

25th Kopan Course: 1992

Kopan 25 TOC

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LECTURE 1: 25 NOVEMBER 1992

INTRODUCTION

First I would like to say that I'm very happy to meet all of you and that by opening the heart that, by opening one's own mind that to look for new method that to learn other culture or to learn new method that, to, either to seek happiness for self or to, either with the attitude to benefit other sentient beings, to benefit other living beings, so whichever the motivation it is, that however, opening the heart towards new method or culture, without being, without letting oneself continuously distracted or cheating oneself, without letting oneself continuously deceiving oneself with the wrong concept. So, came here, came from very far to learn meditation practice and the meditation that which is taught here, that is teaching or advice and taught with the experienced mind, those, the founder of the present Buddhadharma Guru Shakyamuni Buddha, with his compassionate kind omniscient mind, this meditation practice which is taught, which comes from, taught by Guru Shakyamuni Buddha, with his compassionate omniscient mind.

That which is not misleading is meditation practice. If it is practiced that it definitely leads to happiness, temporary happiness, especially ultimate happiness. So, it's just a question of from one's own side whether one practices or not, whether one understands or not, whether one practices or not, whether one open one's own heart towards the right path, the unmistakable path to peace taught by kind omniscient Guru Shakyamuni Buddha. So it's just a question one opens one's own heart towards that or not and how much one can open heart towards this, the right path.

So the progression of the achievement depends on this, so we must decide from our side to practice or not. So from the side of the teachings there's no misleading, there's no cheating. So I would like to thank all of you coming here from very far with all the hassles that coming here to do the meditation course.

However, which is very wise that, to think, doing the course that, coming to course, doing the course, that to make this present, this human life, this very precious human life, that we have found or achieved, to make it meaningful, to make it beneficial for oneself and make it beneficial especially for others, the numberless sentient beings. So, it is extremely worthwhile to attend.

BIOGRAPHY OF ATISHA

Today I thought to do the oral transmission of one text, there are many teachings on the graduated path to enlightenment. There is a set of lam-rim teachings, a set of eight different teachings on the graduated path to enlightenment, composed by different lamas. For example, Lama Tsongkhapa wrote the extensive commentary, the commentary on the graduated path to enlightenment, the first text was called, that which was labeled, called lam-rim, the graduated path to enlightenment, which is called *Lamp for the Path*, that was composed by Lama Atisha, among many hundreds of fully distinguished, not only learned in the words of the whole, the particular knowledge, the Buddhadharma, the whole entire teaching of the

Buddha, not only learned in the, fully distinguished in all those words, but also learned, how to say, having achieved all the realizations of the path that is revealed by the teachings. So, great, having achieved all the realizations of the path, so paths that which are revealed in the sutra texts and paths that which are revealed in tantric texts. So a great yogi of those paths, he is living in all the experience, has practiced and lived in the experience, however, experienced all these paths, those mentioned in the texts, sutra and tantra.

So however, among those many hundreds of pandits from the holy place Nalanda, this great university in former time, so, one of the far-famed great yogi or pandit, Lama Atisha. So they are not just learned, great yogi, so learned in the whole enormous scriptures but also knowledge of the common education, art and so many other things, poetry and many other common education, also the medical knowledge. So those are five sciences, those five great knowledges, particularly the Buddhadharma. So however, those pandits are like this, also expert in common knowledge.

Lama Atisha was invited by the religious king, Dharma king of Tibet, when there was much corruption happened in Tibet between the sects, much corruption happened, the people unable to understand the sutra and tantra, these different levels of teachings taught by Buddha is for one person to achieve full enlightenment. Not knowing this and, not having this understanding and then having misunderstanding that if one practice sutra then one cannot practice tantra, those who practice tantra cannot practice sutra. So they see sutra and tantra like hot and cold, opposite, that you can't practice together, and those teachings cannot be practiced by one person. So they had a lot of misunderstandings, corruptions, have been made after the Dharma was spread in Tibet, that great enlightened being Padmasambhava was invited, pacified, subdued those interferers, who interfere to establish monasteries and to spread the Dharma. So this great enlightened yogi was invited, Padmasambhava was invited in Tibet and purified the land of Tibet so due to all these interferences, who interfere to spread the Buddhadharma in Tibet.

So however, after having established the Buddhadharma, spread Buddhadharma in Tibet then after some time there has been degeneration, due to some pandit came from India, who spread wrong views in Tibet and then there happened degenerations in Tibet. Then the Srongtsen Gampo, the Dharma king who is embodiment of the Buddha of Compassion, invited Lama Atisha to re-establish Buddhadharma in Tibet, to make it pure, to dispel or to eliminate all the wrong views. Then, according to the corruptions that happened in Tibet, so according to that then Lama Atisha he wrote this teaching, the Lamp of the Path to Enlightenment. That, which contains all the answers according to the confusion, misunderstanding of Tibet, in regards the wrong practice, which contains all the answers, particular the general sutra and tantra, how it is gradually practiced by one person to achieve enlightenment. And misunderstandings as regards tantra.

I made a mistake telling the history, not the king Srongtsen Gampo, Lhalama Yeshe Od. So, he went to look for gold offering, look for gold, all the places of Tibet and maybe near Nepal, went to look for gold to make offering to Lama Atisha, to send to India, to invite Lama Atisha to spread Buddhadharma, to re-establish Buddhadharma in Tibet. So, the king Lhalama Yeshe Od was captured by irreligious king of that area, and then passed away in prison and so before that he asked his nephew Jangchub Od to send one translator to invite Lama Atisha but unable to invite Lama Atisha that time, But he was unable to invite him.

So then, so the king Lhalama Yeshe Od sent his nephew Jangchub Od to invite Lama Atisha, so told his nephew Jangchub Od that I will give up my life in the prison in order to invite Lama Atisha in Tibet and to spread pure Dharma in Tibet, for the sake of Buddhism in Tibet I will give up my life, I will die in

prison. Doesn't matter if I die in prison. That you should not offer—so the irreligious king told the nephew that I will release the king from the prison if you, besides the gold that you collected by piling up, which comes up the neck, up to the head, you see, so the irreligious king said, There's still missing gold the size of the head, size of the head is missing, so when you find the rest of the gold, then I will let the king to be free, then I will free the king from the prison.

So then, so the king's nephew told to the king this message, the king said, the king Lhalama Yeshe Od who was in prison told the nephew that, Don't give any gold, even one handful of gold, don't give him anything. Take, how much you give him he won't be satisfied, so you take all this gold and go to India to invite Lama Atisha in Tibet to spread the pure Dharma.

When Lama Atisha came in Tibet, then King's nephew Jangchub Od, the king sent a message to Lama Atisha that, I give up my life to invite you in Tibet and to spread Buddhadharmā in Tibet, to spread Buddhism in Tibet, so please guide me in the future lives. So this he sent message to Lama Atisha.

So however, that Lama Atisha accepted, but secretly, because if it was known, if the people in India knew Lama Atisha was going in Tibet then they wouldn't let him. So Lama Atisha came from India as if going for pilgrimage, came to Nepal, then went in Tibet, but showing going for pilgrimage. Then when Lama Atisha came in Tibet, the king's nephew Jangchub Od explained all the problems, people holding wrong views, their practice, so he told how people had confusion, they see sutra and tantra as opposite, completely contradictory, hot and cold. So explained everything to Lama Atisha.

So the king's nephew Jangchub Od requested Lama Atisha to give teaching, very simple, to give refuge, teachings on refuge, karma, so did not request to Lama Atisha at the very first very high teachings, teachings on emptiness or tantra, so the nephew asked Lama Atisha, explained to Lama Atisha that we the Tibetan people were very primitive, so please give teachings on these things. So to give teachings on the Lesser Vehicle way. So Lama Atisha was extremely pleased that he did not request from very first time very high teachings, asked teachings on karma and refuge.

Lama Atisha wrote the *Lamp for the Path*, that which, all the teachings of Buddha, which comes in the two, sutra and tantra, the sutra teachings, the teachings of the Lesser Vehicle path, the Mahayana teachings or the Great Vehicle teachings, then of the Mahayana teachings the tantra, the secret mantra. The *Lamp for the Path* sets up all these teachings from the Buddha, that how it is, the Lesser Vehicle teachings, the sutra Mahayana teachings then the Mahayana secret mantra teachings. So how all these teachings of Buddha, Lama Atisha sets up these teachings in the *Lamp for the Path*, very clearly, how all these are not contradictory for one person to achieve enlightenment, how all these are graduated practices for one person to achieve enlightenment. So however, containing all the answers according to different problems they were having, according to the questions the king's nephew Jangchub Od asked.

Since Lama Atisha wrote the *Lamp for the Path*, the lam-rim, the title what's called lam-rim happened, since from that time, even thought the subject, the graduated path to enlightenment, even though it means, the subject was existing before, very extensively in all those philosophical teachings of sutra and tantra, in all those teachings taught by Buddha, root texts taught by Buddha and the commentaries by pandits, yogis, these subjects how the path is revealed by, the graduated path was revealed, all those topics were revealed in all those teachings, but a text called lam-rim, the graduated path to enlightenment, that which shows very clear how to begin, from where to begin the path, from where to begin the practice, which makes very clear the beginning of the path, the beginning of the practice, and

the end, the whole path that shows very clear, the whole practice that is clearly set up. So which is called lam-rim, first started from Lama Atisha's time, the Lama Atisha's text, the *Lamp for the Path*.

LAM-RIM TEXTS

Since that time, even us, Western people, we have incredible opportunity that without confusion even those who seek the Buddhadharma, who seek enlightenment for the sake of sentient beings that without any confusion that one can, that immediately one can begin the practice. Without confusion, one can begin to actualize the path from the beginning, and able to develop clearly how to practice, steps that which lead to full enlightenment, that, whether one practices or not. We have opportunity to know how to practice from the beginning to the end, and also, even one practice without confusion, but one can practice all this paths revealed by all these extensive philosophical teachings, the extensive scriptures of sutra and tantra that one can practice gradually, practice without confusion. We have this incredible, unbelievable opportunity, even nowadays, not only the Tibetans, those who have met this, especially this special teaching, the graduated path to enlightenment, those who have met this practice, nowadays even us Western people that have incredible opportunity is by the kindness of Lama Atisha.

It is such a simple way presented, easy to understand, the very essence, even though so vast, so profound, containing the root commentaries of the sutra and tantra, teachings taught by Buddha and commentaries by pandits, yogis, so deep, like the ocean, and so extensive, all within a few pages—the heart of all this is explained, the essence of the whole path is explained in a few pages or even one page. This what is called lam-rim, that one can meditate on the whole path, even just by reading one page of this teachings of the graduated path to enlightenment or a few pages, that we are able to leave imprint or seed of the whole path to enlightenment within a minute, within a few minutes. We can plant the seed of the whole path to enlightenment by going over, by reciting the meditation prayer, that which contains the essence of the whole path. All this happened due to Lama Atisha's kindness, that Dharma king, Lhalama Yeshe Od, who sacrificed his life, with all those people of Tibet, sacrificed his life and dedicated for these teachings, that to have these pure teachings in Tibet. Because of their kindness, then able to also, people outside of Tibet us having great opportunity to practice, to meet and, to hear, to do listening, reflecting, meditation practice on the lam-rim, the graduated path to enlightenment, the essence of the, the heart of the whole entire teaching, the essence of the whole path, that having unbelievable opportunity, so is by their kindness.

So there is extensive commentary by Lama Tsongkhapa, on the basis of the teachings of the graduated path to enlightenment, composed by Lama Atisha, the *Lamp for the Path*, so on the basis of this, Lama Tsongkhapa wrote very extensive commentary called the *Great Commentary of the Graduated Path to Enlightenment*, (*Lam-rim Chen-mo*) then there's another text written by Lama Tsongkhapa, Middle Commentary, but the part of the debate, negating all the wrong views in regards emptiness, those parts, debate, is not there, so because of that then it becomes shorter than the most extensive one. Then there's the very short one, the *Hymns of the Experience of the Graduated Path to Enlightenment* written by Lama Tsongkhapa, the short one also very effective for the mind.

And then, there are other lam-rim commentaries, such as *Happy Path*, then *Quick Path*, the *Red Commentary*. Those are shorter than the Great Commentary and the Middle one, then these two lam-rims, these last two lam-rims teachings also very common, those who cannot study the extensive Lama Tsongkhapa's commentary of the graduated path to enlightenment then they study these last two, the *Happy Path* and the *Quick Path*, they study these, they memorize those who don't have much interest, those who haven't done that much study, especially philosophy, then these two lam-rims usually many

practitioners they memorize by heart, so after they memorize by heart then they, without need to use text, then they are able to meditate, doing meditation.

Then, there's the text called *Jampel She Lung, Sayings of Manjushri*, again very clear lam-rim commentary, commentary on the graduated path to enlightenment, written by I think it might be Fifth Dalai Lama, I got mixed up the Fifth Dalai Lama or the Thirteenth Dalai Lama, I think Fifth Dalai Lama, but I don't remember a hundred percent.

Then, there's another shorter one, then, the *Sayings of Manjushri* has I think it's by Fifth Dalai Lama, there's another lam-rim text called *Refined Gold*, that one is composed by Thirteenth Dalai Lama, then there's another shorter text, shorter lam-rim text. Then one lam-rim text, the *Essence of Nectar*, from these eight, the eight commentaries of the graduated path to enlightenment, the *Essence of Nectar*, then this one might be one.

I thought first to do the oral transmission of this lam-rim text, the *Essence of Nectar*, since this text is already translated into English, there is a root text of this *Essence of Nectar*, and there's a commentary of this, commentary that was done by one of my gurus who taught, who began teaching me philosophy, the debating subject, the philosophy, the first guru who taught, whose holy name is Geshe Rabten Rinpoche. Later on Geshe Rinpoche taught Dharma to many Western people.

Then he was invited in Switzerland to be abbot of the Tibetan monastery there, then I visited Rikon, then later, Geshe Rabten Rinpoche started a monastery, in Switzerland, there was, the monks who went, who studied there, they had very good training, many of these were able to speak Tibetan language, they studied debating subject, and lam-rim, many teachings. Then Geshe Rabten has passed away and reincarnated, passed away some years after our incomparably kind Lama Yeshe, so some years later Lama reincarnated and Geshe Rabten Rinpoche also reincarnated again. Now the reincarnation is there at the same monastery in Switzerland.

So however, so, then, I think maybe to go, before starting the oral transmission, I think maybe have a short break. [GL, RL]

[short mandala] [break]

[Recitation of Shakyamuni Buddha mantras]

ALL HAPPINESS AND SUFFERING COME FROM THE MIND

Why do we need to practice Dharma? Why we need to practice meditation, something extra, something different or something extra than what we normally do, something additional than what we have been doing? Why we do this? What is the importance of it? What can you get from that?

First of all, that happiness and suffering comes from the mind, they do not come from outside. Our life the suffering and happiness which is our life experience, these experiences what we have in our life, they do not come from outside, they come from one's own mind.

Because the cause of happiness, the cause of suffering is not outside, it's in the mind, it is in the mind or it is the mind, can be said both. So, the way to stop suffering, the way to stop problems of life is by eliminating, by stopping, by eliminating the, by cutting off the cause of suffering, the cause of the

problems, which is one's own mind. So by cutting off the cause of the problems, that which is one's own mind, by eliminating them, then one is able to stop the problems.

Then, for example, how many friends one is able to make, able to receive, that alone, even one has billions and billions of friends, that alone cannot give satisfaction, with that alone one cannot find satisfaction. How much wealth, even one owns the whole wealth, the whole possessions that each country has on this earth, all the wealth that which exists on this earth, even one own everything, with that alone one cannot find satisfaction, the peace, happiness, the inner happiness, the happiness in one's own heart cannot be found, cannot be achieved. That peace in the heart, the peace in the heart by having satisfaction cannot be found, even one own all the possession whatever exist on this earth, whatever everyone has. How much education, how much knowledge, intellectual knowledge one has, knowing all the religions, knowing all the languages and all the, everything that is taught in the universities, in the college, even one knows all those subjects, no matter how much intellectual knowledge, how much education one has, with that alone again one cannot find happiness in the life, peace in one's own mind. Education alone is not enough to solve life problems, just only that, education alone.

THE SUFFERING OF CHANGE

The reason why one want more and more, more and more wealth, more and more, as one become wealthy, becomes more and more rich in material, the reason why the mind becomes more and more dissatisfied, even more and more miserliness, even more clinging, rather than becoming more and more generous, become more and more miserly, however, more and more dissatisfied, so life become more and more unhappy, so that is, you see, so that life experience shows something is missing in the life. Something is missing in the means of seeking happiness, in the method of seeking happiness there's something missing there, something didn't get done.

So more wealthy one becomes more of these problems, mind becomes more unhappy. So again, so that due to mistake, seeking happiness from one's own mind, that is missing. Seeking happiness from within one's own mind, that which is meditation practice, Dharma practice, so that is missing.

So, now, even one is becoming more and more wealthy, but even that is happening, but if one practice Dharma, but if one practice meditation, seeking happiness within one's own mind, then this problem, life becoming more and more unhappier, more and more dissatisfied, that doesn't happen. There is more and more peace in the heart, the life, one find more enjoyment, one find life more enjoyable.

So, now, as soon as one stops following desire, as soon as one stops following the dissatisfied mind desire, that painful mind, right there, on that same bed, on that same chair, in the office, right there on the same place where one feels suffocated, where one feel so much problems in life that, so unhappy, so dissatisfied, one feels great satisfaction. Even one had everything that you can find in the world, even one had the best, all the enjoyments that one can think of, like luxurious places, apartments, with gardens, swimming pools, having many different TVs and cars [GL], several TVs to watch all the different stations [GL, RL], except there's only two eyes, however, whatever you can think of, enjoyment, even one has everything, but however, however, life is still so dissatisfied, so unhappy, that one cannot see any meaning to the life. You can't see the purpose of living, because so unhappy can't see the purpose of living, and can't find satisfaction. You could not find peace in the heart, in the heart could not experience. So tried everything, nothing gave satisfaction in the life, nothing gave inner peace, real peace in the heart, the heart which has been empty, the heart which has been something missing all the time. Whatever external success, business, reputation, power, how much one gain, how much there's external

success, but if you look at your own mind, heart, there's no real peace, something missing there all the time. Something is empty, the heart is empty.

What is missing? The something that is always missing is satisfaction. By having external things, even one had all the external success, more of those things one has achieved, more dissatisfied, more unhappy, however, that same place, on the same chair, in the same bed where one used to feel so unhappy, one could not see any use of living because you don't enjoy the life, so one think to commit suicide, so come to the conclusion to commit suicide.

So however, on that same bed, same place, immediately one stops following the desire, immediately if one stop, right there, right that same place, one find happiness right there, right there in the same place, within your mind in that minute that you stop following desire [snaps fingers] you find satisfaction in the life, happiness, one found happiness in the life, right there.

That is what importance of meditation, Dharma practice, renunciation, which means freeing yourself from the dissatisfied mind of desire, from the painful dissatisfied mind of desire. From the three important Dharma practices—renunciation of samsara, emptiness and bodhicitta. This is renunciation of samsara, renunciation of the cause of samsara, renunciation of the cause of the sufferings, life problems. This is freeing oneself, it's not renouncing yourself from happiness, it's not renouncing your happiness, but renouncing the cause of life problems, freeing oneself from the cause of the life problems, dissatisfied mind of desire. The real peace, freeing oneself from the cause of the life problems, you give yourself real peace, real happiness. In other words, by renouncing what is called happiness but which is actually suffering—what is labeled pleasure but in reality it's suffering nature—you renounce that and you actually give to yourself the real happiness which nature is not suffering. The peace, happiness that we experience by cutting off or freeing yourself, the mind being devoid of the painful mind, the dissatisfied mind desire.

