebirth with which I have an opportunity not only to be liberated from samsara but to achieve enlightenment for all sentient beings. Therefore, now for that I am going to take refuge by

relying on the Buddha as the founder of refuge, Dharma as the path and Sangha as helper, to actualize the refuge, Dharma, the path, in my mind.”

There is the absolute Buddha and conventional Buddha. Absolute Buddha is the dharmakaya, Buddha's holy mind; conventional Buddha is the rupakaya, the aspect of the holy body, those forms that the dharmakaya manifests; that is conventional Buddha. With this complete reliance on Buddha we take refuge to both.

Then we take refuge to the Dharma: absolute Dharma, the wisdom directly perceiving emptiness and the cessation of suffering, and the conventional Dharma, the scriptures.

Then the Sangha: absolute Sangha and conventional Sangha. Absolute Sangha is whoever has realization of the two truths. The conventional Sangha are four fully ordained members who don't have this realization of the absolute Dharma realization but are living in the pure vows. This is conventional Sangha. That means you are taking refuge to any Buddhist, whether they are Theravadin or Mahayana Buddhists, living in full ordination.

Relying upon these is many hundred thousand times more than relying upon external medicine, external nurse and doctor. Here the Buddha, Dharma and Sangha, by removing, ceasing the delusion and karma, all the inner cause of the suffering, liberate oneself completely from all the suffering.

Please repeat... sorry I didn't mention! *Gonso sol...* after that please mention your name, *Da .....*

*“Taking refuge” ceremony*

The next one is taking refuge in Dharma. [R in Tibetan]

The next one is taking refuge in Sangha. [R in Tibetan] [Pause]

Usually it is specified what number of precepts one is taking. If one is taking only refuge, it's called Upasaka refuge ordination, only Upasaka refuge ordination. If one is taking the five lay precepts or only one, two, three or whatever, then it is Upasaka ordination with one precept etc.

Those who have already taken Upasaka vow or higher ordination should not generate the thought of receiving the lower vow. I heard, what is usually said is that taking the lower vow makes to lose the higher ordination, although taking the Eight Mahayana precepts is exceptional. So those who have taken higher vows must not generate this thought of taking the lower vows. Otherwise, just taking refuge and relying on the Buddha, Dharma and Sangha is what we are supposed to have all the time, refuge.

I will recite just one name, but in your heart you can think of whichever one is taking.

Now please repeat your name.

[R in Tibetan]

At the end of the third repetition, when I say ----- that time, without wandering mind, one must generate the thought that “I have received only refuge with the vow, or Upasika, the ordination vow, one precept, two precepts or whatever one is taking. Generating the thought, “I have received” is very important. Whether you receive or not is defined by that. So one has to make sure of that.

Then, from that time, up to the third repetition, instead of saying [Tibetan -----] it changes into *lopon*. That means the master who is the leader of the disciples. How? by giving the refuge vows. Then the disciple practices and that leads the disciple in the path to liberation, liberation from samsara. That's how, at that time, that master becomes the *lopon*, leading the disciples in the path to liberation, leading to liberation.

[R in Tibetan]

Please repeat your name.

[R in Tibetan]

So now, that's fine. Then only those who are taking precepts need repeat this. It is saying, "As the previous Arhats abandoned, abstained, changed their minds and abstained from those negative karmas, I will abstain also from those negative karmas." In the heart for what reason? For the benefit, for the happiness, the benefit of all sentient beings.

By taking refuge there are three particular precepts to be practiced and three things to be abandoned. Then there are about seven or eight general advices, such as when we eat or drink in everyday life, we first make offering to Buddha. Then before going to sleep and in the morning when we get up, we make three prostrations to Buddha, the triple gem. Before going to bed, three prostrations doesn't mean only three, generally it means three but if you are doing prostrations with the Vajrasattva practice or in the morning with the 35 Buddha Confession it becomes much better.