This is pure happiness, this inner peace, this pure happiness, this is not labeled on the feeling which nature is suffering, the other one is labeled pleasure, which feeling is, if you analyze only suffering. So there is a difference, the pleasure which is labeled on the feelings that which is compounded by meeting the sense objects, external sense objects, by meeting the external sense objects. When we do not analyze the nature of that feeling. I guess you have been meditating the four mindfulnesses? Right? [GL] The mindfulness of the feeling—there's mindfulness of the body, feeling, the mind—however, you can understand from the mindfulness of the feeling, if you analyze, the feeling that it's compounded by meeting the external sense object, if you analyze we can find that it's only suffering. And there's only suffering nature. It's just because at the moment, until that person or object or place, however, that the feeling that which is compounded by meeting the object a very long time, that sense object, then that, the tired or boring, it's compounded more and more and more, increases more and more. Then with a new one, then when you change the object, with new object, new person, new place, new TV, new car or the new object, then the feeling that is compounded by meeting the object, that is, the tired and the boring feeling, it starts, it is compounded by the action meeting the object, but at first it's unnoticeable, it's so subtle, not noticeable in the beginning, so the longer one continues, days and months, years, the feeling that is compounded by that action of meeting together with that object, being together with that object, every day, then it becomes more boring, more gross, increasing. The feeling of boring becomes more compounded by that action, being with this object, becomes more and more, as longer, more and more one meet this object.

If it's not like this, as there is excitement, the happiness, when one has met this person or when one has met this friend, when one receives the material possession, car or whatever, the excitement should be continued, the excitement, where one believes happiness, the excitement should be continued every day, one should experience as one experiences at the beginning, one should have the experience every day, as month goes, year goes, that excitement should be there every day. Why, then, isn't that excitement—what one believes is happiness—why isn't like that every day, as month, year goes? As the months, years go. It should increase more and more, more happiness, more excitement, it should increase more and more. The longer we are with that object, there should be more and more excitement, more and more happiness. But, why that is not happening? Even it is not happening more, why, the excitement what happens, what one believes and what one experiences, why it did not stay? Why one can't experience as the days go, as the months go, as the years go, even same what one experiences.

Why does it decrease, why does it change, why does it decrease? We can understand from this question, why it decreases, why it changes. The reason why it does not last and that it changes, becomes less and less, is because the feeling, the boring or tired or whatever, this which is compounded by meeting the object, it is subtle, it is there after meeting the object, but it's subtle, so those times when it's not noticeable, when it's not very gross, when it's not noticeable for us, then we call it "pleasure." That feeling we label "pleasant." We ordinary, common people in the world who are not aware, who do not practice meditation, the mindfulness of feeling or this, who don't do meditation, we don't notice the true suffering and the true cause of the sufferings, in order to be free, in order to achieve the cessation of the whole entire suffering and causes. We, who do not meditate, do not understand, so according to our point of view or according to our mind, so, at the beginning pure happiness then later the feeling become problem, when the boring or tired becomes noticeable then that time then, only that time then we see something as problem.

DHARMA IS THE CAUSE OF HAPPINESS

There are ten or twelve differences the worldly happiness and Dharma happiness. I don't remember now, it is mentioned the differences between Dharma happiness and the samsaric pleasure, worldly happiness. There are I think twelve differences. In the Kadampa's teachings that, the mind training, the very beginning mind training, the very beginning mind transformation *Opening the Door of Dharma*, so that talks about the differences between Dharma happiness and worldly happiness, like that.

The Dharma happiness is true. The happiness one experiences by practicing Dharma, by eliminating the cause of the problems, which is one's own mind, that, so even one cannot cease completely now but by applying the meditations that the remedy, meditations which are remedy to the dissatisfied mind desire, like medicine, the meditations which are like medicine for that mind pain, that mind sickness, the dissatisfied mind desire. Such as emptiness and so forth, there are many other remedies, meditation practices, however, the most powerful, there's no difficulties to understand, very easy to understand it, very powerful, very easy to practice, easy to meditate, that, the impermanence and death. So, such as like this, the impermanence and death, especially that the death can happen at any time.

By applying these remedies, these meditations, that one is able to stop the dissatisfied mind desire, one is able to stop, by remembering the impermanence and death, one is able to free oneself from this dissatisfied mind. Suddenly there is enjoyment in the life, because of satisfaction, in the heart there is enjoyment, there's peace. And so, external, so how much wealth there is, so if there's Dharma practice in the life, there is great happiness, there is great freedom, peace. However, whether one has wealth or whether one doesn't have wealth, however, if there's Dharma practice there is happiness and peace.

Similar, whether one has friends, whether one doesn't have friends, whether one has great education, whether one doesn't have great education, whether one has power, whether one doesn't have power, whether one has reputation, whether one doesn't have reputation, whatever happens in the life, if one practices meditation, if one practices Dharma, there's always peace and happiness in the heart. There's always enjoyment in the life.

As it is mentioned in the text, in the same text, this Kadampa teaching, at *The Very Beginning Mind Transformation, Opening the Door of Dharma*, it refers to the sutra that, one who follows the desire, until one follow the desire, there's no satisfaction, one cannot find satisfaction, happiness. The person who follows Dharma wisdom has satisfaction, happiness, a happy life.

How to achieve happiness in the life? How to get happiness, how to find happiness in the life? So, the method is to stop following the dissatisfied mind. How? Through meditation. How one should do that? Through meditation. By applying the meditations, such as the single most powerful one, such as the meditation of impermanence and death, and so forth.

That is Dharma practice. From the three principal of the path to enlightenment, renunciation of samsara, bodhicitta, emptiness, that is freeing oneself from the desire, renunciation of samsara. Freeing oneself from desire that which is the main cause of samsara, so in this way you are freeing yourself from the life problems, the samsaric sufferings.

What is ultimate liberation? What is nirvana, ultimate liberation? That is the cessation of the attachment, the ultimate liberation, which means the cause of the sufferings, cause of the life problems, samsaric sufferings. That is the ultimate happiness, not just only the cessation of attachment but the attachment is the nearest cause of samsara so that is why attachment is expressed. Cessation of all other delusions, anger, ignorance, so forth, all other delusions. So why focus on attachment? When we take refuge to Dharma, it talks about I'm going to take refuge to Dharma, the cessation of attachment, the absolute Dharma, the true cessation of the suffering and then true path, cessation of the suffering, this is absolute Dharma, when you take refuge to Dharma, the absolute Dharma, so by thinking of the cessation of the suffering, then true path, the wisdom directly perceiving emptiness, we rely on, we take refuge in that.

So the cessation of the sufferings, then takes refuge, in the vinaya, according to vinaya, in the refuge prayer it says cessation of attachment, the cause of the sufferings, the nearest cause of samsara. So therefore, so by ceasing the causes of suffering, the attachment, so forth, then one is able to cease completely the whole entire suffering, the problems. So that is the ultimate happiness or liberation. So one achieves that, in other words, in everyday life when we, through meditation, when we free ourselves from the delusions, from dissatisfied mind desire and so forth, when we free ourselves from these things, that we make our mind peaceful in our everyday life, that, by stopping, by cutting the dissatisfied mind, freeing ourselves from that mind, making our mind devoid of or free from that.

Now *this* leads to that ultimate liberation, happiness, complete cessation of all the cause of the sufferings, attachment, ignorance, anger, as well as all of the sufferings. day-to-day life, this Dharma practice, this meditation practice is one of the most important meditation practices. This is because attachment is the cause of dissatisfaction and discontent. Desire, you see, this is obstacle, that is the main obstacle to achieve liberation, to achieve liberation for the self, discontentment and the dissatisfied mind. So by cutting off that, then it becomes path to achieving the ultimate, the sorrowless state.

This peace, this Dharma peace, this Dharma happiness, you can continue and complete, you can develop and complete, you can finish the work, the work achieving happiness. This way of working for Dharma happiness, to achieve Dharma happiness, the real peace, happiness, one can complete it, one can develop it and complete it. When one achieves liberation, when one achieves full enlightenment, the work is finished. With samsaric pleasure, worldly pleasure, there's nothing to develop, more and more happiness to develop. The pleasure that is dependent on the external five sense objects does not last, those samsaric pleasures cannot be developed. However much one continues, one can never find satisfaction; however much one experiences, one never gets satisfaction and can never find satisfaction. That work is endless, working for that is endless.

So there are about twelve things, differences explained. In our life, when our life is in such a state, so depressed, so dissatisfied like this, upset, especially in those cases, when one arrive in such a situation like that, without Dharma, without meditation practice, there's no way how one can find satisfaction or happiness, peace, in the life—there's no way. There's no way to achieve this using external things, no way. This is the way how to achieve happiness in the life is through your own, from within one's own mind, by transforming, mind which becomes cause of suffering, cause of life problems, you transform it into the cause of happiness of life, into the cause of success, you transform your mind into the cause of success, cause of happiness, so, you see, mind which becomes cause of life problems you transform it into the cause of success of life, happiness, peace, so that is Dharma practice.

DEALING WITH A PERSON WHO HARMS YOU

For example, somebody who disrespects you, somebody who abuses you, somebody who hurts you, if you change your concept to that person, if you change your concept how you look at that person, there's no problem. If you change how you look at that person, the problem doesn't exist, you don't have a problem. But if you don't change your concept, how you view, how you look at that person, if you don't change your concept, until you die—the problem may even continue into the next lives—then when you see that person again [GL], in the street or in the car or bus, or in the airplane, in the shopping center or something, when you meet that person again, as soon as you meet that person, you hate that person [GL], so it's possible to continue next lives, if you don't change your concept in this life, you see. So always we see somebody negative, we have this appearance somebody's bad.

If somebody who abuses oneself, somebody who disrespects or provokes, it is said in the *Bodhicharyavatara, The Guide to a Bodhisattva's Way of Life*,

In the past I gave such harm to that person,
Therefore I deserve to receive this harm from the other sentient being.

There's no reason why the other person should receive harm from me, that's okay. In the other life you gave harm to that person, you treated that person in the past like that and that's okay, but you cannot be treated by the person, It's just the selfish mind, because I want happiness, I don't want suffering, so even though it is the same case, other person also wants happiness and does not want suffering, but just that, so, there's no logical reason because of me, I, so should have happiness, not should have problems, should receive harm, only happiness.

In the past I gave such harm to that person, in the same way the person harmed me in this life, so I deserve to receive this harm this life. When one thinks this way, when you think of karma, this has happened because of that cause, there's some reason why this person abused you, why this person hurt you. Even in this life, you never met this person before, even this is very first time, but this person

immediately harmed one's own life. However, there has to be a reason why this is happening, why this particular person is doing this to you, harming you, there has to be a reason. What's happening is the result, so there should be a cause. By thinking of karma, it breaks the concept, you break the concept, the fixed concept, This is bad, this person is enemy, this person is bad—it breaks that concept. So again there is peace, even by thinking of karma, the reason why this is happening, which is the cause, immediately it breaks the anger, the negative thought, thinking that person is bad, harming you.

My karma, my action, persuaded him, so I received this harm. [Shantideva goes on to say by making him harm me] I'm making that sentient being get lost in the hole of the naraks, the hells? Didn't I make the person to get lost in the hole of the hells? That means in the past life I gave harm, so my action, karma, persuaded that sentient being in this life to give harm to me, so this life, this sentient being giving harm to me makes him get lost from the human realm, from the realm of the happy migratory being, then from there you fall down in the hell, the hole where there's fire. The negative karma he created, due to me, is the cause for rebirth in the lower realms. Due to past karma harmed to this person, in this life then harmed oneself, then that make the person, that causes the person to get lost from the realm of the happy migratory being, not able to remain in the realm of the happy migratory being, deva, human beings.

By thinking in this way, that other sentient beings who harm you, criticize, badly treat, abuse or whatever, didn't take care well of oneself, the child-time didn't take care. The explanation is because in the past you harmed them, it only becomes cause of compassion. By thinking in this way, it becomes only cause of rising compassion. Why they are creating negative karma now, by their giving harm to you, they create negative karma, cause of suffering, cause of problems now and in the future, so many lifetimes. So therefore, why they created this negative karma, harmful action, by harming to me, is because I, my karma, my past lifetime karma, so that makes them to do this. That's how those people who harmed us, who hurt us, however, this way it becomes only cause of compassion, rather than, instead of rising anger, it only becomes cause of rising compassion towards them. Because who let them to create negative karma, create the cause of suffering, result which they have to experience is oneself, by oneself. So therefore, this way of thinking it become only reason to rise compassion.

So therefore, you see, again looking at that person as negative, as bad, it is stopped. Rising anger is stopped. By thinking like this, patience is most important quality, most precious, important quality of human mind, most important quality of human being, otherwise human being become same as animal, like tigers, snakes, just only difference is the shape of the body [GL], but mentally is the same. So mentally the same, mentally no differences. There's no special reason to be human being, there's no special quality, as one particular quality of human, quality, especially it's most important, patience, again it's the source of happiness in the life, source of happiness and peace in the life, which brings harmonious success, oneself, for other sentient beings.

It becomes the most important education and it is the path to, even who seek enlightenment. Patience becomes very important path to enlightenment. The more one practices patience, one can actualize bodhicitta easier, quicker, because the more anger there is, more difficult to practice and to actualize, to realize bodhicitta. Anger is one very great obstacle to actualizing bodhicitta. Without bodhicitta one cannot achieve full enlightenment, then one cannot free all the sentient beings from all the suffering and causes and lead them to peerless happiness, full enlightenment. One cannot do this extensive benefit for all sentient beings without bodhicitta. Therefore patience becomes extremely important especially for the benefit of all sentient beings' happiness, for us, for oneself to practice patience becomes so crucial, so important, not only for one's own happiness, for the happiness of every living being.

Normally I myself only follow the self-cherishing thought, the selfish mind, which is the source of all the sufferings, all the problems, but this person is helping me, together to destroy my enemy that which is in my heart, the self-cherishing, the selfish mind, who constantly doesn't give peace and brings only problems, only obstacles to practice Dharma and day-to-day life unhappiness, brings all the unhappiness, even obstacles to have even temporary success and happiness. So this person, what he or she is doing to me, is helping me together to destroy my ego, self-cherishing thought. When one practice patience, then one see that person as unbelievably kind, so precious, unbelievably precious. That person is, by making me to practice patience, letting me to destroy my ego, then causing me to generate bodhicitta, practice the six paramitas, especially the paramita of patience. This person is bringing me to enlightenment, this person is taking me to enlightenment, helping me to become enlightened.

When we think like this, one sees that person is extremely kind, so precious, the most kind, the most precious in your life, this person becomes very important, most precious in your life. This person becomes very important person, because he helps develop the mind, the most important, most practical helper, who gives important help, that is to develop the mind, leading me to achieve enlightenment.

Therefore again the concept that this person is "bad" is changed, the concept looking at that person as bad and appearing that person bad towards oneself, so this concept which creates this appearance, This person is bad, harmful, so this is stopped. So again this is Dharma, otherwise the mind is looking at that person negative, bad, harmful, then angry mind, cause of suffering, cause of problems in life, so now, one believe, so one completely transformed from that, mind from that into this positive attitude, from that one transform the concept into the positive mind looking at that person most precious, kind, positive. This becomes best meditation, very important Dharma practice.

EVERYTHING COMES FROM THE MIND

So the reason why I'm saying that how the suffering, problems of life, because, so the conclusion, the problems of life and happiness come from the mind, from one's own mind, so therefore we have to stop the cause of the problems, we have to stop the problems of life from within the mind. We have to achieve happiness from within one's mind. So those previous ones I mentioned, so those are the reasons of how it happens. So the conclusion is that, the need to practice Dharma, meditation, how it is so crucial, like the patient who has a heart attack and then has to go to emergency hospital or who is injured, anywhere, has to go to emergency hospital, so this meditation practice, Dharma, becomes many millions times much more important than physical treatment such as in the emergency hospital.

Everything comes from the mind so therefore protecting the mind, by Dharma practice, transformation of the mind, protecting the mind by oneself, that becomes the most important, the main solution, that becomes the answer in every problem—to society's problems, to individual person's problems, to the country's problems. Whether it's the question of needing long life, needing a healthy body, a happy mind, healthy body, success, whatever, Dharma practice, meditation, comes from the mind, protecting the mind, which means protecting oneself from the cause of the sufferings, so in this way one is protected from all the sufferings.

This becomes the answer in every situation, this becomes the solution of any problem, especially in relationship problems, even AIDS, cancer, any problem. And we have great freedom this time that we have Buddha nature in our mental continuum. Not only that, on top of that the precious, perfect human rebirth, that which gives all the opportunities to use this Buddha nature, to eliminate all the mistakes of

the mind, to eliminate all the sufferings, to achieve whatever happiness one wishes to achieve, and same thing to cause to all sentient beings, same thing that you can cause to all sentient beings.

Sorry, I talked a long time [GL], which is nothing new [RL, GL].

[Dedications]

Please dedicate the three time merits accumulated by oneself, in past, present and future, and the three times merits accumulated by buddhas and bodhisattvas, by all those holy beings, due to all these three times merits, may the bodhicitta, thought of enlightenment, which is the source of all the happiness, success.

[End of First Discourse]

LECTURE 2: 26 NOVEMBER 1992

THE DISSATISFIED MIND OF DESIRE

One has to eliminate the sufferings from within one's own mind and one has to obtain the happiness from within one's own mind. So, this cannot be done externally, so eliminating the suffering, and the right thoughts from within one's own mind, seeking happiness from within one's own mind, that is only through Dharma, seeking happiness from within one's own mind that is only through Dharma, so that is the point. That is nothing to do with external, that is only through Dharma.

As I mentioned last night, to stop following the negative thoughts, as long as one follow the dissatisfied mind, desire, one can never find satisfaction, one can never find happiness in the life, one can never find peace. The way to find peace in the heart or real happiness in the life, pure happiness in the life, pure happiness in the sense that which is not labeled pleasure on the base, the feeling that which is only in the nature of suffering, as I gave example. Pure happiness in the sense that by freeing yourself from the cause of problems, the attachment, dissatisfied mind, desire, you see, absence of that. So then, absence of those painful minds in the heart, so that gives peace.

By stopping problems, as well as ignorance, anger and so forth, there is happiness in the life, relaxation. So that's why as I usually mention that even one goes for holiday, to the beach, to Bali beach, to an Indonesian beach, wherever in this world, even one goes for holiday, those holiday hotels, even if one lives in those luxury places, hotels, so forth, even the body is trying to relax, but the mind is not really relaxed; there's no real rest for the mind, even physically trying to relax but, even one is trying to have rest from the hard work, but however there's no real rest in the mind, there's no real rest to the mind because these delusions, these disturbing thoughts, particularly the dissatisfied mind, attachment, it constantly, it occupied the mind constantly, it occupied the mind like the Communist Chinese took over Tibet. Desire, attachment, took over one's own mind, overwhelmed the mind, one's own life. Actually in the heart there's no rest, mentally there's no rest, there's no freedom, from this emotional mind, the dissatisfied mind of desire. Then also those other emotional minds, anger and so forth, towards the enemy.

Even if one tries to go to the beach, to a peaceful place, a quiet place, but one's own mind is occupied, one's own mind did not become quiet, being free from dissatisfaction, desire. In the heart there's no

tranquility, rest, one doesn't give freedom to oneself, by following the dissatisfied mind desire, so one doesn't give rest, one doesn't give freedom to oneself, peace. If one examines one's own mind, if one looks at one's own mind, if one watches, in one's own heart, constantly there's something missing there, something empty.

HOW THE MIND LABELS

As I mentioned last night, as long as one does not change one's negative concept, looking at a person, labeling the person bad, by using the reason of the action what that person does to oneself, harm as long as one doesn't transform that negative concept, there's no peace, there's no happiness, there's no harmonious relationship. But if one changes, if one transforms this negative concept into positive attitude, positive thought, then there's a harmonious, peaceful relationship, there's joy to meet the person, one feels happy. When one meets the person there's happiness, there's no negative feeling; one doesn't create negativity, one's own mind doesn't create negative feeling towards the person, only positive.

If the mind doesn't label what this person does to you, that person's action, as harm, there's no appearance that person's action is harmful. In the same way, if one's own mind doesn't label "bad" to that person, so there is no appearance that person is appearing bad, appearing negative towards one's own mind, appearing bad to one's own mind, to oneself. If one's mind did not label bad, there wouldn't be appearance, one wouldn't have the appearance that person appearing bad, negative, then one wouldn't have negative feelings when one meet that person, while one is with that person, one wouldn't have negative feelings, unpleasant feelings.

For example, if somebody has stolen one's own belongings, passport or whatever, something, actually, if somebody has stolen one's own belongings, until somebody introduces you, so if you haven't seen who did the stealing, then even if the person who has stolen things is always with you, that you see every day, but because you haven't labeled, because you haven't created the concept that this person is a thief, the one who has stolen my things, you don't have that appearance that that person is thief, there's no appearance that person is a thief.

But one day somebody introduces you quietly that [GI, RL], secretly or whispering or whatever, anyway, somebody tells you, "Oh, this person is the one who has stolen your passport" or money or your bag or something. When somebody introduces you, the moment that you believe what that person says to you, what that other person labeled, which means the label, the moment you believe in that, you yourself then also may put the label, "This is thief." By following the other person's label, then your own mind puts the label, your own mind also made up the label, imputed it, that person has stolen my things. By following the other person's introduction, your own mind puts the label, then you believe in that. As a result of that, after that, then there's appearance to you, thief, that person is appearing to you like that.

Thus, it is clear that before we make up, before our minds put the label, create this label, relating to that person, and we believe in that, there's no appearance, there's no view of that person, there's no appearance as thief. For example, it happened to me quite a few times that you, I see the person's body but somehow I don't recognize that person. I see the person's body but I cannot recognize that person. Happened not a few times—I think plenty [RL, GI]. I come to recognize that person only when I remember their name, either somebody tells me that person's name or his story, by mentioning the story of the person, the name comes through that. This is a similar case. Before I see the person, I see the person's body. I see the person, but I don't see the person as that related to that name, I don't see the person as that one. For example like this, I see the person but I don't see the person as Jeff Nye, though

that person is Jeff Nye. I see the person but I don't see that person as Jeff Nye. Then when somebody, or I remember through the person's voice or words, slowly, through the shape of the body or [GL] the manner or some part, then slowly that reminds the name, or somebody tells me, then so anyway, so then, or I remember or somebody introduces, so the minute that I learn the name, the minute that my mind made up the label, put the label, only after that, then there's appearance of that person. Then there's appearance of Jeff Nye, only after that then there's appearance of Jeff Nye, Before that, before my mind make up the label, imputed the label, there is no appearance that that person is Jeff Nye, so only *then* there is recognition that that is Jeff Nye.

Usually, there are these experiences, usually you met that person before and you see the person, but you don't have the recognition, That is Jeff Nye, George or Peter or something, that there's no recognition of that, there's no appearance of that, that person. This is an example, it's clear, like this, how that person's action appears as harm, that person appears as bad, appears as a thief, based on the label. Like that, the appearance of the I, appearance of the mind, appearance of the body, the appearance of each of the aggregates—form, feeling, cognition, compounding aggregates, consciousness—the appearance of each of these, the appearance of form, which is object of the sense of the eye, appearance of the sound, which is object of sense of ear, appearance of the smell, to the sense of nose, the appearance of the taste to the sense of tongue, the appearance of the tangible object to the sense of the body—all these came from the mind, just like the appearance of harm. This is clear that it came from one's own mind by labeling, the appearance, so therefore the harm came from one's own mind, so appearance of the bad, the person appearing bad, that too came from one's own mind, as that is the creation of one's own mind, the concept which labels, the concept which imputes. It is the creation of one's own mind, so the "bad" came from one's own mind, the appearance of "thief" came from one's own mind. The thief that one might see with one's own mind, the appearance of thief came from one's own mind. This came from one's own mind, it came from that concept, it came from one's own mind - from which mind? From that concept.

Everything what we see here, including your own self, the person appearing to you, I that is appearing to you, this came from your own concept, which is a creation of your own concept. Which concept? The mind which labels I and believes in that. The aggregates, the body and mind. All these holy objects, the appearance of these holy objects, the holy objects that we see all the time. One explanation is, at the moment we are talking about how things come from the concept, how things came from one's own mind, things that we see, things that you see, these come from your own mind, your own concept, at the moment we're talking about that, the immediate [snaps fingers] creation, the appearance, the moment to moment appearance, day to day life appearance, the moment to moment appearance, that, to our senses, that is created by the present moment to moment concept, how you interpret that object, how you look at that object. How existence, permanent phenomena, impermanent phenomena, all existence—anything that exists fits into these two categories, the nature of the phenomena, one is permanent, one is impermanent, transitory.

EVERYTHING COMES FROM THE MIND

At the moment, the main point is to concentrate or to understand how everything comes from the mind, how everything that you see in your daily life comes from one's own mind, from one's own concept.

Before mentioning the following subject, this way of meditating, how things come from one's own mind, just the thing, friend, enemy, stranger, the sense objects, what we see in our everyday life, the appearance of these things, these objects in our everyday life, appearing to our senses, how they come from our own mind or our concept. Every moment the objects that are appearing to our senses, how they are related to

our every moment's concept, the mind. Another way of saying this is, the object of the senses, how they come from every moment's concept. This becomes very important meditation, how one's own mind is the creator of everything. This way you can see clearly how oneself is the creator of all the things of your universe. One's own mind is the creator of the I, the self, the subject and action and object, the sense objects. This becomes very important.

This is a fundamental meditation or philosophy in the teachings of Buddha. In other words, this became very important, reality, this become very important knowledge, this understanding, this awareness in our everyday life. This recognition become very important knowledge, this fundamental reality how things exist, how things are created. It makes a big differences in the attitude, in the how to live the life. On the basis of this, it makes huge differences to the attitude how to live the life. By understanding this basic philosophy, this basic reality of life, your whole idea of from where happiness and suffering comes is completely switched. It becomes completely different. The recognition of the root from where all the happiness and suffering comes. Nothing relates to external things as the cause of happiness of suffering; everything related to the mind, how the mind creates all happiness and suffering. Seeing external things as the creator is not according to the life experience, not according to the reality of the life.

I'll mention this then we'll have break. As an example, one feels so much that one is abused by parents so then there are many problems. There are many things like this that one believes as problems. One's own mind is filled with so many of these things which are labeled as problems, so many things like this, which one labels as problems. One doesn't feel relaxed. In the mind there's so much unhappiness, as one labels problems, there's many problem. One go to see psychotherapist or hypnotist. Because it is their philosophy, it is how they were taught, the psychotherapist tells you to blame the family. Whoever made up that philosophy, that advice, whoever made up that first time, then somebody began it [GL]. One goes to see psychotherapist and is told to put the blame on the family. They explain blah, blah, blah, like that [GL].

Even if the person did not remember these things that happened in childhood and so forth, how one was treated by the parents and so forth, it didn't bother or one didn't think of it as harm, bothering, forgotten [RL] but then the psychotherapist reminds you [RL, GL]. Even though you didn't have a problem before [GL], the psychotherapist made you to look at it as a problem [GL], to look at how they treated you as a problem, the way they treated you, you to believe that's a problem, you to believe what they did as a problem. So now it became a problem. After seeing the psychotherapist, then now you have this problem [GL]. Then this problem, which you didn't have before [GL], before you had good relation with parents [GL], very peaceful, very harmonious, very kind to each other, so now when you return back to home, your appearance is different, your appearance now is very negative, appearing upset, very depressed and upset to see the parents. Disrespect rises and the relationship is broken, being kind to each other, generous each other, that very peaceful relationship, that very warm feeling, that is broken, it's cut off, now there's disrespect toward mother and father. Now it becomes a huge problem, the parents become your root of suffering.

THE NEED FOR COMPASSION

Even if one introduces the problem, if one gives solution after that, then it's very good. So giving solution is the main purpose; otherwise, there's no use just explaining the problem. So after making clear the problem, then one gives solution then explaining the problem has meaning. Introducing the problem of the person then it has meaning, then it has purpose because you give solution, how one can solve the problem.

I mentioned also in England, there's a contradiction between the meditation practice, so the person become confused. The meditation practice, where there's emphasis to do with compassion, to develop compassion the object, the correct way to achieve happiness in life however for the success and happiness of one's own life and the happiness and success, peace, of other people, other living beings. The fundamental meditation is patience, to calm the mind in everyday life by practicing, by applying those meditation techniques to practice patience, with loving kindness and compassion. This is the very heart, the very essence, the most important meditation among so many different practices. The meditation on compassion, generating compassion towards every living being, who wants happiness, who does not want suffering, this is the fundamental one. Everybody wants happiness and does not want suffering, just exactly like oneself. Everyone has exactly the same wish as oneself and everyone has exactly the same right to eliminate problems and to obtain happiness. Everyone has the same right to achieve this, so in that we are all equal; oneself and all others are equal.

Even concerning world peace, even concerning how much violence there is in the world, how much killing, how many violent wars torturing each other, controlling each other and so forth, one country taking over another country by violence. Whether the world has peace or not depends on compassion. How much peace and happiness there is in the world depends on how much compassion people have, how much compassion the population and the leaders of the country have. The whole thing depends on that.

Even in one family, how much peace and happiness there is, warm feeling each other, kind each other, that depends on how much compassion there is. How much your life can be safe, how much your life can be protected from harm, depends on how much others have compassion for you, how much compassion surrounding people, other beings, those others who are around oneself in everyday life, how much compassion, whether they have compassion for you or not. How much you have peace, happiness, to not receive harm, to receive help depends on how much other beings who are around you in everyday life practice compassion and loving kindness. And how much others' lives are safe and have peace, happiness, not receiving harm from you, but receiving help from you, that depends on how much you have compassion.

So therefore, all, individual person's peace, happiness, the whole world peace, all the living beings happiness and peace dependent on the compassion, so compassion is the most precious, very precious, it is the most important education, the most precious, extremely, the most valuable, the most priceless, the most precious, the most important human quality.

Here we are not even talking about the need of compassion in order to achieve enlightenment, need of compassion in order to cease all the mistakes of the mind, all the suffering and causes, and to achieve, to have completion of all, to have quality of all the realizations, that which is the peerless happiness, the full enlightenment. Only with this attainment that you can do perfect work for all sentient beings, to free them from all the sufferings and causes and lead to the peerless happiness, the full enlightenment. Here we are not even talking about that, just how compassion is so precious, so important because your happiness, your peace and everyone's peace and happiness is dependent on that—family, society, the country, the world, everything. Human beings, even animals, other living beings, everyone's happiness dependent on compassion, have to come from compassion.

Therefore, the meditation on compassion becomes the most important, the heart of the teaching of the Buddha, heart of the meditation practice, the source of all the happiness, success. Therefore now, the

person who got confused before, not knowing which meditation to follow. This cuts through all that. This is the very heart of every meditation practice.

So I suggest that, of course, you can learn all those philosophies, you can learn those ideas in order to get degree, so that you can be recognized as a psychologist or psycho-therapist, so you have recognition in the society. But, when you actually treat the people then you don't need to follow the books, you don't need to follow somebody's philosophy, you just use your own wisdom. When you actually treat the person, you use your own wisdom, your own experience, which is the reality, that which is something that brings more peace, more harmonious relationship, better relationship, a calmer mind. So use those methods to treat people.

Otherwise those ideas become obstacles to developing compassion within yourself towards all living beings. This life's parents become very important, very precious objects, become the first, the person whom you can see easily by seeing how kind they have been to you, giving you a body, giving this precious human body and all the education, all those other things, saved your life, all the things, all the education. Somebody whom you can feel, that you can realize easily, whose kindness you can realize easier, you can recognize easier, can realize easier, and also that and object to practice, to start generating loving kindness and compassion from them, then towards all sentient beings, starting from them towards all the sentient beings.

PROBLEMS ARE LABELED BY THE MIND

Therefore this philosophy becomes an obstacle to develop compassion towards other sentient beings. If one is psychologist or psychotherapist, when one treat, especially one who practices meditation, who has knowledge of Dharma, you have much deeper, you have much more freedom to help others because, why I brought up this subject here, it's related to the point where I started before that all the parents abused to oneself or one thinks somebody gave harm to oneself, it's appearance—this appearance came from one's own mind. Even these are appearing as a problem to you, it's because your concept labeled and believed this is a problem. So, that kind of thing, that kind of expression, how these other people hate you, doesn't love you, so the friend hates you or our most beloved friend suddenly changes his mind and instead of liking you, then full of hatred. However, all these again are the appearance of one's own mind.

That person's one concept, one way of thinking towards to you, then one labeled "loves me"; just one different way of thinking from that then, one opposite way of thinking, that concept then one labels "hatred," "doesn't love me." It's just a different way of thinking. One way of thinking one labels "loves me." One way of thinking labels "hatred", one labels "angry". So like that. So one way of thinking labels "it's good," another way of thinking we label "it's bad." So, like that.

That's the reality, so even seeing somebody that loves you, doesn't love you, even seeing somebody, thinking different way towards to you, thinking towards to you in a different way, so one labeled, one's mind labeled good, loves me and doesn't love me. So then, as one labeled then there's these appearances of the person, loves me and so forth, doesn't love me and so forth.

Including this, all those people who abused, who were badly treated, for example, these are, now the other explanation how they came from the mind, the other long-run explanation how these things came from one's own mind is so all these things that you have appearance somebody loves you, somebody hates you, that the beloved friend today then hates you. All these appearances, other people giving harm

or badly treating—all these things are appearances coming from the imprints. Now this becomes the reason why everything came from our mind, due to our concept, why we have this concept creating suffering, creating problems in our life, interpreting things in the wrong way. Even somebody sincerely from the heart trying to help you but you interpret bad, for you that person's action is appearing as a harm, disturbing or harm, even the person is sincerely trying to help you.

But what is the reason why we have this concept which creates, why we have the impure mind or negative mind that creates problems, which makes the life become a problem? Why? Now there is a reason for that. That is the long-run, all these appearances, these negative thoughts arising, concepts, seeing undesirable objects, undesirable appearances, having unpleasant feeling by meeting them, all these are manifestations of imprints, all these came from the imprint that which was left on our mental continuum—somebody likes, somebody doesn't, somebody hates you, somebody harms you, badly treats you, abuse, so forth. All these things, all these appearances, all these which are undesirable objects came from the negative imprint left on the consciousness by the past negative actions that was motivated by the ignorance, anger, or attachment, those disturbing thoughts.

Like a movie camera takes pictures of various people, places—people who are enjoying or people who are having problems—and you see the image of them when the film is put in the machine and then with electricity. From a negative, having all this together, able to project what is on the negative, printed before, printed there on the film, then is able to project on the TV screen or on the movie screen, able to project. So like this, depending whether it's pleasant or unpleasant, it's dependent on what you have recorded, whether enjoying, something pleasant or unpleasant, what you have recorded, printed on the film. So just like this, it's according to the film, what is there. The same thing like this, in our life, any beautiful, desirable object or person that we see—living beings, form, sound, smell, taste, tangible object, whatever desirable object, whatever desirable appearance we have—all these appearances are manifestations of the imprint, all these are production of the positive imprint left by positive, virtuous actions in the past, done by positive attitude. Anything undesirable appearances—those other people who hate you, badly treat you, abuse, all these things, then ugly—all these appearances are productions of the negative imprint left by the negative actions motivated by the negative attitude.

MIND IS THE CREATOR OF EVERYTHING

According to the reality, according to the actual life experience, according to meditation, according to the teaching of Buddha, there's nobody to blame, there's nobody to blame. Excepting that persuades us of the need to work with one's mind, to do workshop with one's own mind, to transform one's own attitude, the solution is to purify all the negative imprints, that which means all these problems, all these undesirable things, to purify, to cease that which is already created, you purify and then how to do in the future? One solution is to purify, one solution to not experience problems is to purify as perfect as possible, so that is one solution.

And then, the other, as one's own mind is the creator of all the happiness and all the sufferings, so the other solution to not experience problems however to have success, not only temporary success, ultimate success, ultimate happiness, highest, full enlightenment. For that, the solution is to transform one's own mind, to eliminate the cause of the sufferings, to, by transforming the mind into positive, from negative thoughts into positive attitude then one doesn't create cause of the problems again. Then, by actualizing the fundamental path, renunciation of samsara, the freedom, determination, mind living in the determination to, not following the cause of the sufferings, the disturbing thoughts, the karma, that which is the renunciation of samsara. So, by actualizing this, [you can eliminate] ignorance, the concept of true existence, and cease, completely abandon, as well as develop all the qualities. Yeah. [GL, RL]

Sorry, went long. [break in recording]

LECTURE 3: 27 NOVEMBER 1992

THE BASE AND THE LABEL

What I was talking about yesterday, the essence was that in our everyday life in every moment, any object of the senses that appears to us that it came from our mind labeling, by imputing. So there a few of those examples how there is no appearance of the object before our mind labeled. One doesn't have appearance of that object, before our mind labels.

For example this clock: by the reason, due to the reason having seen the base, having seen this base which is, this base which tells time, this base which has numbers and which tells time, which does that function. By seeing this particular base, then first by seeing this particular base which tells time, then one's own mind makes up the label—clock. So then after that there is the appearance of clock. So if one does not label, if there is no mind which labels clock, there is no clock. There is no appearance of clock, there is no clock.

So now the same thing, the appearance of the base which tells time, which has numbers which tells time, the base is also, the reason that we have in our mind before we, the reason that makes our mind to decide the particular label, clock, the reason that makes our mind to decide this particular label, clock, that which is the base, having seen the base which does that function, telling the time. So even the base also, that also one's own view, appearance, so that appearance also happened by depending on the mind which labels.

So without the mind labeling the base, the numbers, the group of pieces, numbers, and the whole thing, the group of the parts of this and parts of this, all the parts of the machine and the numbers, everything, the parts of the clock. So without the mind which labels the base there is no appearance of base. Without the mind labeling base, there is no base.

The group of the parts of the clock, then now, first to understand without the mind labeling the clock, there is no clock. Without the mind labeling the base there is no base. Without the mind labeling the parts, each part, whatever their name is, what it is they are called; so without the mind which is labeling all these parts, there are not all these parts.

So starting from the clock down to the atoms of this clock, everything, completely the whole thing down to atoms—what they are in the reality, by analyzing like this and they are simply what is merely labeled by the mind. The whole thing what they are, by analyzing like this and they are simply what is merely labeled by the mind. If the mind does not label clock, then there is no clock, there is no appearance of clock, there is no clock. So like that, down to the atoms. So you go like this. You examine the base like this, then every part, down to the atoms. Even the atoms, it is the mind which labels atoms, there is no appearance of atoms, there is no atoms.

So now, starting from the clock down to atoms, the whole thing is not, in the reality the whole thing is what they are is simply what is merely labeled by the mind. So therefore, starting from the clock down to the atoms, particles of the atoms, the whole thing is completely empty of existing from its own side. So starting from the clock down to the atoms, the particles of the atoms, nothing, including even those,

nothing of this, nothing the slightest of this phenomenon, nothing exists from its own side. This phenomenon, clock, nothing of this phenomena, including the particles of atom, has true existence, has any inherent existence. So that is the reality of what it is. That is the reality if you analyze the phenomena, how they exist, what they are.

So this is what it is, this is how it is. But why, even though this is a fact, this is logical and this is a fact, but why, starting from the clock down to the particles of the atom, why doesn't it appear to us in that way. Why doesn't appear to us according to the reality, that which is merely labeled by the mind? Why it doesn't appear to us that way. Why it appears something completely existing from its own side, why it is appearing existing permanent, existing alone without depending on the parts, without depending on the causes and conditions, existing with its own freedom.

I think sometimes translated as self-entity. However, the meaning is without depending on cause and conditions, that it is existing with its own freedom, by its own power, by its own power trip [RL, GL]. So instead of mind doing the power trip, appearing the power trip is coming from the object's side. However, completely existing without depending on the mind, which means the imprint left on the consciousness, without depending on that imprint, actualizing, manifesting the object; then existing, appearing, and this clock, the whole thing, existing that, it is completely existing from its own side without depending on the undefective mind labeling, appearing to that and labeling.

And then, that this clock has existence from its own side, that this clock, even just, even more subtle, even much more subtle, subtle hallucination. Besides all those other gross hallucinations piled up, besides all those gross hallucinations of the clock and the particles of the atoms, how they appear to us with all those gross hallucinations, appearing to us in the wrong way, appearing in an hallucination, those gross, gross hallucinations. Then the extremely subtle hallucination, then that there is something from its own side, that something exists from its own side. The clock has something that it exists from its own side, not just merely labeled by the mind but there is something from its own side. There is something exists also from its own side. There is something subtle thing there. You can't accept completely that it exists being merely labeled by the mind, that you totally can't accept this, can't understand this, unable to realize, can't understand this that one believes, appears and believes that there is something from its own side, from the clock down to the particles of the atom, everything does or has to exist from its own side. So according to the appearance that one believes, one has the concept, one believes like this.