Then, practice compassion towards other sentient beings and rely upon the holy beings. Listen to the holy Dharma so that when one is in danger of creating negative karma, try to control the mind. All these are Buddha Shakyamuni Buddha's general advice. Because Guru Shakyamuni Buddha is so compassionate for us sentient beings, Buddha has advised this in our daily life, so that it makes our lives very meaningful, it accumulates much merit and we purify the obscuration and negative karma. Then there's support to develop the mind in the path to enlightenment. Since you have all read the book that I put together about refuge and the precepts, I don't need to go through that. But if you haven't, please read it. There are also benefits explained.

I think that it's, then, please make three prostrations.

Finally we do dedication. (RL) (GL) Dedication lasts until next year. (GL) (RL)

Due to all the past, present and future merits accumulated by oneself and all buddhas, bodhisattvas, and sentient beings, due to all this merit, may myself, family, all the students, all sentient beings, be able to complete the paramita of morality by keeping it without mistakes, keeping it purely and without pride.

Then please dedicate all these merits accumulated by oneself and by others. May the bodhicitta, which is source of all the happiness, success for oneself and for all sentient beings, be actualized in one's mind, in the mind of others, and in those where it is generated, may it be developed.

Due to all this merit collected by me and others in the three times, may all the father and mother sentient beings have happiness, and may the three lower realms be empty forever. May the bodhisattvas' prayers succeed immediately, and may I be able to cause all this by myself alone.

Due to all the three times merit accumulated by oneself and by all the buddhas, bodhisattvas and sentient beings, from now on, all my actions of body, speech and mind, never become the slightest harm to anybody. My actions, including whatever life I experience, happiness or suffering, rebirth in hell or the human realm, whatever I experience, having cancer, not having cancer, and so forth, living or dying, whatever I experience, whatever happens to my life, may all these actions and experiences become only the cause for the sentient beings to achieve enlightenment as quickly as possible, become only the cause of the sentient beings' happiness and to achieve enlightenment the quickest possible.

Then please dedicate one very important one for the long life of His Holiness Dalai Lama, who is the holder of the whole entire Buddhadharma in this world and source of happiness of all sentient beings, to have long life and all the holy wishes to succeed, and all the rest of the holy beings. Then also Panchen Rinpoche's incarnation, which is recognized by His Holiness Dalai Lama, of whom it is not sure what happened. For nothing to happen to the life, and to have a stable life; to be able to benefit sentient beings as in their past lives they prayed.

All this opportunity that we have received by coming here to Kopan Monastery, being able to do the course and to accumulate all this merit, everything, is particularly due to our guru, Lama Yeshe, who is kinder than the three-time buddhas. Due to his kindness, all this happened, all these opportunities we have received.

Lama Osel Rinpoche, who is incarnation of Thubten Yeshe, we have some obstacle now, unable to come back to the monastery from Spain. So however, to have a long life and able to benefit extensively all sentient beings, like Lama Tsong Khapa, like Lama Atisha, Guru Shakyamuni Buddha by having all the qualities from now on in all the life times.

Then dedicate the merit by sealing with emptiness: due to all the past, present and future merit accumulated by myself and by all buddhas, bodhisattvas and sentient beings, which are empty from its own side, may the I who is empty from it's own side, achieve Guru Shakyamuni Buddha's enlightenment, which is empty from it's own side, and lead all sentient beings, who are empty from their own side, to that enlightenment as quick as possible by myself alone.

Then, to actualize Lama Tzong Khapa's complete path, the unified sutra and tantra, the pure path, within your own some mind, in the minds of your own family members, in the minds of all the students in the organization and to flourish, to spread and to flourish, to exist a long time, to flourish in all the directions.

Thanks so much, it's ok. Oh, here's the book I was talking about. So each person can come up.

*[The remainder of the tape, to about half way, consists of Rinpoche having many whispered, informal short chats. The first with the Canadian audience member who handed him the book, then a large number of others. These chats consist mainly of Rinpoche asking each person their place of origin and thanking each. There is conversation and much laughter in the background and much loud laughter from Lama Zopa Rinpoche.]*

Good-night. (RL)

End of teachings.