So however all these are hallucinations, down to this subtle hallucination, what is called the subtle refuting object, that refuting object according to from the four schools, the last one, the fourth one, Madhyamaka, which has two, the Svatantrika and Prasangika, so the refuting object according to Prasangika, that is the subtle refuting object. In other words, subtle hallucination. Even the many other schools have their own point of view of hallucination and refuting object and their own point of view of emptiness, by realizing their own point of view of refuting object or hallucination, recognizing it is hallucination is hallucination and realizing that it is empty. But however in the reality emptiness is one, just only one. How many schools talk about emptiness, how different presentation on emptiness, in the reality there is not many emptiness's. There is just one. So there is no different root of samsara, there is just the one root of samsara in the reality.

So like this, there's belief in all these different levels of hallucination; first of all the very gross, like appearing permanent and so forth, those three things, then more and more subtle. The last one is Prasangika's view, the refuting object, there should be some existence, the clock, even though it's labeled by the mind but there should be something from its own side. The clock exists from the clock. So as the

clock appears existing from its own side then one believes. So as one cannot accept or cannot figure it out that this clock is empty of existing from its own side and it exists and is dependent arising. And it is existing. How? By depending it exists. Not that it exists from its own side. So it doesn't exist from its own side. It is empty. So it's empty of existing from its own side. But it doesn't mean that it does not exist. It exists. But how? By depending on the base and depending on the concept or how the mind, concept or the mind which labels.

So depending on these things, base and the mind which labels, then that is how the clock exists. So clock exists, but not from its own side but by depending on, subtle, it exists by depending on the mind merely labeling, that which is subtle dependent arising. The dependent arising according to the Prasangika school.

So the person who cannot realize or who cannot accept the clock is unified of emptiness, existing from its own side, and empty of existing from its own side and that it exists by depending on base and thought which labels and label. So however the mind merely imputing. So who cannot accept or realize that this clock is empty of existing from its own side. While it is empty of existing from its own side, it is a dependent arising, it is existing as a dependent arising. While it is dependent arising existing, it is empty. While it is existing, which meaning is dependent arising, not from its own side but dependent arising, depending on the mind merely imputing, that it is existing by depending on the mind merely imputing. So unified of emptiness and dependent arising.

So who finds confusion, that if one accepts that this clock exists, then if one accepts that this clock is empty of existing from its own side then for that person's view it becomes, for that person's view, the person thinks that if it doesn't exist from its own side then it becomes non-existent; it becomes nihilism. If the person accepts that the clock exists, then it should exist from its own side. If it exists then it should exist, there should be something from its own side. Not possible, how can things exist being merely imputed by the mind. For that person when they come to accept this, then could not accept, could not understand or could not accept the subtle dependent arising. So when they come to accept this then for that person's view becomes nihilism.

SUBTLE DEPENDENT ARISING

If the clock exists, when they accept that it exists, dependent arising, then if it exists then it should have inherent existence, there should be something from its own side.

Unable to unify the one object, the clock, unable to unify emptiness and dependent arising, this subtle dependent arising [is described by] the Prasangika Madhyamaka School. From the four schools, the fourth one, Madhyamaka school [has two subschools] and the second one, the Prasangika school; according to that school, the subtle dependent arising.

So similar with the I, just like the clock with the I, cannot accept or unable to see the I, which is empty of existing from its own side, and also it exists by depending on. So even if one accepts that the I is labeled by the mind, that I exists being labeled by the mind, but not merely labeled by the mind, because there should be something from its own side, that the I exists from its own side, even though the I exists being labeled by the mind. So this is what the Madhyamaka school, the first one, Svatantrika, so what this school's philosophy or view, their view, their philosophy of the ultimate truth of emptiness of the self, of the I, according to Svatantrika school is that the I exists completely from its own side, that without depending on the undefective mind labeling, the valid mind. So this is the refuting object and this is a hallucination. This doesn't exist. This is empty because I exists being labeled by the mind, by the valid

mind. But it is not *merely* labeled by the mind because I exists from its own side. There should be something, the way the I exists, not just merely labeled by the mind, but there should be something from its own side.

So there is a subtle thing left, there is something additional in regards the way the I exists. There is something not merely labeled by the mind, something more than that, something extra than that. The I is more than what is merely labeled by the mind, something extra, something more than that.

That view, how the I can be merely labeled by the mind, something that the I is more than that. So that what is left over, that appearance what is left over, that additional thing, the object is not just merely labeled by the mind, but there is something a little more than that, the way the I exists.

When we let our mind believe in that appearance that it is true, that the I is not just merely labeled by the mind; there is something more than that, existing from its own side. What is that, existing from its own side? So that little, that something additional, something more than what is merely labeled by the mind, so when we let our mind believe in that appearance, appearance of the I, that it is true, then at that time we are creating the ignorance, at that time we are creating the root of samsara. The root of samara is one in the reality; it is not many, it is one, the very root of samsara, the whole delusion, karma, the whole entire suffering of samsara.

When we let our mind believe in that, that is the root of the samsara according to the Prasangika school view. However, many different schools talk about different views, from their point of view, root of samsara, root of suffering, however this is the reality, the Prasangika school view. This is the reality. In the reality there is one root of samsara. Therefore, with emptiness you can cut the root of suffering, the very root of the whole entire suffering, samsara. There are so many wrong views which are the cause of samsara but there is this particular one, specific one which is the root of the whole twelve links.

For example, even though there are many causes of samsara, the very root of the samsara, this present samsara, these human aggregates, the very root of all these sufferings is this particular specific one, this particular wrong concept, this concept that the I. Even though the way the I exists is being merely labeled by the mind, nothing more than that, not the slightest more than that in the reality. But appearing to us, if you analyze the subtle, if you analyze it, in our view when we look at the I we have all the wrong views, all the wrong views the four schools describe, all the refuting objects, all these are piled up, as I related, mentioned with the clock, appearing permanent, all this, existing alone and with its own freedom or power, all the four schools their refuting object, all the wrong views, hallucination. So when we analyze our levels of hallucinations, all these refuting objects, hallucinations, the four schools described which we have now, that which appears to us related to the I, related to the self.

So there are all these hallucinations, gross and subtle, from above the I, all these things appearing from above the merely labeled I. The reason, base, the aggregates, the base, is existing, because of that reason mind labeled that self, I. It's probably better not to use the word "on" because if you use the word "on" you might believe that the I exists on the aggregates, which is wrong, which is totally wrong. So it's better to put it this way: mind, if the I is on the aggregates then it means the I should be able to be found, then it becomes the self, the I, becomes findable on the aggregates. Then if it is able to be found on the aggregates, on the base, then that means it becomes truly existent. So that means the I is truly existent. So if you use the word "on" you might give a wrong idea. This is my own guess. My own speculation. Might give wrong idea that it is existing on the aggregates.

So reason, this base, aggregates are existing, mind labeled the I. So that's it. [RL, GL] Nothing more than that, nothing slightest more than that.

So from above this merely labeled I, then all these hallucinations are appearing to us, all these refuting objects that the different schools their point of view, their refuting object, those hallucinations appears to us.

Now the emptiness, the conclusion of this topic is that emptiness that you have to realize, the particular emptiness which can cut, the only emptiness which can cut this one particular wrong concept, becomes the root of samsara, the whole delusion, karma, attachment, ignorance, anger so forth, then all the whole entire sufferings of samsara. For example, relating to human beings, all the problems of human beings. That is only this, the I is appearing to one's own mind something more than, even though it is labeled by the mind, but not merely labeled by the mind. It is something more than merely labeled by the mind. The I is something more than what is merely labeled by the mind. You see, something more than that, which means only that it exists from its own side; there is something from its own side, inherent existence.

So this appearance of the I is something more than what is merely labeled by my mind. So this something is a very subtle thing that existing from its own side.

So now, realizing that this is empty, as it is empty, realizing this is empty, as it is empty in the reality, which has been empty from the beginning, which has been empty, that this I has been empty, in the reality doesn't exist at all more than what is merely labeled by the mind from the beginning; that it doesn't exist, that it doesn't have inherent existence, that it doesn't exist from the beginning, from its own side.

Realizing that this I, self, what appears to oneself, something more than merely labeled by the mind, so realizing that it is empty, completely empty, as it is empty in the reality, then so only this is the right view, only the wisdom realizing this emptiness of Prasangika view, only this can cut the root of samsara, the root of the whole entire suffering, the very root of the whole entire suffering, *only* by this wisdom.

Therefore, what I am saying, even though there are so many explanations of emptiness, different for each of these four major schools of the Buddhist philosophy, which happened in former times—even they have different presentations of emptiness. However, the person who has accumulated a lot of merit from this life and past lives, who has left so much positive, who has left much imprint in the past, the teachings on emptiness, who has very strong, who has perfect conditions, all the causes, merit, extensive merit, whose obscurations become thinner, their negative karmas, the obstacles to realizing emptiness become thinner by doing practice of purification.

GURU DEVOTION AND DEPENDENT ARISING

A person who is very fortunate, who has accumulated a lot of merit, a lot of imprints left from past times, then by having met a guru, through guru devotion, another condition to have realization, another condition to actualize wisdom realizing emptiness, the unmistakable, the right view of emptiness. Another important condition is the strong guru devotion, that in the mind of oneself, practitioner oneself, which causes to receive blessings, like putting water in the garden or on the field. After you have planted the seed in the ground, then with all the minerals, soils together, then you pour water. So then it causes to grow, the seed to function, to produce the stem. Through strong guru devotion, makes to receive blessings of the guru, then that makes it possible to have realization such as the wisdom realizing emptiness. Then even the presentations are different, how one is presented according to the school,

according to the lama, according to one's own guru. So when there are all the causes and conditions in your mind, everything is put together, all these things, then exactly as the seed that is planted in the ground, is sown in the ground, then when everything is together, water, everything, then the seed becomes ready to produce its stem, the crops. That person, that practitioner is able to actualize, is able to realize emptiness.

Then, by realizing emptiness, by developing this wisdom one is then able to eliminate the root of the whole entire suffering, the concept of, the ignorance, the concept of true existence. Then even the seed, the imprint left by this, also all the other disturbing thoughts, karma is motivated by this, caused by this, the very root, the ignorance, the concept of true existence. So able to cease. One is able to cease. So only then one can cease the whole entire suffering of samsara, able to make, then by removing the seed, then able to make impossible to experience again the suffering of samsara, the continuously reincarnating in samsara and experiencing sufferings. So one is able to make it impossible to experience it again. So like that.

I didn't mean to come to this explanation this morning but [RL, GL], meant to just make clear what I explained yesterday, just two or three points, but I think anyway it doesn't matter. [RL, GL] So I think people pray, okay. [break]

SEARCHING FOR THE I

In case somebody who is not familiar with the subject that I just spoke about before, that I was not saying that the I, the self, the I, doesn't exist. What I was trying to explain is that the way the I exists is being merely labeled by the mind. I exists, this self exists but how it exists is being merely labeled by the mind. Therefore the I which appears to us as real one, in the sense existing from its own side. The real one in the sense, if it is expressed, if it is explained, if it is introduced, according to our experience, the ordinary term is a real I, when this I which appears to us real one, even in the times that we are not upset or not excited, not frightened, even the times when one doesn't have these life situations, there is I appearing to us real one. But when we meet those situations then that I which appears real one, that becomes more clear, more obvious. When you get angry, when somebody provokes you, somebody blames you or you have a game, success, when one has excitement, due to having some success, so those times that I which is appearing as real one becomes very clear, strong, then that is called emotional I. So actually the emotional I is, in that sense, the emotional I is always there, that the I appearing as real one. Since one has always this appearance, there is always the emotional I there but it is not so obvious or not so strong, clear as it appears in those particular life situations.

What I am saying is that I is empty, doesn't exist, means that the real I, that emotional I, that truly existent I, that doesn't exist, because if you search it cannot be found. The reason is, if you search for that emotional I, or that real I, if you search it cannot be found anywhere. It cannot be found from the tip of the hairs down to the toes; these aggregates, association of the body and mind, from the tip of hairs down to the toes, anywhere, it cannot be found. Nowhere this emotional I, this real I, this truly existent I; if you searched, if one search it cannot be found anywhere. And when we are not aware the reality of the I, when we are not aware, when we do not analyze, it looks like there is a real I, truly existent, inherently existent I, that it can be found. If one looked for it, that it can be found, but if one starts to search, if one starts to analyze, it suddenly becomes unclear, it suddenly doesn't exist there, it suddenly, that doesn't exist, suddenly what experience comes is that it doesn't exist there.

When you start to analyze, when you start to search, if it really existed, it should become more and more clear. The existence of that emotional I, the real I or the truly existent I, it should become more and

more clear if it is there. It is not, the particular location of the aggregates, the body, in a particular location, a place, that one feels that there this is I, that there is I there. So as soon as you start to analyze it's not there. So that proves it. This emotional I, that real I, or that truly existent I cannot be found anywhere on this association of body and mind, the aggregates, the association of the body and the mind.

Neither on this, nor outside of this, separately from this, nowhere can it be found. So therefore it doesn't exist. And also the other reason is, that this I, what it is, is simply what is merely labeled by the mind. So therefore I doesn't exist from its own side or the I doesn't have true existence. There is no true existence on the I, which means there is no true existence on the merely labeled I, "on the I" means I which exists. So therefore, on the merely labeled I, there is no true existence on the merely labeled I. So like that.

To go back, the conclusion is that every day, every moment when the objects appear to us, that how they came from one's own mind. All these objects, all these appearances, if our mind does not label, then there is no appearance of such and such, the objects of the senses, including the subject and object, there are no appearances. If one does not label, if one's own mind does not label subject, there is no appearance of the subject. If one does not label object there is no appearance of object. So like that.

EVERYTHING COMES FROM THE MIND

Therefore, that in our everyday life, every hour, every moment, all the appearances, all the sense objects, including the mind, the subject, I, so everything came from one's own mind. That is one thing.

The second thing, the explanation is that, as I used the example that whatever you see in this TV screen or movie screen, beautiful objects or the people enjoying or people fighting, suffering, the desirable and undesirable things that you see, all those things are a projection. The various figures, people and people's lives, various lives and various places, what is recorded on the negative roll, on the negative, the film. So like that, so what is there, then it's projected there, it's appeared there. So we see that. Similar now, our consciousness, which has continued from beginningless rebirth, from past life to this life, the consciousness which is continuation of, from beginningless rebirth, from beginningless mind, which is a continuation from the past life, that past life consciousness. This consciousness, which is a continuation of the consciousness just before it took place on the fertilized egg in the mother's womb, in one's own mother's womb. So this present consciousness is the continuation of that consciousness just before it took place, existing just before taking place on the fertilized egg.

The consciousness is like negative roll. Today from this morning until, today, twenty-four hours, any appearance that we have today during these twenty-four hours, any desirable object, undesirable object, indifferent object, whatever we see, whatever appears to us, people, how we see the people and then place, the material objects. All these appearances, all these objects, including the concept, the negative concept which makes the object negative, including the negative concept which makes the object to appear negative, bad, the object, other people, to appear bad, their actions to appear as a harm, as bad, however including the concept, so the whole thing, the mind and the concept and the object, the whole thing, manifestations, the whole thing came from the imprint left on the consciousness by karma, motivated by karma, action, motivated by the root ignorance, concept of true existence, this wrong concept, ignorance the wrong concept, the concept of true existence, the concept of the truly existent I.

This day of twenty-four hours, any desirable object, any desirable appearance that they have—form, sound, smell and so forth—all came from the, is a production of the positive imprint left by the virtuous actions, the good karma, which means your own mind, the positive intention. Then, any undesirable appearances that we see today is a production of the negative imprint left on the consciousness by the

negative intention, the negative karma, nonvirtuous action. So these karmas, so mostly these karmas, no question about negative karma, even the positive karma, so mostly it is motivated by the ignorance, the concept of true existence. Anyway, there are some details but no need to mention now. So it's like this. So both of these karmas are motivated by the ignorance, that, yeah, like this.

The cause of ignorance, on the basis of ignorance, the concept of true existence, then other ignorance, there are different types of ignorance, ignorance not knowing Dharma, not knowing what is cause of happiness, what is the cause of suffering, not knowing karma, then anger, attachment and so forth, those disturbing thoughts rise then they motivate karma.

So our twenty-four hours all the appearances, including our mind, senses, all came from the imprint left on the consciousness. So it's like everything that you see on the movie screen, TV screen, came from that film. So like this, all these things came from, bad and good, desirable and undesirable, all the appearances today came from one's own consciousness, so came from one's own mind. So besides that, it came from the karma, everything came from the karma, the intention, one's own intention. So that is one's own mind. So everything came from the karma, all the appearances today, everything came from one's own karma.

Then, also came from, then root, then also came from, karma is motivated by the ignorance, so all these also came from the ignorance. So again the ignorance is one's own mind. So like this, everything came from one's own mind.

For example, one person, this person whom one like so much, most beloved person, unable to separate, so painful to separate from them, from that person, but one day suddenly this person whom you used to feel so painful to separate from, that you think impossible to get upset, to separate from this person— one day suddenly you see this person as a completely different object, becomes the object of hatred. Suddenly you have a different appearance. One day very ugly [GL, RL], undesirable, suddenly one day the appearance changes. The person it is not particularly that one likes so much, or attached so much, the person not like that. But suddenly, or even the person could be whom we hate so much, particular person whom we hate so much, very ugly or undesirable. But one day your view of that person changed. Suddenly one day, even it wasn't object to be fantastic, but one day you have a different appearance, that even if one does not see before as beautiful, but now today one is beautiful. If one sees as ugly before but now today one sees as beautiful and becomes object of strong attachment. So today there is a different appearance and then becomes a very strong object of attachment.

All these appearances, the different imprints manifested or actualized, ripened, different imprint ripened, imprint left on the consciousness by past karma. So in other words, we create, there is no object existing from its own side. There is no object there, anger and attachment, there is no object there existing from outside, existing from its own side, there's no object there. It is only produced, projected or produced, by one's own mind. So one creates one's own world, or one's own view, one's own world appearances, then one hates. Then we create all these appearances, then we hate to one appearance, then our mind attached, clinging to one appearances. And so it is like that. The appearance also we create and also mind, first we create, our mind creates this, then get angry at it as it exists, as it came from outside, as it exists from its own side. Same thing with our object of attachment. So like that.

So from birth until death, it's like that, the whole appearance of life, the whole life, the appearance and including the perceiver, the mind, the whole thing came from one's own mind. So, the same thing, from beginningless rebirth up to enlightenment, the whole appearance came from one's own mind.

So now the pure appearance, due to pure mind, then there is pure appearance. Due to impure mind there are impure appearances. As there is more negative karma, as there is more negative imprint, then what we see in our daily lives more, what we see, appearance what we have, most of our appearances are undesirable. So that's how, so the life has more problems, so there's appearance that the life has more problems and less success. So like that. So it's just like a dream. Whatever appearance you have in the dream, it all came from the mind, the hallucinated mind. All those appearances one experiences doing the drugs, while the mind is affected by the drugs, the LSD and so forth, so all those appearances that one has during that time came from that hallucinated mind, affected by drugs. So like that.

This is a very important thing, as I mentioned yesterday, I'll repeat it again, but this is the heart explanation about karma, how the karma is experienced out, how the karma is working, how one experiences it, how we experience karma.

Anybody who abused oneself or badly treated or criticized or whatever, however everything came from one's own mind, as I explained before, then particularly the karma, one's own intention. So if it's a good thing, then came from positive intention; if it is a bad one, if it is undesirable, then it came from negative intention, negative karma. So therefore there's nothing to blame, there is nothing to point out as the cause of the problems, the cause of one's own life's problems, there is nothing to point out except one's own mind, the ignorance, the disturbing thoughts. So the cause, the disturbing thoughts and karma.

So therefore now, this became also, this meditation, this way of thinking, this meditation became also excellent technique, this meditation technique to practice patience. By thinking this way, one never finds reason to get angry, there is no reason to get angry towards other sentient beings.

So by seeing, experiencing happiness in the life, having success, enjoyment, so by knowing this came from one's own mind, karma, then use this to inspire oneself to accumulate more, to continuously accumulate good karma. Then the sufferings, the problems, by recognizing that they came from one's own mind, the negative karma, then you use it to inspire the mind, to purify the past negative karmas and to stop creating negative karma again, which leaves imprint again and again, negative imprint on the mind, which makes to experience the same problem again. So like that.

So can stop here.

[Dedication prayer, short mandala etc]

Due to all the past, present, future merits accumulated by oneself, by Buddhas, bodhisattvas, due to all these merits, may the bodhicitta, thought of enlightenment, which is source of all the happiness and success for oneself, for all sentient beings, may it be generated within one's own mind, in the mind of all sentient beings; those who have, may it be developed.

Due to all the past, present, future merits accumulated by oneself, by Buddhas, bodhisattvas, due to all these merits, that which are merely labeled by the mind, may the I, who is merely labeled by the mind...

LECTURE 4: 28 NOVEMBER 1992 AM

EMPTINESS

I think today no more, no more talks on appearances, [RL, GL] no more merely label, no more mind labeling on the appearances, (RL) or emptiness.

I think this point, [RL] before we get involved talking in specific story of karma, you know, the result of good karma or the result of negative karma; before we get involved talking specific result, stories, this way it makes very clear about karma. When you know everything came from the mind, the essence becomes very clear in the mind. Then also, this meditation is very good, this way of meditating that how all objects appearance that, you know, happened as result after one, you see, after one's mind imputed, you know, made up the label. So this become very important, this becomes very effective meditation on emptiness.

That, because you can see very clear that it is related to the mind, that it comes from the mind; that there is nothing there, you see, that there is nothing there. In the reality, even when we are not aware or when we do not analyze in our daily life, when we do not analyze, or when we are not aware with things—I, and action, object, so forth, it looks like there is a thing there, there is I on the aggregates, there is I, self, on the aggregates; there is a table on the base of table; there is a pillar on the base of pillar; there is a mother on that body; there is a father on that body; there is a flower on this base.

This is quite a subtle point, that this way of analyzing, that, it is very important point, *very* important point to discover, a very important point. Then we really know, then we really get an idea even before we realize emptiness, there is some idea what emptiness means and what is empty? The flower is empty of what? I is empty of what? The pillar is empty of what? Empty of what, or empty by what. However, there is something there, there is I on the aggregates. There is a table on the base of table. There, like, there is a ten dollar on the base of that paper, which has all those designs, there is a ten dollar on that. So everywhere we look, there is this thing there on that base, or another way of putting it, similar meaning but another way of putting it, that something real, there is something there real existing from its own side.

If you analyze, it is not there, if you analyze, *this* is not there. The flower, I exist in this room. I am here in this room, the flower is in this room, the table, there is a table in this room, there is a pillar in this room. But there is no pillar on that base, there is no table on this base, there is no flower on the base of the flower, there is no I, self, on this base, the association of body and mind. If you look for, you cannot find.

That's one thing, but the main thing is not that. That's one thing, but that helps very much; but that's not the main thing, the main thing is that I which appear real one.

The difference is that anyway, I mention now, I didn't mean to talk about emptiness. (RL, GL) But again it came back, just without choice, without control anyway (RL). That, the difference is this, that, this might be useful, you have to know the differences. That, it is same, the merely labeled I if look for cannot find on this base, on this base, from the tip of the hair down to the toes, anywhere, cannot be found. That, even the merely labeled I cannot be found. That is the same, on every object, even the merely labeled one cannot be found on that base. If you look for, if you search on that base cannot be found—that is the same.

THE TRULY-EXISTING I

Also you see, now, the I that which appears to us not merely labeled, existing from its own side, that independent or real one existing from its own side. If you search on this, if you search here, where it is, whether it is really there as we feel, in our chest, not in belly, not in head, between the neck and the belly, between that inside. If you analyze, if you check whether it is really there, cannot be found, this real I

which we normally believe, which we have been believing so far day and night, constantly, from the birth time, even before that, so if you look for it cannot be found there. If we search, if we analyze, whether it really exist there, whether it is really there, that place, where we think, in that particular location, inside the chest, between this, down below the neck and above the belly, inside, where we normally point, I, like that. That when somebody accuses you, or “Are you telling me?” Like that, or, “Are you calling me?” (GL) or something, or somebody gives you very heavy responsibility, then or, [RL] , or “Do I have to do that?” [RL] “Do I have to do?” so you point, you point here, do I, do I, do I, do I have to, [RL], “Do I really have to do that?” That shows mind is become tired.

In our daily life, ourselves and other people when they normally, itself become commentary, that the normal, usual gesture itself, normal in our daily life, that gesture, that behavior or that, you know, where you point out your finger, hands at your chest or that, somewhere around the heart, the middle, however itself becomes, even the person is not aware, but itself become commentary or the explanation, which signifies you see that, for us sentient beings not having realized that the I is empty, or not seeing the I as illusory, as illusion, not illusion, but as illusion. There is differences, there’s big differences in that.

So, pointing the finger there becomes symbolic or itself become explanation, pointing to the real I, the truly existent I, in the sense truly existent I, independent I, that which is not there, that which is completely empty there, but the I which, the merely labeled I appeared as real one existing from its own side. Independent, as if it is there, as if it is inside in the chest. That is either on or in particular, on this aggregates or in this body. Otherwise there is no reason to point particularly here, there is no reason, you can point anywhere, you know, when somebody calls you, or when somebody accuses you (GL), you can point to your nose, [RL], you can point to the toes, [RL] so there must be some reason why, normally in our behavior, there is a reason, so reason is normally like that.

When we do not analyze, when we are not aware, looks like there is, looks like, there is I inside, there is a real I, in the sense existing from its own side. But when we analyze, when we analyze, cannot see, cannot find there, when we search, you know, cannot find there, we cannot there, we cannot find there where we used to believe it is there.

What was I going to tell you before is that, the merely labeled I, that itself cannot be found, the merely labeled I cannot be found anywhere from the tip of the hair down to the toes, anywhere cannot be found, anywhere on this base, the aggregates. But this I, this self, not the real I, not real in the sense, inherently existent, not that I, not that particular I, added with truly existence, not that one. The I, which means merely labeled I, the general I, I which means the merely labeled I, which means I that exists. Even it cannot be found on this aggregates, but it can be found in this hall during this hour, the I, you see, the self, the I can be found in this hall. It is not on this aggregates, but it is in this room, it is in this hall, the I, the self.

And what is that? And what is that? The aggregates are not the I, I is not the aggregates. Aggregates are not the I, I is not aggregates. If I make it short, the association of the body and the mind, this is not the I, I is not the association of the body and the mind. You see, these aggregates are not the I, this association of body and mind is not the I, I is not the association of body and mind, these aggregates.

The self, the I, which usually means the merely labeled I, the self, the I which experience happiness, which creates cause of happiness, which creates the cause of suffering, which experience suffering, this I, this I can be found, this I can be found in this hall, cannot be found on this base, but can be found in this hall. What is the reason that the self, the I, is in this hall? It is not on this base, aggregates, but it is in

this hall during this hour, that is before the lunch, [RL], except if there's a pipi break (GL), if there is no pipi break, then the I is always here before lunch, [RL]. What is the reason that the I is here in this hall? There is no other reason at all, except only the reason is the base, the aggregates, is here, is here in this hall, now. There is no other reason at all why the self, why the self, the I is listening, teaching, talking, writing, making notes, that is in this hall now, even though it is not on this base, aggregates. The reason that, there is no other reason at all except only the aggregates, the base, is now in this hall, that's all. There is no other reason than that, that why there's the self, the I, in this hall.

Now you can see clearly! [GL, RL] You can now get clear idea. So, then, what it is? It is nothing other than, except only what is merely labeled by the mind. So that's what it is. So this point is very important to understand, to meditate. That is the very essential, very essential, very essential, the very essential, recognition, the very essential recognition of the nature of the phenomena, how the phenomenon, I, exist, what it is.

So if we get clear idea of this, then same thing, every single phenomenon, every single particular existence, you can analyze, you can see in similar way, you can see in same reality.

What I am talking here is not saying the I does not exist. The I exists. But how the I exists, that's what I am talking about. Those who are not familiar with this subject, that I am not talking about that the I does not exist. The I exist, but how it exists, what it is? The I, the self, when we really analyze, it is never the I that all the time appears to us, the way it appears to us all the time, the way we apprehend, believe all the time; it is never that. It's not that at all.

It is completely, the reality is something else completely than what, from birth time, you know, from birth time in mother's womb, from birth time, from beginningless rebirth, the way how the I, the self, have been appearing to us, and how our mind have been apprehending, believing. The way it exists, and what it is, is completely opposite, not the way normally it appears to us and how we believe. So now you can see, what the I is, is extremely subtle. It's never the way we have been believing, apprehending in our everyday life, something very gross, something very real or concrete or real, something is there or existing from its own side. It is never that. So, the reality of the I, what the self, I, is, it's extremely subtle, extremely subtle, what it is. It is not that it doesn't exist. It is not that it doesn't exist. It exists, but it is *like* it does not exist. It is not that it does not exist, but it is *like* that. That is the reality. That's how the I is and how the I exist.

THE DIFFERENCE BETWEEN THE BASE AND THE LABEL

The I is in this hall now because the base, the aggregates is now in this hall, the association of body and mind is in this hall now. We check the difference between the truly, the real I, in the sense existing from its own side, the truly existent I. How it is possible, if one cannot find even the merely labeled I, even the I that you labeled you cannot find where it is, you cannot find from the tip of the hair down to the toes, anywhere you cannot find, nowhere you can find, even the I that you labeled. So how can you find that real I, appearing existing from its own side. How you can find that? There is no way. The real, in the sense of inherently existent which appears, which is like the cover, which is like the table cover on the table, which is like the carpet on the floor.

The true, inherent existence that which is projected, that which decorated on the merely labeled I. That your mind merely labeled, reason of aggregates, your mind merely labeled I. What I am doing here, I am listening, I am sitting, I am listening, teaching, so why, why you say this, why you believe in this? There is no other reason at all except only the aggregates of the body is doing the action of sitting, except only the

aggregates, the sense of the ear is listening to the talk. So, there is no other, because of this, what the aggregates, the base, is doing, then one's own mind label, I am sitting, I am labeling, (RL) I am sitting, I am listening. So because of no other reason, except the aggregates, the body is sitting, doing the action of sitting, and aggregates, the sense of ear is doing the action of listening, so one's own mind, merely labeled, I am listening, I am sitting.

WHERE THE CONCEPT OF TRUE EXISTENCE COMES FROM

Like this, from morning till night, twenty-four hours, the mind constantly, reason of the aggregates, the base, what the body is doing, what this mind is doing, so depending on that, constantly, on mind, you see, merely constantly, constantly our mind merely impute, I am doing this and that. So constantly, the mind constantly imputes, the mind imputes, I, constantly, the mind constantly makes up the label, I doing this and that. So, the same thing, from birth up to the death, depending what aggregates, the base, what the body of mind is doing, the mind constantly makes up the label I, I am doing this and that, the mind constantly make up the label. So like that, same, from the beginningless rebirth up to enlightenment is the same. Depending what this base, the aggregates does, then the mind constantly makes up the label, I am doing this and that. Therefore, what the I is, is what is merely labeled by the mind, what is merely labeled by the mind. But, you see, due to the past concept of truly existence, the past ignorance, the concept of, the wrong concept of truly existence, ignorance, imprints left on one's own mental continuum by the past concept, wrong concept of truly existence, the ignorance.

To use the same example again [RL], the feeling, on the feeling with a movie camera, what is recorded on there, figures, figures printed there, then you see, it projects on the TV or movie screen. Same, the past ignorance concept of, past wrong concept, concept of truly existence, left imprints on the mental continuum, then that imprint projects true existence, that hallucination, it projects the hallucination on the merely labeled I. The I that you have merely labeled, the self, that you have merely labeled. For example, that if you plant corn seed, corn comes, if you plant seed of chili, hot pepper, chili not Chile, the country [RL], chili, the hot chili, burning the mouth chili. So, if you plant seed of chili, if you plant seed of chili in the ground, then you see, same thing comes out, what comes out, it's not raisin, it's not sweet fruit, that similar character, the hot.

So now, the past wrong concept of truly existence left imprints like planted a seed, like from the stem then flower comes the fruit, then the seed. Like that, that the concept of truly existence left imprints on one's own mental continuum, then the imprint then decorated, projects the truly existence. As I mentioned before, putting carpet on the floor or cover on the table, so like that, truly existence, inherent existence. So it projects this appearance from that imprint. The appearance of truly existence on the merely labeled, on the object, the merely labeled I. So like that, same thing, all the existence, samsara, nirvana, hell, enlightenment. The whole existence, therefore, even though everything what they are, is what is merely labeled by the mind, even though this is what they are, this is how they exist, but then this imprint, because in the past we haven't actualized the path, the remedy path, which removes, which ceases this imprint, the seed that is planted, left by the wrong concept, concept of truly existence, because we haven't, by realizing emptiness, developing that, this is the direct remedy that which actually ceases all these imprints left by the concept of true existence, that which projects the hallucination, the truly existence, these appearances.

We haven't completed the path. With the method, bodhicitta, then means of accumulating extensive merit, the bodhisattva's path or conduct, the six paramitas; however haven't actualized and completed this path that is practiced together method and wisdom. Because of that, then, the concept of, wrong concept—ignorance—the concept of the truly existence, concept that apprehending that it's true—the I,

including I, action, object—things appearing as truly existent, then, that is true. So this wrong concept, because we didn't get to develop the path, develop wisdom combined with method, then this wrong concept, the ignorance, didn't get ceased, and the imprint left by them, didn't get to cease, therefore there is constantly hallucination, the imprint projects constantly. That's why there is always truly, inherently existence, independent, things appearing as real in the sense existing from its own side.

The self, I, appear as truly existent, then believing in that, in other words, believing in that which does not exist. Action appeared again truly existence, even though it is merely labeled but appeared as truly existence and believing in that, appeared as truly existence and believe in that, which does not exist. Then object, appeared as truly existence and believe in that, which does not exist.

The first thing what I mean slipped out. [RL] So like this, you see, because of this imprint then projected truly existence, on the subject merely labeled I, merely labeled action, object, merely labeled object, everything. Specially by believing in all this is true, that's how we are trapped in the hallucination; that's how the life is trapped, due to ignorance, the concept of truly existence, we are trapped, like an animal, that is caged, like a fish, by clinging to that piece of meat on the hook that the fish gets hooked, or like catching animal, that you have some meat, or something there, then, animal comes there and gets trapped.

I just remembered, in Solu Khumbu where I was born, when we catch mouse, so there is bamboo that something that made like this, then you put potatoes, some food there, round [RL], then you put it maybe inside like this, I'm not sure, so here bamboo around, put food, that is tied up, you put bread or something, then you face inside, then on top of that you put a pot like this, so then the mouse goes, starts to move, eats the food there, the bamboo thing gets moved, then the pot closes down, [RL], because it's slippery so then it goes inside, the bamboo thing goes inside, the pot goes down, so the animal get trapped. (RL) So anyway this is according to Solu Khumbu, anyway [Gl, RL] catching a mouse, but anyway, there are many other examples like that. This is relating to animal and also examples similar to that human beings.

Like this examples, by following the concept of truly existence, the ignorance, then, put it this way, what makes us to get trapped in this hallucination is because the mistake following the wrong concept. The reason why we are trapped, in this hallucination of true existence, and then having so many problems, depression, is because it is not merely labeled—not merely labeled friend is lost, not merely labeled friend has left you, not that one, but *truly existent* friend left you, truly existing friend, not merely labeled friend, the merely labeled friend left you. When you think that way, that doesn't disturb; the merely labeled friend left you, that doesn't disturb you, that doesn't upset your mind.

When the truly existence appeared from above the merely labeled friend, from above the friend, which means the friend who is merely labeled, believing on that this is a hundred percent true, when we think, then in our view, the truly existent friend left me, that's what makes the shock. The belief, what makes shock, what makes big shock, deeply upset, incredible pain in the heart that which last months, years, so much depression and which makes nothing to think about, which makes nothing you can see in your life, except only the problem, the truly existent friend left me or the truly existent friend that, doesn't love me. If one thinks she doesn't love me, which is merely labeled one, which is merely labeled by one's own mind, that doesn't bother. But doesn't love, doesn't love me, which is truly existent, which is independent, so anyway, unbelievable depression and nothing else you think about except how the person is bad and that this truly existent friend, I served so much, I did everything whatever I can, I offered everything whatever I can offer, however, so mind is very closed, nothing except problem,

except the depression, except problem, except what one thinks is a problem, these things, so then the result is only depression, only upsetness, very deep pain in the heart.

PERFECT HUMAN REBIRTH

Then comes the thought to commit suicide, then it is a minute, [snaps fingers] due to hallucination, due to believing in hallucination, then it is a minute, to lose this perfect human rebirth, this perfect human rebirth that which is qualified of eight very precious freedoms and ten richnesses. It is a minute [snaps fingers] that one loses this, that which gives all the opportunities to use the buddha nature which is within our mind, which is in mental continuum that to achieve any happiness, any perfection, any temporary happiness, perfection and ultimate, highest enlightenment which is cessation of all the mistakes of the mind, completion of all the realizations and by achieving this, that one can free every single suffering sentient beings from all the suffering and causes and able to cause all the happiness, able to bring highest happiness, the full enlightenment, then it is a minute that you lose this, this perfect human rebirth which one can do, that you can use this to cause happiness for all, for numberless sentient beings, temporary happiness, ultimate happiness, that unbelievable thing what you can do, serve other sentient beings.

It takes a minute to lose this, that which is so precious, that which, among all the materials, all the jewels, what is, all the money, all the jewels, all the wealth on this earth, if you compare to your perfect human rebirth, and those the value of that much material, that much money, material possessions, all these means nothing, all these value is nothing, even you own that much, it's nothing, comparing the value of this perfect human rebirth. Even whole sky filled with dollars, filled with a million dollars, gold, diamond, the value of how precious it is nothing comparing how precious this perfect human rebirth.

Anyway I'll mention the reason now, because, if you don't have a precious human body, this is very important to keep in mind. At least, that, doesn't matter about emptiness, doesn't matter about, even the emptiness is not clear, that doesn't matter. But this one is very important, [RL]. Even, if one doesn't have this perfect, this perfect human rebirth, which can understand, which can communicate, which can understand Dharma, which can understand what is the cause of happiness, what is the cause of suffering, which can understand, which has the capacity, the perfect human rebirth that which has capacity to understand, to be able to hear, the opportunity to hear, opportunity to understand what is the cause of happiness, what is the cause of suffering, the cause of happiness is virtue, the positive mind, the virtuous mind, the positive action, the virtuous action. In this most simple definition, the virtuous action, action that which brings result of happiness, virtue. Action that which brings result sufferings is nonvirtue. So, that is negative karma, that is nonvirtue. So, however, as a human being, within a minute you understood what is the unmistakable cause of happiness, unmistakable cause of suffering, within a minute, you understood. That is because of having a human body, within a minute you understood, the definition of what is the cause of happiness, what is the cause of suffering; that within a minute, what means Dharma, it is same, cause of happiness and Dharma is same. What means Dharma, what is Dharma, what's not Dharma, within a minute.

If the action became the remedy towards ignorance, anger, attachment, particularly the attachment clinging to this life, the power, reputation, and so forth, clinging to this life; so this is definition of Dharma, this is the definition of what Dharma is. Within a minute, by understanding what Dharma means, then you have complete freedom, by understanding what is definition of Dharma, you have complete freedom. If you wish to practice Dharma, you know how to practice Dharma, because you have the wisdom. You know how to create the cause, you know how your actions to become cause of happiness; you know how your actions, body and mind to become cause of happiness. By understanding

the definition of Dharma, what is the cause of suffering, what is the cause of happiness, these things, you have freedom twenty-four, your twenty-four hours actions to make cause of happiness. It is up to you, whether you do it or not.

For example, a cat, even the animal that stays with people—cat, dogs, the pigs, [RL, GL], even you explain to them for thousands of eons, every day you continuously explain what is the definition of Dharma and what is cause of happiness, what is cause of suffering, even you explain the meaning for thousands of eons, even you explain to them, even they live for thousands of eons, because of the body of the unfortunate rebirth, body of the suffering migratory being, there is no opportunity, even for thousands of eons, no way that they can understand the meaning, and no way to communicate in that way.

Even these holy objects, the statue of Buddha, the painting of Buddha, because *we* are able to see, doesn't mean everyone can see. Because we can see doesn't mean everybody can see. There are stories in Tibet, in different places that, as far as this point, some human beings, when they came to Lhasa, when they came to where there is Shakyamuni Buddha statue blessed by Shakyamuni Buddha himself, you see, after the statue made, then he put his hands on the statue and predicted that this statue will be of incredible benefit for the sentient beings and for the teachings; for the sentient beings in India that many number of time, year, then Mongolia, then China, then the Snow Land, in Tibet, that this many number of years, this statue will do great work for benefit for sentient beings. So Buddha blessed and predicted all these.

There happened some people when they came to see, they could not see it, it is not that the person is blind; it is not by that reason that some of them could not see the statue. What the person saw in the temple is completely dark, then after having done so much purification, then when they checked with a lama, then the lama advised to purify. By having done so much practice of purification, then after the person, then only able to see the light offerings, little bit better, but still not the statue. So there happened some like this. Another person instead of seeing statue, saw big piles of meat on that place where that statue is, instead of seeing statue. So however those animals, it is said in *Liberation in the Palm of Your Hand*, in the teachings that don't have karma, in their view it is different, when they look at holy object statue or something, in their view there is something else, they don't see there.

We are unbelievably fortunate, having this human rebirth, so precious. If one doesn't have the perfect human rebirth, then even one owns that much wealth—sky filled with gold, diamond, dollars— if you don't have the perfect human rebirth, it's difficult to practice morality, charity, and the cause of the future life happiness, deva, human body, the body of the happy migratory being. One finds it difficult to practice morality, that by dedicating the merits, then to receive, to achieve the happiness of future lives, even that temporary happiness, that generally can be said this is not possible. Then it is not possible to achieve happiness or even temporary happiness, happiness of future lives, and there's no way to practice the three higher trainings, higher training of morality, concentration, wisdom, then to achieve liberation, then to achieve cessation of the whole entire suffering and cause for oneself, not possible, there is no way. Then, no way to generate bodhicitta and practice the Mahayana path, the six paramitas, so forth, then, achieve enlightenment.

Even one owns that much wealth but doesn't have precious human body, the perfect human rebirth then cannot achieve these things. But that like Milarepa, the great yogi Milarepa who became enlightened within a few years, in one lifetime of degenerated time, in one brief lifetime of degenerated time, who began in this life the Mahayana, the tantra path, actualized in that life, began and completed in that one life, one short life. So didn't even have one rupee, Milarepa did not have even one rupee, lived in a cave

and just eating nettles, only nettles. Just one small, mostly naked body. Maybe, not naked body, even the times wearing some dress maybe some [unclear: discussion with Marcel]. Anyway, didn't have even one rupee, didn't have even one tiny gold. So, there are many yogis like that who become enlightened in that life, have nothing. But because they have the perfect human rebirth, and they used that to practice, they made their life meaningful by actualizing the renunciation, emptiness, the renunciation of samsara, then with realizing especially bodhicitta, then tantra path, the path of secret mantra, highest tantra. So they use the perfect human rebirth to actualize this, to be able to serve, to be able to do perfect work, for all sentient beings.

Therefore, that much wealth—whole skies filled with diamonds, dollars, gold, that much—even if you own that much, but without this perfect human rebirth, you can't achieve any of this. Therefore, but if you don't have all those, but if you have this, you can achieve. Therefore the value of all these, it's nothing. All the wealth that's in the world, how much people think so precious the value is nothing comparing your perfect human rebirth, your perfect human rebirth that you have received at this time. This is unbelievably precious. Now I'm going back (GL)(RL), but it is a minute (snap), it is a minute you see (snap) that you lose this, that thought comes to commit suicide (snap) then it is a minute to lose this. [Long pause with background noise.]

During those times, then there's also interferers, there are beings, spirits, that this mental situation is there, then there are interferers, called *gek* and *dun*, interferer, possession, *dun, gek*, interferers, that also then upset. They are also associated with one's own negative karma, degenerated samaya or some unrighteous action is done, some negative karma happened, so then those spirits or those interferers called *dun, gek*, they also associated, relating to, originally mistake is done, some unrighteous, degenerated samaya or did some unrighteous action, negative karma, out of negative thoughts, unrighteous thoughts, then these interferers they find a way to give harm to you. Their giving harm to you is related to the karma, but if there is no karma in the first place, like the target, if oneself hasn't put the target, negative karma, those *dun, gek*, those spirits, those interferers, cannot give harm. There's no way you can, it is same thing, not only spirits but also human beings. If you don't have, in the first place, if you haven't put the target, if you haven't created negative karma nobody can give you harm. Nobody can abuse you. Nobody can criticize you, nobody can harm to you. If we don't have negative karma in the first place, which is like putting the target to receive the arrow, to shoot by others.

HALLUCINATIONS

So however, also then there is this situation, these outside *dun, gek*, interferers, possessions, then they harm, they are associated with negative karma. Then there are, then, also, this thing arises. I think some people call schizophrenic, but I think, what's called other one? Yeah, paranoid. Paranoid? Isn't there other one? [GL] [inaudible discussion]

I saw in TV in Australia, I think Melbourne but there might be in every city, there are many groups of people—even one lady was crying so much—that no doctors, nobody can help these people. There's nobody who can help these people. And then one lady who I guess involved in organization, crying so much, asking for help. There are people who see things, who hear things, who see things. [inaudible discussion.] Yeah, there's schizophrenics, yeah. I thought there's another word [GL]).

Anyway, schizophrenic, paranoid, however then there's also a danger of these things happening, that are related, also with some problem. Then these, relating to those interferers, those outside, those interferers *dun, gek*, this possession or spirit those different types associated with the negative karma, then these things happen. Seeing strange, having hallucinations, seeing strange, hearing all sorts of things, those

things then, these paranoia or schizophrenic, these things happens. It is extremely important during those times that to analyze, to not immediately follow, to analyze, to check whether it is really true or not. Then, by checking, instead of completely believing in that, by analyze, believing what you hear, what you see, by checking, by asking people checking whether this person is there or not, the, whether this person is outside or not, whether this person said such a thing or not, so one analyze, and when you find out, that is, that is not, that didn't happen, and the person didn't come there, the person didn't say that, so when you find, by analyzing when you find out then it's just your own superstition, your own superstition, you see in Tibetan called wind disease, so however these things are involved, outer beings involved, harmed you, related to one's own negative karma.

It's very important to analyze, then when you discover that didn't happen, then you know that it's your own hallucination, that's your own concept, because some ways you expect it. Sometimes it happens because you expect it. These people will criticize me, this person will come here, will come to harm to me. Can be related to also fear, expectation. So then if one find out it's not true, then it cuts the problem. Then the next time even you hear something then your mind can relax, because you don't believe. You don't believe, that, you have, at least having doubt, "This could be just my own superstition." Even that helps to not become over crazy (GL). Just it helps to not follow, to not become more depressed, to not become more upset.

So, now without talking, the subject is going all over (RL, GL). So anyway, since I brought up this subject, (GL) so I thought when the lady was crying so much in TV, asking for help, that nobody can, so I thought, I told also, also told Roger and Frank, who were there during the retreat, but anyway, my retreat was watching TV [GL], watching TV and listening the radio, that was my retreat in Australia (GL).

So I thought if these people, this organization, maybe sometimes injections can control, or some medicines control for a while the bad effects on the body and making the mind numb, to with the outside force. So a thought came that there are many good teachers in Australia, all those teachers, geshes, who are there, who are in our centers, they are extremely qualified, not just qualified in the words of Dharma but they are living in the practice. They are living in the practice and they are living in the pure morality, so somebody who live in the, like that practitioner who live in the, most important, not so much the education of words, but the most important thing is the practice, living in the practice, in the pure morality, and that has the power, that has power to cure these people who have such as these problems. That also especially through, so somebody who has bodhicitta realization, somebody who has pure morality is one that can cure, that is very powerful to heal people, especially those problems to do with spirits.

Then the other thing is the good heart, bodhicitta. The more the person has good heart, then can do better healing. Better service for others. So morality, pure morality, and good heart. Then on top of that, then special powerful tantra practice. Practice the secret mantra. So there are many possibilities to help these people. Even everybody does not get recovered, but because some people have very heavy karma, unless something is not done, somebody who has a heavier karma, the problem is bigger, heavier karma to experience the problem, then method has to be also powerful. Has to be done, whatever the meditation practice or puja, whatever, it has to be done many, more and many, so depending how much negative karma heavier, the other person has, the problem.

Then, many cases, endless cases other people who has quality, power, can help, can heal, can help, but many times, but many of these problems, especially those who have very heavy, the problem is very

heavy, the person has very heavy karma, from the side of the person has to be something, otherwise, from the side of the person has to purify the karma, from the side of the person has to do some strong practice to purify that problem. Otherwise not possible. Otherwise, cannot be recovered.

So there are different things like that, so, I thought somehow the organization, if they able to understand that there are more possibilities that they can receive help, that at least some people can get, their problem can get less. So sometimes depending on how heavy it is, so doesn't get stopped immediately, but less and less as the week goes, as the month goes, like that, then recover. So there are different situations.

THE IMPORTANCE OF PRACTICING DHARMA

However with Dharma, there is so much possibility of coming back, understanding the teaching. Being able to read the scriptures is not enough. One has to practice, one has to put in the practice, and the practice is not enough, being able to remember the meditation just one minute, because we don't have, actually we don't have realization of the meditation, actually we don't have realization of the meditation, it works (snap fingers), it works (snap) five minutes or ten minutes while we are meditating, the problem gets stopped, the problem is not there, but if you don't continue the meditation, if you don't keep the mind in that experience, then the problem comes back again. If you don't keep the mind in that experience, in that state of mind, if you don't keep the mind in the continuation of that transformation, what was transformed during meditation time, session. During that one minute when we meditate, when we think of impermanence and death, the problem is not there. You are free from the problem, but as you stop after one minute, no longer thinking impermanence and death, then the problem returns. Then again the mind, the delusion takes over. The concept of permanence takes over the mind, attachment to this life takes over the mind, then again the problem comes back. Again, so as we don't have realization of the impermanence and death, you see even that one meditation, so therefore one need to do meditation continuously, and again and again and try to keep the mind in that same state. Then this is the way how we can solve the problem. To not experience the problems.

So there happened one student in Switzerland, a few years ago. He can read Tibetan texts, I think he teaches also Tibetan language. So he had much freedom to learn Dharma, so many texts, many commentaries, many various subjects, however, what happened, he had always wish to practice Dharma. He heard lam-rim teachings, attended I think short courses and teachings. The positive wish was there, to practice, to do retreat, he always had the wish, there was the wish to do retreat later, some time later to do retreat. He always had that wish, but however his girlfriend left him, and then he hanged himself. So he died. So, understanding is not enough, one has to practice. One has to train the mind in the subject. One has to train the, one has to make familiar the mind with the path, one has to transform the mind in the path and continue that.

So all these problems, we are trapped in the hallucination by believing that it's real, specially all these are due to original mistake, following the wrong concept, ignorance.

So I think, so I might stop here. So I stop here.

Due to all the past, present and future merits accumulated by oneself, by buddhas and bodhisattvas, due to all these merits, may the bodhicitta, thought of enlightenment, cherishing all sentient beings may it be that which is source of all the happiness, all the success for oneself, for all sentient beings, may it be generated within one's own mind and the mind of all sentient beings. Those who have, may it be developed.

Due to all the past, present, future merits accumulated by oneself and by Buddhas, bodhisattvas, due to all these merits, that which are empty from its own side, may the I who is empty from its own side, achieve Guru Shakyamuni Buddha's enlightenment, that which the empty from its own side, and lead all sentient beings, who are empty from their own side, to that enlightenment, as quick as possible.

End of Discourse

LECTURE 5: 28 NOVEMBER 1992 PM

QUESTIONS AND ANSWERS

Maybe, before the discourse, if there's one or two questions?

Question:

We have been talking all this time about how things don't exist, and I would like to, I mean, we were talking a little bit about emptiness and how we are hallucinated, how we think we see things....

Lama Zopa Rinpoche:

How things don't exist?

Question:

They don't exist as the way that we perceive that they exist. That's what we were saying. So the question is how things actually do exist? For one enlightened mind, for example.

Lama Zopa Rinpoche:

Well, things exist also for ordinary mind too, not only enlightened mind. There are three things that, first of all, do you think you have parents or not?

Question:

Yes, I have.

Lama Zopa Rinpoche:

You have parents, mm?(RL) Your parents exist? (RL, GL) Your parents exist, how? (GL)

Question:

I think from all these talks, I can make the conclusion that they exist for me in a hallucinated way. I mean, I perceive it in one way but if you take the teachings, that's not the real way they exist.

Lama Zopa Rinpoche:

Why they, the way they appear to you, why it doesn't really exist?

Question:

They appear to exist for me as truly, but from the other side I have all these teachings about emptiness that somehow it's showing me that the way I perceive it is just not the way that they really exist.

Lama Zopa Rinpoche:

But there is parents existing, no? Why?

Question:

If I wouldn't have met the teachings about emptiness, maybe I would never have this question. [GL, RL].

Lama Zopa Rinpoche:

So parents do exist? Even though the way it appeared to you, the way they appear to you, even though it's not correct? Right? What is the reason that they exist? What makes them to exist? What it is that makes you to decide, that causes you to decide the label, parents, this particular label, parents? Father, mother? Do you label father, mother to everybody?

Question:

No.

Lama Zopa Rinpoche:

So, you don't have a father, mother, you don't have a father? You don't label everybody father or everybody mother, right? And every man you don't label father, every woman you don't label mother. But what is it that makes you to decide this particular label? What's the reason that makes you to label father, mother, on that particular object?

Question:

When I was a small child, they said to me, I am your mother [GL], I am your mother, I am your father, and I believed them and I accept that label as true, and that was all right like that.

Lama Zopa Rinpoche:

So, the reason is, why you don't give this particular label on others, father and mother, why you decide this particular label on this, that these particular base, the aggregates, did the action, did the function that gave body to you, right? This particular base which gave you this present body, that made this body, no? Is there more reason than this? Is there more reason than this to decide? What makes you to decide label the parents, father and mother? Is there more than that?

Question:

That they have been taking care, and they have been very kind, and they have the same name, family name.

Lama Zopa Rinpoche:

You have the same name? (GL) Including that they gave you chocolate? I'm joking! (RL, GL) So anybody who has been kind, took care of you, you don't label parents, do you? (GL)?

Question:

There must come a lot of factors together, like all this.

Lama Zopa Rinpoche:

From a lot of factories?

Question:

Like name... [GL]

Lama Zopa Rinpoche:

No, I'm joking.

Question:

Like name, like taking care, like giving chocolates (RL,GL). If all this circumstances come together [end of sentence inaudible].

Lama Zopa Rinpoche:

That anybody who take care of you, anybody who took care of you, who been kind to you, who gave you chocolate or icecream, doesn't mean they are parents, doesn't mean that they are parents, right? So, the parents is that who gave this body, no? So anyone who gave this body, that man is father, and that woman is mother, right?

HOW THINGS EXIST

As I told this morning, actually I mentioned every time the way how things exist, how things exist also I mentioned this morning. Every time when I talk about emptiness I mention also how things exist as well. That there is no, that existing these aggregates, that which did the function, the person there is who gave this body, the man and the woman who gave this body, these is no other, that's all, the reason that the parents are exist, that you have parents, is if there is the base, this person, the man, the woman who gave body, there is no, reason is finished, just by that. There is no more reason than that. Reason finished by that. Just existing the base. Just having the base to be labeled father, mother, having the base itself is the, that's all the reason why the parents exist, there is no more than that. The reason of existing parents is just because the base is, the base, the man who gave body, the woman who gave body, exist, that's all the reason the parents exist. Because there is this base existing, so the label, father, mother it exists without choice, because the base existing, the base is there. So the father, mother, the label father, mother without choice it exists.

So the way it exists is, because the base is there, the father, mother, the man who gave this body, the woman who gave this body, it is existing. Because of that, because that reason, then the mind merely impute father, mother, just believing that, just satisfied with that. That's all. So nothing more than that.

So the way that father and mother exists, how they exist, because of the reason that there's this base, the man who gave you your body, woman who gave you your body, because, the reason is because of this base, then mind merely impute father and mother. Then, you believe in that. So that's all how this, there's nothing more than that, how the parents exist, the way the parents exist. So like that.

The mind which doesn't know ultimate nature of the I, that the I is empty of existing from its own side. Because having this mental factor, being hallucinated or not knowing the nature of the I, ultimate nature of I, that the I is empty of existing from its own side, so this is the base. Because this base is existing, so the label ignorance it exist without choice. The base is there, so the label ignorance it exists without choice. Because of the reason of this, base, this mind not knowing things, not seeing things that which exist and not understanding karma, not understanding things that which exist, not seeing the ultimate nature of the I, the emptiness, how the I is empty, then so because of the reason of this, depending on this reason, depending on this reason, then mind labels ignorance. Mind merely imputes ignorance, then believe in that. So this is the way how the ignorance exist. Because the base exists.

The mind that, by using reasons that that person's body is slim, that person's nose is like this, that person's hair is like this color like this, this means good, then that this color means good, this shape means good. So all that, so the mind that exaggerate the object and then feeling, like water absorbed in cotton, mind sinking in that object, or like the oil that got on the cloth or paper, that is so difficult to separate, so the mind so difficult to separate from that object. One exaggerates this and that is good, beautiful, then so difficult, like oil on the paper or cloth, went inside, so difficult to separate. Like that, mind so difficult to separate from that object, so this base, because of the reason of this base, the label attachment exists, without choice. As there is this mind which is in that characteristic, mind which is, as there is this mental factor which is in this characteristic, so the label attachment it exists without choice, because of the reason there is the base. Base. So depending on this reason, this base, then mind merely imputes attachment, and believe in that, just satisfied with that, the attachment exists, nothing more than what is merely labeled, how the attachment exist.

So now, the same thing, when the mind which is angry, the mind which is in nature of ill will to hurt. This base is there, the label anger exists without choice and, how that happens, reason, depending on this reason—the base then one's mind merely label anger, and believe in that, so that is how the anger exists.

The same thing with virtue and nonvirtue. Action that which, as I mentioned this morning, action which brings result happiness, this base is there, so the label good karma or virtue exists without choice. What makes the good karma to exist? The label exists is because of the base, the action which does the function to bring, causing happiness. So depending on this base, reason, then also mind merely imputed, virtuous action or good karma or Dharma, so that's how Dharma exists or good karma exists. Then, the action that which causes sufferings, depending on this reason, this base, no choice, nonvirtue, negative karma, it exists, the label exists. Depending this reason, the base, then the mind merely imputes negative karma or nonvirtue. That's how negative karma exists, like that.

Then suffering, how suffering exist. Any feeling that these aggregates, that this body and mind experiences, if it is what you are experiencing, what the body and mind is experiencing, if it is something that you don't like, if it's undesirable, then there is the base, that is the base, the undesirable feeling, that feeling that which is undesirable for you. The base is there, so you label suffering; it exists without choice. The label suffering exists, because of the base. That feeling, that experience which is undesirable. So the reason is depending on this base, then one's own mind merely imputes the problem, suffering, like that. While the mind merely imputes the problem, suffering, like that. This is how suffering exists. Because there is the base, this, the feeling that one doesn't like, or that it is unbearable, it exists.

There is experience, feeling, of the aggregates, which is desirable, that you like, so this base, because this base exists, this experience exists, so the label pleasure, happiness it exists without choice. Depending this base, this experience, this reason which is the reason, then the mind also merely impute pleasure, happiness, so believe in that, so that's it how pleasure or how happiness exists. Nothing more than that.

DEPENDENT ARISING

You can see all these things—ignorance, anger, attachment, negative karma, suffering, then, the positive, the motivation, positive attitude, renunciation of samsara, or bodhicitta, thought of enlightenment, or the thought of emptiness, even these positive thoughts, and positive actions, result happiness, temporary, ultimate—all these things are dependent arising. All these things *exist* by depending on the base and thought and the label. By depending on these things—the base, mind, the label, therefore all things are empty. Empty means, it doesn't mean the ignorance, anger, attachment is empty; it doesn't mean the ignorance is empty of ignorance, it's not saying that. Anger is empty of anger, attachment is empty of

attachment. Nonvirtuous actions are empty nonvirtuous actions; negative karma is empty of negative karma; suffering is empty of suffering. It is not saying that. If suffering is empty of suffering; it means suffering doesn't exist. If suffering is empty of suffering, it means suffering doesn't exist, the suffering is empty of suffering means the suffering is not suffering. Negative karma is not negative karma. If you put it this way, emptiness—suffering is empty of suffering then that means, suffering is not suffering; it is the same. Negative karma is empty. If you think empty in the sense absence of negative karma, then you are saying that negative karma is not negative karma; it's the same. It is like that.

If you say, if the friend is empty of friend, what happens? Is the friend empty or not ?

Question:

Then there's no friend.

Lama Zopa Rinpoche:

Is the friend empty or not?

Question:

Empty of what ? (RL & GL)

Lama Zopa Rinpoche:

Now you understood.(RL & GL) Only now clear that. (RL & GL) I am glad only now when you come to the point of friend, you are not clear that (RL). The what exists, before we talked, before, the difference what we're talking before, what exists, and what does not exist. Right? Now you understood on the friend, on the object friend, what exists, what doesn't exist, right?

If the friend is empty of friend, then friend does not exist, right? So if the friend is empty of friend, then it has to be an enemy or stranger. (RL) It is a being, it is a living being, that is a person. So if it's empty of friend, that has to be a enemy or stranger. If it's not friend, it has be one of those.

What about yourself? Are you a friend to you? (GL & RL)

Question:

I'm a dependent arising.

Lama Zopa Rinpoche:

No. Are you a friend to you? Yes, are you a friend to yourself? (GL) You are a person, so are your friend, so what are you to yourself? I am joking. (RL & GL) Maybe it depends on the occasion.(GL) Maybe when you are having good time, maybe you are friend to yourself (RL); when you are having bad time, you are enemy to yourself.

So it's not like this, the suffering is not empty of suffering; happiness is not empty of happiness; not in that way. So you can see, if you think that way, then this mistake rises that they don't exist, then experience has to be something else. So, all these things are empty—positive, negative actions, happiness, sufferings, all these. Because they exists in dependence, depending on the base, mind labeling. Maybe, probably might be simpler this way. All these things exist by depending on the base and the mind which labels. So therefore all these are empty of existing from their own side, all these are empty of true existence; all these are empty of independence, opposite to dependence. We went through how they are dependent arising, so they are empty of independence.

This is what his Holiness the Dalai Lama often mentions, that the view of the Buddhist is dependent arising. Because I, action, object, everything, every existence is a dependent arising, including the self, the I. Everything is dependent arising, by depending on the base and the mind labeling it, by depending on those, including the I, all phenomena exist. For example, the I, the self, depending on the base, the aggregates, mind which labels. Depending on these two, depending on these things then it rises; depending on the base, the mind which labels, then it rises. Depending on those two, it exists. The I is a dependent arising—depending on those two, it exists, so it is a dependent arising. So like this, action, object, all the phenomena, samsara, the sorrowless state, nirvana, hell, enlightenment, everything, everything exists by depending on the base and thought which labels. So therefore, including the I, action, object, everything are empty of existing from their own side, empty of what doesn't exist, empty of the I that doesn't exist—the inherently existent I. So everything is like that, everything is empty of inherently existent phenomena.

So now, the concept of truly existent I, this one is the root of the whole entire samsara, the whole entire suffering realm, the whole entire sufferings, and all the rest of the disturbing thoughts and karma—the actions motivated by them. Because the I is dependent arising, depending on the base and thought which labels, therefore this I is empty of existing from its own side, the independent I, that the I is empty of independent I. So by realizing this emptiness of the I, ultimate truth of the I, that I is empty of the independent I, truly existent I, the existing without depending on the base and thought labeling.

EMPTINESS CUTS TO THE ROOT OF SAMBARA

By realizing this emptiness, and by developing this wisdom, you can eliminate, you can cut the root of the samsara. Now you have to understand, this point is very important to pay attention at this point, if you don't pay attention to this point, then we don't know the reason why, what is the importance of talking about emptiness, why it is so important, the importance of this topic, talking and meditating on emptiness. Then, you have no purpose other than just talking as a philosophy, just analysis, just like science analyzing objects and finished by that reason; you have no other purpose, just like scientists analyzing the atoms. So it's very important this point, even though I did mention other times; but very important to pay attention at this point. Otherwise just like scientist analyzing the atom. It may appear like this—you analyze the atoms, how these atoms look like but then when you have a problem in your life—you have relationship problem, you have disease, you have so many problems. Analyzing the atom, you become an expert in analyzing the atoms—what can that do for your life? You become very high scientist, are able to explain so much about the atoms, but when you have problems, what does it do? [GL] So if we do not know the purpose, if you don't pay attention to this point, then you lose the whole point; so it just become learning philosophy, or something like scientific analysis, just develop intelligence, that's all, nothing else.

Here the point why, talking about how everything comes from the mind, those two different ways I explained, how everything is to do with the appearance, how they came from, they are view of one's own mind, how they came from one's own mind. However, talking this emptiness. This concept not knowing ultimate nature of the I. This ignorance, not knowing the ultimate nature of I, the reality of the I, that the I is empty of the non-existent I, the truly existent I, independent I, the real I in the sense existing exists from its own side. This becomes the root of all those other emotional minds—attachment, ignorance, anger, so forth, all those delusions, which creates actions, karma, motivated by them. From there all the human beings' sufferings, worldly gods those who are living in the higher planets, all their sufferings, desire realm, form realm, formless realm, then hell, narak, pretas, hungry ghost, animals, all their sufferings, all these come from the very root. All these sufferings which one experiences, all comes from

one's own root, the mind, the ignorance not knowing the ultimate nature of I, not knowing that the I is empty of the inherently existent I. The I which doesn't exist means that there is a I which exists, it implies that. So therefore there is no other way how to free yourself, how to liberate yourself from the whole entire sufferings of samsara, the hundred thousands of human sufferings or the worldly gods, those living beings living in other higher planets than the hell, so forth, all those unimaginable sufferings, for so many aeons they experience. However, all those things, there is no way to completely liberate oneself, to make impossible to experience all these, no way to this, unless we eliminate the root of the whole entire cause and all the sufferings this ignorance, the wrong concept of truly existent I.

So now how we can cut this? How we can eliminate this? Only no other realization, not even bodhicitta. What can directly cut or eliminate is only by your wisdom realizing emptiness, the ultimate truth of that I, that that I is empty of inherently existent I. So this, the path that which directly, that which become direct remedy, directly eliminate the ignorance, root of the whole entire sufferings is only by this wisdom realizing emptiness of the I.

EMPTINESS AND DEPENDENT ARISING

Why are the I, action, objects, everything empty? Because they are dependent arising. Everything are empty. Why? Empty of existing from its own side, independence because I, action, objects, everything is dependent arising. You can see the Buddhist's view is dependent arising. You can see the depth, you can see the reason, you can see the usefulness of that. It has very deep meaning. That it is dependent arising, it is talking about the reality, it is talking about how things are, how the I exist—dependent arising. Because they are dependent arising so that they are empty. Now you can realize, by thinking how they are dependent arising you can realize emptiness. Then you can cut the root of the samsara, then all the causes of the sufferings, then one can cease all the whole entire suffering of samsara.

The Buddhist view is dependent arising and conduct is not to give harm to others. The view is dependent arising is not talking about something nothing to do with the reality, some kind of faith. It's not talking that. It is just talking about the actual nature of the phenomena, including the I. So, dependent arising, and conduct is not to give harm to others. The reason to not give harm to others comes out of emptiness. Because everything is empty of existing from its own side, so the way that things exist is only by depending. Therefore, if you give harm to others, depending on that you get the result of suffering, you experience the result, suffering. By giving harm to others, this cause has the result which is suffering. So then it circles on yourself, you experience the result, suffering; and then also it causes others not to have peace, causes suffering to other sentient beings. If one gives harm to others, oneself has to experience the result of sufferings and also no good for others, bring unhappiness to other sentient beings. Therefore the conduct is not to harm others. The basic reason not to harm others because everything is a dependent arising. So because of that, everything is empty. So basic reason comes from that—to not give harm others. Of course the attitude is compassion, but basically comes from these reasons, because everything are dependent arising.

By planting rice, rice comes; by planting the seeds of poisonous plant, poisonous plants come. By planting raisins, then raisins comes. Whether you actually plant raisins, buy raisins and plant in the ground, but not that [RL], anyway, by planting that seed that which is the same continuation, that which brings that result that is sweet; so you get that. However, how these things are working is because they are empty, empty of independence, dependent on the previous cause and also the continuation which comes after. That depending on cause, conditions, base and mind which labels, depends all these things that they exist, that they function, that they grow. By depending on cause, conditions, base, mind

labeling, all these things, depending on all these then how these things function. By planting then produce stem, then similar, whether it's sweet or it's hot or whatever, this the similar fruit comes.

That it is the nature of phenomena, from nonvirtuous actions, suffering arises; from virtuous actions, happiness arises. Why this is happening? As I mentioned before, because they are dependent on cause, conditions, base, mind labeling, by depending on all these things, then they are functioning this way. The virtuous actions causing happiness, the nonvirtuous actions causing suffering. How they are functioning like this? It's because their nature is, because they are dependent on cause, conditions, base, mind labeling, so all these are empty. They are able to function all these because they are empty, empty of independence and also it is the nature of the phenomena that they are functioning in this way - from positive action the result is happiness; from negative karma, the result is suffering, this is the nature of the phenomena, how that is working is the nature of phenomena.

It's the same as, scientifically, by putting two batteries, one negative, one positive, then able to produce light, then able to function light. So all these things—having negative and positive battery then there is light. So same, from negative karma there's the result happiness [RL, GL], so I think it's time to stop there! [RL, GL] I think the mouth become crazy. [RL, GL] Or the mind! Mind is already crazy. Anyway, so like this example, by having two batteries, negative and positive, then the light. So, same thing, when the positive action that which depends on many cause conditions, the base, mind labeling, which exist by depending on many things then there is the result of happiness. Same thing, negative karma which exist by depending on many things then when this happens, then there is the result, suffering. So this is the nature of phenomena—how the two batteries positive and negative, not the dead batteries! (RL) But the living battery (RL) When all these things together, then it's able to produce light; it's the nature of phenomena; how it works, it's just the nature of phenomena. Because there are cause and conditions gathered, so there is the result, light. So everything words by dependent arising and that is because everything is empty. So like that.

For example, from that one tiny seed how does it happen that this flower grew like this. Again this happened, such this incredibly design flower (GL), that each petal in unbelievable shape (GL). So it came from that piece of tiny seed. From that seed, how this incredible designed flower grew with all its leaves is the nature of phenomena. The reason is not only because of the seed—that is the external cause. There is internal cause. The internal cause what makes to grow these flowers in such a design incredible like this, seed is not the only answer. Now, there are more reasons. Now what makes the seed to exist, what made the seed to happen, seed of this flower, there is more reasons, not only the seed. After the seed, this came from the seed, that particular seed, so it grew this particular design of flower. But then what causes the seed to exist? Now that question is very important. That question is *very* important. Now that question, what makes the seed to exist?

The living beings who enjoy, who see this flower, so this enjoyment, as I mentioned before, this sense enjoyment, what we here describing is appearance, the appearance how we see this flower; it describes that appearance. So this sense enjoyment, the desirable object; or in case there's somebody doesn't like this flower (RL & GL), somebody hates to have this flower; anyway, so this sense enjoyment, way we describe this flower, how we see its appearance, talking about describing our appearance of the flower, so this came from, since it is desirable object so it came from positive imprint left by the good karma, positive intention left imprint on our mind by the positive karma, intention. So the karma, our positive intention, is the main cause, is the inner cause of this flower, is the inner cause of what makes to exist, just relating to one object. So seeds are not the main reason; what makes these flowers exist, what caused the seeds of these different flowers to happen is the inner cause, the karma. We who see this flower, who

experience this flower, that is related to our karma, the inner cause. So that is the original reason what makes these sense objects to happen, to exist. So soil, seed, that is only talking physical cause.

The main reason what makes all these things, for example, this one, this one is unbelievable (GL). It has its own beauty, comparing to this, it's so small, it has incredible design, and each flower has its own leaves, each flower has its own stems, leaves which exactly fit. Each flower, according to the flower, how it looks, it has the leaves that exactly fit with that. (GL) According to my view, I could not find any complaint. (GL & RL) Could not find any complaint that this leaf doesn't fit with this.(GL) When I look at the flowers, it's very, very interesting that, it is like somebody decorated perfectly, but however that is our mind: all these such fine details, such incredibly extensive, fine (RL) for example, if you just think of the leaf, it has decoration, it is incredible design, the leaf (GL & RL), I think that is insect (GL & RL); those green insects which comes in salad. (RL & GL)

When we look at our sense object, we find it very interesting but actually it is our mind which creates this, from where it comes is our good karma, if it is beautiful object, it's our mind, the positive intention. Our mind is the one that created the positive karma, the good karma which left imprint to see, to have this, the imprint manifesting, by experiencing ripening imprint then seeing those each different flower which has unbelievable design.

Actually the very interesting thing is our mind, that the mind which is incredible phenomenon that, you cannot see the mind, it doesn't have shape, no color, no shape, which has no hands, no legs, no nose, (RL) anyway, the mind which is colorless and shapeless but which nature is clear and perceiving objects, but what it can do, what the mind can do, this is the power of mind. All these things what we can see here is the power of mind, due to our power of mind, all this came from the power of mind.

So the conclusion of what I'm talking is, all these happened due to cause and conditions. When there's cause and conditions all together, these things happening, each of these flowers grew like that. So it's just the nature of phenomena, happening that way. Depending on the good karma if it's desirable object, then depending on the inner cause good karma, then external cause, then these things happened.

Now same thing the wind blowing, going in the different directions, those also by depending on cause and conditions it functions that way. Wind blowing, moving around, all those functions because they are dependent on cause and conditions, many things—base and mind that labels, depending on all these things so they are existing, they are functioning; so it's nature of the phenomena how the wind is moving, the cyclone or whatever; even those big typhoons. So however how everything is working is by depending on cause and conditions because they are dependent on many things—cause, conditions, base, mind labeling, depending on all these things they are functioning in that way. There is a cause and there is a result. There is a cause like this and then from that there is a particular result.

So like that, the first atomic power, the atomic bomb, by putting many atoms together, by depending on many cause and conditions, then it is able to have the power to destroy, even the size is not significant but it can destroy the earth so much, the world. So by putting together different elements or atoms that you produce the result, all this, how it works is based on the nature of phenomena, by depending on many cause and conditions then it gives that effect, that result.

Now similar in the sense of karma, how karma works is exactly the same. From virtuous, from good karma, result is happiness; from negative karma, result suffering. It is the same, it is the nature of the phenomena. Yeah, I think maybe I stop here. (GL, RL)

Okay. You have tea. [Audience: No, we sent it back.] Oh, I'm sorry, I'm sorry. (GL & RL) I think I have a lot of karmic debts, tea and [RL, GL], I don't know, anyway, so much of times.

UNIVERSAL RESPONSIBILITY

Yeah, then maybe we do meditation, short meditation.

We will meditate on darkness. (GL) Now I am joking. (GL & RL). I am joking, that I am joking. That I am just teasing. So think: I am responsible, sentient beings who are around me—human beings, animals, living beings who are around me—I am responsible for their happiness, their peace. How I am responsible the sentient beings around me, their happiness, peace, success? If I look at them with negative thoughts, ill will, anger, jealous mind, selfish mind, only concerned of me, no feeling of others, need of others, their happiness, their problems. If I look at them with negative attitude, then the actions my behavior is also negative and negative vibration, so that affects them, makes their mind unhappy, sad, depressed, unpleasant; it creates unhappy, depressed environment and causes others, so with negative attitude, negative behavior, disrespect, harm toward others, so it causes to arise anger, negative thoughts in others, causes others to create negative karma, to harm me, by harming me, other sentient beings. Destroys the peace, happiness what they have.

If I look at them with loving compassionate thought, thought of cherishing others, bodhicitta, positive mind patient, peaceful mind, patience, with these positive attitudes, it creates warm feeling, gives warm feelings to others. There is respect, there is positive behavior, respect, kindness, kind action, no harm, and on top of that, one give help towards others. So it gives peace to other sentient beings, it causes peace in the heart of other sentient beings, gives happiness, brings harmonious relationship. As one helps others, doesn't harm, interfere to others' wishes, so bring success for others. So with the loving compassionate mind, there is loving compassionate smile toward others, kind face towards others and that also brings happiness in the mind to others.

Depending with what kind of attitude, behavior I do toward others, it brings happiness in others' lives, in others' minds or brings unhappiness, problems in others' lives, in others' hearts. Therefore I am responsible for the happiness, peace, success what they receive from me, that is my responsibility; happiness, peace what they receive from me in my everyday life, all the people, animals, all other living beings, we see and we don't see, however, all those who are around their happiness, peace, success which comes from me, that I am responsible for that.

Now feel this: in everyday life anybody who is around at home, in the office, at the Dharma center, in the shop, wherever one is, that you are responsible all those living beings who are around their happiness, peace, success, so now, keep the mind in this state, keep the mind continuously in this state of feeling responsibility of other sentient beings' happiness and peace, success. Just keep on thinking, I am responsible all sentient beings' happiness, peace, success. Just keep on thinking this.

One feels that I am responsible for happiness, peace, success of everybody here at this place, not only human beings also the creatures, insects. So feel this responsibility.

Then, not only temporary happiness, I am responsible for their ultimate happiness - cessation of the whole entire sufferings and causes, ultimate happiness, the sorrowless state and the peerless happiness, the full enlightenment. I am responsible to cause these things, this ultimate happiness for these sentient beings. So try to feel this.

I can be, depending on my attitude, depending on how I do with my mind, depending on what I do with my mind toward other sentient beings, I can cause other sentient beings to create negative karma, rise anger, dissatisfied mind attachment, ignorance, all these things and cause them to create negative karma and to reincarnate, to fall down in the lower realms, to continuously experience sufferings of samsara; or also I can cause them to cease the anger, dissatisfied mind attachment, ignorance, self-cherishing thought, cause them renunciation of samsara, wisdom realizing emptiness, bodhicitta, I can cause them to experience this, to actualize this path and them to achieve ultimate happiness, especially peerless happiness, the full enlightenment. Depending on what I do with my mind towards them. So there is danger and there is also benefit, there is great danger to cause great harm to them, there is also great benefit I can offer for them, towards other sentient beings. By this reason that I can do this, that I have potential to do this, by this reason, I am responsible; by this reason that I have this potential to offer greatest benefit toward other sentient beings, by this reason I this responsibility, because I have the potential to do this.

Second reason, I have received perfect human rebirth which has the opportunity to practice Dharma; have met the virtuous friend who revealed path of virtue, who revealed the cause of happiness, cause of temporary happiness and cause of ultimate happiness, the path to liberation, full enlightenment. Not just one, I have met many qualified Mahayana virtuous friends who can reveal complete path to enlightenment. I have met or I have the opportunity to meet; even one has not met yet, one has opportunity to meet, or one, have met not just one but have met many.

So have met the unmistakable path to the peace, not only temporary happiness, especially ultimate happiness, especially the graduated path to enlightenment, so therefore I have all the opportunities to help them. By having received perfect human rebirth, meeting virtuous friend and this unmistakable path to peace, so I have all the opportunity to cause others, all sentient beings to cease, by revealing the path to them, to cease all their sufferings and causes, bring ultimate happiness, liberation, especially highest enlightenment. So by this second reason, that I have all the opportunities, I am responsible for all sentient beings' happiness, especially ultimate happiness, enlightenment, I am responsible.

Okay, thank you so much. Tea is missed, but I am responsible you have dinner. (RL)

[short mandala, dedications]

LECTURE 6: 29 NOVEMBER 1992 AM

SEARCHING FOR THE I

So yesterday I didn't finish. One side I finished, but one side I didn't finish to, the merely labeled I, the I that exists, the merely labeled I, that part was explained but that the I, the self, the merely labeled I, which means the merely labeled I, that you cannot find on these aggregates, the base, but the I itself can be found in the hall. Even though it cannot be found on this base, on this aggregates, if you analyze where it is, from the tip of the hair down to toes, anywhere, it cannot be found, but it can be found in this hall.

There is no other reason why the I, the self, exist in the hall except only the aggregates, the base, the association of the body and mind is in this hall during these hours. That is the only reason. So that part I already explained yesterday, what is the reason, all that thing, but now the differences, the reality of how

the I exist, what the I is, the reality of the I, the self is like that. But now we analyze this I which we believe is inside the body, which we believe on these aggregates, existing on these aggregates, the I which we believe is in the particular location of the body. So when it rises, in the situation when one is about to have a car accident or about to fall down or when other person is provoking you, when you are afraid somebody is going to say something bad about you in public or something or whatever or when you have success, maybe get degree or something that you wish so much, that success so when you have big excitement. So during those times which becomes very clear, at other times not that much clear, which is called normally in the West that, emotional I, that you feel something inside the body; not outside the body, but inside the body. Now, we will talk about that.

So this one, if you search, cannot be found, this I in the sense real one, if you use the ordinary terms, what appears to us, what we believe, real one in the sense existing from its own side. If it is made commentary then what it says in the philosophy, in the teachings; if it is explained, if it is expressed out, made clear, then truly existent, independent I, that unlabeled I. The independent I because when this I appears to oneself, it does not appear to us as merely labeled by the mind; it does not appear to us according to the reality; it appears to us something completely opposite to the reality, so not merely labeled, even though the I, the self, that which experiences happiness, suffering, creates the cause of happiness, creates the cause of suffering, which does walking, eating, sitting, sleeping; even though that self is what exists, what does the activities, harming others, helping others; even though that is merely labeled by the mind but appearing to us as not merely labeled by the mind, which means existing from its own side. So, however, existing from its own side and above, appearing there's something like this, real I, above these aggregates or inside this body.

So now this one, if we search, cannot be found anywhere, cannot be found anywhere, and, now, important thing to understand is this: it cannot be found anywhere on the aggregates it's the same as the merely labeled I. But now the important thing to understand, to analyze, to realize is that, not only that, this, the I that which appears to us not merely labeled by the mind, the real one in the sense inherently existent, that it exists nowhere on this.

THE FIVE AGGREGATES

So there are five aggregates —aggregates of form, the physical part, then, feeling, cognition, compounding aggregates, means, there are fifty-one mental factors, mental factor is not exact translation but it's translated that way, the fifty-one mental factors that rise by accompanying the principal consciousness, so *sem-jung*, the term is *sem-jung*, like that. So from those fifty-one mental factors, there are six principal consciousnesses. For example, the consciousness of the eye [RL], I'm not talking about here the I, the self, but, so depending on the form and the basis, the physical sense basis, then it does function that perceiving or understanding the essence of the objects. Then the mental factors which accompany with that, then that which discriminates the qualities of the object, the differences or qualities. So there are different mental factors which does different functions, by accompanying with the principal consciousness then does different functions. For example, memory has the function to not forget the object; so each of them does different functions on that same object, relating to that, does different functions.

So however, that there are fifty-one mental factors, from those that feeling and cognition, these two mental factors you don't count, then all the rest from the fifty-one mental factors, all the rest go in the section, all the rest are called, labeled "compounding aggregates." All the impermanent phenomena comes in three divisions, three different types of existence. So one goes in the substantial phenomena, then one is mind; in general terms—body and mind, so mind or cognition, so *she-pa*, just to get simple

idea, normally you say body and mind, so then it goes in the section of mind. Then there are phenomena, such as living beings, there are other causative phenomena, there are other impermanent phenomena, that which are living beings, and other phenomena which are not living beings, neither the mind, nor the substantial. So, like the time, year, all those phenomena goes in the section, such as imprint, so forth, so, other than living beings, all those other phenomena go in the section of the compounding phenomena. So that general title - compounding phenomena is imputed on this, from the fifty-one mental factors by taking out the cognition and feeling, then that label is put on those mental factors.

That is what Geshe Sopa Rinpoche, who is also one of my gurus who has been professor in the Madison University of Wisconsin in America, who has been professor maybe more than twenty years, I am not sure, a long time. This is what Geshe-la explained.

Anyway, why that label is put on these, why that general label—the compounding phenomena, why that general title labeled on these mental factors, that I am not sure, the reason I don't know. Maybe same as the reason why we label table. Maybe probably same as we label table, this thing that is made of whatever material, with whatever material that is made of. However which does the function to put things on the top. So we label table. Probably might be the same reason why we labeled, why we put this label table, why we give this label table.

So, aggregates of form, feeling, cognition, compounding aggregates, the consciousness, so none of these is that, that this real I that you feel inside the body, that appears to us not merely labeled by the mind, which appears to us like this. So, the aggregate of form is not this I that which we feel inside, within our body. Form is not that I, feeling is not that I, cognition is not that I, the compounding aggregates is not that I, aggregate of consciousness is not that I; even the whole group of these is not that I which appears to us not merely labeled by the mind. Real one in the sense, inherently existent. Even the whole group is not that I. Even the whole group, the five aggregates however the association of the body and mind, even that the whole group is not this I, this I which we feel inside the body, if I put it in a simple way, the I which we feel inside the body, is not that I, this I that which appears to us not merely labeled by the mind, inherently existent; the whole group of the aggregates is not this I.

SUBTLE DEPENDENT ARISING

Now we have to understand how this group of the whole aggregates why this is not I, we have to understand, that is very important. If you know this clearly, then one can do effective meditation on emptiness. Why? That subtle dependent arising, from the four schools, I don't remember the Sanskrit term for each one, *cheta me wa, do depa*, _____, *u-mapa*, so there are the four schools like this. So the fourth one is Madhyamika school, Middle Way school, so that has two, Svatantrika school and second one Prasangika school. So, according to the Prasangika school, the dependent arising that which is subtle dependent arising, as I mentioned, when we analyze the I, how it is so subtle; when we analyze the I, it comes to the point that it is extremely subtle, unbelievably subtle, that, it is not that it does not exist but it is like it does not exist, extremely subtle how the I is. However that is extremely subtle dependent arising according to the Prasangika school; so according to the reality how things are. So in other words, according to the reality how things are. So it helps to understand that.

Then the more we get finer understanding, the more subtle understanding of this - how things exist, then it becomes clear the subtle refuting object, the Prasangika's view the subtle refuting object, the I which appears to us something more than what is merely labeled by the mind, so that which is empty and only by realizing this emptiness, this particular emptiness, only then you can cut the root of samsara, the root of the whole entire sufferings, the problems, and able to cut that direct, that root of samsara.

ENLIGHTENMENT

I mentioned already before one or two times. However that, so by actualizing this wisdom, by developing this wisdom, then one is able to cease all the delusions, all the emotional minds and karma, even the imprints, even the subtle imprints left by delusion, concept of true existence, this ignorance, not only that one can achieve sorrowless state, the ultimate liberation, cessation of the whole entire suffering and causes. Especially one can achieve, by ceasing even the subtle imprints left by the delusion, the concept of the true existence, this ignorance then one's own mind becomes enlightened mind; one's own mind becomes omniscient mind that able to see all the past, present, future, all the existence, able to see everyone's mind, every sentient beings' mind at the same time, able to see all the past, present, future existence, everything at the same time.

While this mind sees all the present existing phenomena, able to see at the same time all the past, at the same time able to see all the future, able to read everyone's mind, able to see at the same time, while that mind, able to see constantly without break even a second, able to see all the time. So when you become enlightened, so your mind, while you are seeing constantly, without a second break, not seeing that one sentient being's mind, so while the mind constantly, without break even one second, continuously seeing that person's mind, reading that person's mind, able to read every sentient being's mind, their level of intelligence and their karma, how much merits they have, level of merits, their characteristics, different personalities, can see everything.

Not only having this wisdom or this omniscient mind knowing everything; there is perfect power. Also the omniscient mind able to see every single method to bring them in the happiness, to lead them in the happiness by freeing them from the sufferings, different levels of sufferings, to free them from the sufferings and to lead them in happiness. All the methods to lead them from happiness to happiness, then gradually to the highest happiness of the full enlightenment, cessation of all the mistakes of the minds, having all the qualities of the realization.

Able to see your mind, able to see every single method to reveal to them, you have also all the two obscurations, disturbing-thought obscurations—the gross one and then the subtle obscuration, the subtle imprints. Having completely removed, completely ceased, therefore, also the power, also the capacity to help others is develops, the potential to help others, to reveal various methods to other sentient beings is also that time fully developed, fully developed the capacity to help others, power to help others is fully developed, nothing is missing, because you are free from all the obstacles. Your mental continuum becomes completely free from all the obstacles that which interferes with you to have perfect power, complete capacity. There are no obstacles; you are free from that, so you have all the power, all the capacity. Therefore your mind becomes an omniscient mind able to reveal all the methods whatever it fits, even to guide one sentient beings, you need so many methods to bring them in happiness, from happiness to happiness, to develop the mind and to gradually lead in higher and higher path, to enlightenment.

The need to reveal various methods, then especially in different times as the person's level of mind is different, characteristics is different that even one sentient being, you have to reveal different methods. All the time just one method, just one meditation cannot develop, cannot bring them from happiness to happiness to enlightenment, cannot do that. Even to guide one sentient being, you have to reveal so many different methods to be able to perfectly guide. So you need to know every single thing, the person's karma, what the person's cause having created in the past, gross karma and subtle karma, one

has to know everything, so according to that then you can reveal the methods, then you don't make the slightest mistakes in guiding other sentient beings. So everything fits.

Even to guide one sentient being, even to free one sentient being from whole entire suffering and causes, one has to know all these various means, methods, especially to bring them to enlightenment. However one has to know so many things about that sentient being and then all the methods that fit them. Even in one life, so many different methods, then especially life to life.

So only by having omniscient mind, then one can do perfect work for other sentient beings, without slightest mistake without any slightest confusion, without obstacle from your side, without any ignorance, without any hallucination, without any limitation of power, capacity from your side. So no obstacle from your side, can perfectly guide. So with the omniscient mind, then also one has complete, perfect power to guide other sentient beings.

Then, the main reason that you use your omniscient mind to help other sentient beings, sentient beings who are numberless, every single sentient being that who wants happiness, who do not want sufferings; while they wish happiness but they devoid of happiness; they don't want suffering, but they constantly experience sufferings. However, the numberless sentient beings that you use your wisdom, omniscient mind and your power only to benefit for other sentient beings. Without, perfect power to be able to reveal every single method that according to the levels of minds of other sentient beings, according to their characteristics, their wishes, so using the perfect power to free all other sentient beings from all the sufferings, to benefit other sentient beings; the main reason is because that time you have completed the mind, the compassion is fully developed, toward every sentient being. So mainly because of compassion, there is no cheating other sentient beings, by having all this wisdom and all this power.

THE PATHS WITHIN BUDDHISM

All these things are achieved, from the very beginning, when one starts to follow the path, even before actualizing the path within one's mind, so they are like this: as regards path, there is Lesser Vehicle path, the Hinayana path, to achieve the cessation, to achieve the sorrowless state, the ultimate liberation for oneself, the cessation of the whole entire suffering and causes, to achieve this for oneself. There's path or teachings that Buddha has revealed according to the sentient beings who have different capacities of mind; so those who have lower capacity of mind for whom the Great Vehicle, the Mahayana path, to reveal that teachings don't fit; so then the kind, compassionate, skillful, Guru Shakyamuni Buddha skillful in guiding, skillful in revealing methods, skillful in guiding sentient beings, doing the works for sentient beings, so the kind, compassionate, skillful Guru Shakyamuni Buddha, so revealed, those whom the Great Vehicle, the Mahayana path, don't fit, those very brave mind that renounce oneself, to cherish other sentient beings, to take the responsibility of all sentient beings work or happiness, to cause happiness to all sentient beings, to bring them liberation to the highest enlightenment, to take all this responsibility on oneself, for whom these teachings do not fit, for whom, who don't have the capacity to practice these things, for whom the Mahayana path, the Great Vehicle do not fit; then Buddha revealed the Lesser Vehicle path, the Hinayana path to achieve liberation for yourself, to work for yourself, who only has that capacity of mind.

Then the Mahayana, the Great Vehicle, within that, there are two: Paramitayana path, the gone beyond path, and the Vajrayana, the path of secret mantra. Then those whom such these teachings of bodhicitta, whom it fit, who has potential, who has karma, who has capacity to practice bodhicitta, to take the responsibility to work for all sentient beings, then who has that karma or potential to hear these

teachings, and to practice these teachings, to develop this path then the kind, compassionate, skillful Guru Shakyamuni Buddha revealed this path, the Mahayana path.

Then those who don't have that merit, good karma to hear the teachings of secret mantra, the Vajrayana, the path to achieve enlightenment in one lifetime, the path to achieve enlightenment within a few years, short life, within a few years. So this quick path to enlightenment, the tantra path, the path of secret mantra. So who don't have, they have karma to receive Mahayana teachings, the Great Vehicle teachings, to practice bodhicitta, and so forth but they don't have the higher teachings, the teachings of secret mantra, the quick path to enlightenment, then for the time being, just reveal only the Mahayana Paramitayana teachings, the path, for the time being. Then when there is more merit, there is karma, the potential, karma, to receive, it created, it ripened to receive the teachings of secret mantra, the quick path to enlightenment, then Buddha revealed the teachings of secret mantra to those highly intelligent, to those who have most merit, most good karma, extensive merits, those whose karma ripened; then revealed to them teachings of secret mantra, quick path to enlightenment. So just general idea, so Buddha has taught the teachings in three levels like that, according to the three different categories or levels of other sentient beings' mind. So I lost the point why I am talking this.

So even one hasn't generated any of these paths, when one begins to practice Dharma even without talking about realizing the path, any of the lower path ,the Lesser Vehicle path, the Great Vehicle, the Mahayana, then the Mahayana, the secret mantra; without talking about these, actualizing any of these path; even from very beginning when one begins to practice Dharma that means when you begin to practice Buddhadharma, that means to not give harm other sentient beings, that is the basic thing.

COMPASSION

Why practice Buddhadharma? Why is not giving harm to others the main practice of Buddhism? Why? To any being, any sentient being, whether it is enemy, whether it is somebody who gives you harm, whether it is somebody who does not love you, even including whom you call enemy, even strangers—to everyone, not only human beings, any living being, any sentient being who wants happiness, who does not want suffering—to not harm others, that is the major, that is the fundamental practice of Buddhism. Why? Because Buddhism is differentiated, the nature of Buddhadharma is compassion towards every single sentient being; that is the nature, that is the essence of the Buddhadharma, that is the heart. So therefore, to not harm others, the essence is compassion toward every sentient being so therefore, to not harm others is the very fundamental, so that become, to not harm others that became the very fundamental practice, that becomes the very first practice, to not harm others is the very first practice to begin with.

Then on top that, one develops one's own mind how to benefit other sentient beings; one develops one's own mind in the path how to offer perfect service or benefit to other sentient beings, without mistake. To do that, to do perfect work for other sentient beings, to free all the sentient beings from all the suffering and causes, all the obscurations, to lead to peerless happiness of full enlightenment, then you yourself have to be perfectly qualified, knowing everything, the omniscient mind, perfect power, able to reveal every single method that it fits to other sentient beings, their karma, their level of mind. Then you have to complete your mind training in compassion. So like that.

Therefore, it's not sufficient, even if you actualize the five paths, by actualizing renunciation of samsara then you enter the Lesser Vehicle path, the Hinayana path, then you achieve the path of merit, path of conjunction, the right-seeing path, path of meditation, the path of no more learning. So by achieving

these, by completing all these paths, then one achieves the cessation of the whole entire suffering and causes on one's own mental continuum, what is called nirvana or the sorrowless state.

Therefore, it is not sufficient even yourself completely free from the whole entire suffering and causes. It is not sufficient, that you have to enter the Mahayana path, the Great Vehicle path, one must actualize bodhicitta, enter in the Mahayana path, then practice the bodhisattva's deeds, the bodhisattva's path, the six paramitas; then achieve enlightenment by completing the Mahayana path, the method and wisdom practicing together. Again, the Mahayana path has five paths: the Mahayana path of merit, conjunction, right seeing path, meditation and no more learning. So, by completing these, then one achieves full enlightenment.

THE POWER OF THE BUDDHA

Only then, when one become enlightened, only then that one can do perfect work for sentient beings. For example, when one becomes enlightened, that even one beam emitting from the holy body, from the pores of the Buddha's holy body, even one beam, even a minute, second, even one beam that frees, liberates so many beings from the sufferings and lead in happiness. There happened a story that when Buddha was in India, at that time there was one couple, a husband is a Hindu, the wife is a Buddhist. Her name is Baghada. She told her husband that she would like to invite Buddha. She wanted to offer a meal. Her husband said it's impossible, Buddha would not come. She said that Buddha would come; so she prepared the meal and swept, cleaned the place; and then outside of her house, outside the door, she held incense and she invoked Buddha.

This prayer that we chant in the preliminary practices invoking Buddha and bodhisattvas, inviting them, so this prayer: Please be here the destroyer gone beyond, means Buddha himself, destroyed all the two obscurations, disturbing-thought obscurations, subtle obscurations, all the mistakes of the mind, so who destroyed everything and who destroyed others' obscurations, cause of the sufferings, so the destroyer and gone beyond. You who is the savior of every sentient being, every and all sentient beings, who is the divine being completely destroyed the host of all the maras. These maras or devils, this means inner maras and devils, means all the delusions, all the anger, ignorance, attachment, all the 84,000 delusions, all these negative thoughts. You, the divine being, who destroyed completely all the hosts of all the devils, the maras. So, there are gross devils, there are subtle devils in the mind. So, subtle evil or devil is the subtle imprint which produces the hallucination of true existence. So all these are devils, subtle devils.

You, who are divine being who destroyed all these devils, hosts of maras, with the surroundings, please be here. So she chanted this prayer by holding incense outside of the door, outside of their house. Then, when she did all this to Guru Shakyamuni Buddha, with the husband outside. First of all the disciples came, arhats, all those, each one came by riding on, through the psychic power in the space, came from the far place wherever Buddha was, with all the disciples, arhats—arhat means those who achieved the sorrowless state. So when each one came, they all looked so glorious, so magnificent, riding on lions, and so forth, so magnificent, so glorious, so her husband thought, he husband asked her, when each disciple came, is this Buddha? Is this Buddha? Is this Buddha? [GL, RL] Because they are so glorious, so magnificent. So she said no, no, no. Anyway, at the very last Buddha came from that very far place to her place, even though it's very far to go and to travel, very far, which takes six days or something, I don't remember clearly. Even though it's very far, however Buddha came to her place, that duration that is like this, that stretching arm, it took that much time; during this duration such a short time, Buddha arrived; Buddha came to her place.

The point is this, during that time between the mountains, when Buddha walks, Buddha doesn't touch feet on the ground, does not step on the road; something this much height, that four fingers or something however, without touching, then when Buddha walked like this, any creature or any insect there in the road, their mind is in a state of, if the Buddha crossed over the insects in the road, their minds is in the state of great bliss for seven days. However during this duration came through from where Buddha was to her place, so all the insects, all the animals in the forest, so as Buddha came through, the sentient beings who are around, so many of them, uncountable numbers of them were liberated from the sufferings, even during that duration coming through her place.

However, so each pore is able to manifest numberless forms for other sentient beings, each pore of the holy body; so numberless manifestations of the holy body, holy speech, holy mind working for other sentient being because there is no limitation in the power, because you completely ceased all the obscurations, the obstacles, gross and subtle. There is no resistance; nothing blocking.

THE ACTIONS OF BODHISATTVAS

Even before Buddha, the bodhisattvas, even those who did not become enlightened yet; so there are ten bhumis, when the bodhisattva actualizes the third path, the right-seeing path, then from there started to actualize, the ten grounds or ten bhumis, the ten levels. There are ten bhumis, starting from the right-seeing path; after completing the ten bhumis, one achieve enlightenment. So that during the Mahayana right-seeing path and the path of meditation, so the first, the arya bodhisattva who have actualized the wisdom directly perceiving emptiness, so this bodhisattva is called arya bodhisattva or transcendent bodhisattva—transcendent from the ordinary level. However, that the first bhumi bodhisattva, even that one is able to transform one hundred different bodies to work for other sentient beings, to practice Dharma and to work for other sentient beings. So one hundred, then able to go to one hundred pure realms, to make offerings to Buddhas, then able to give different teachings with one hundred different bodies. So there are about eleven different things, different concentrations, eleven different things.

Then the second bhumi bodhisattva is able to manifest one thousand bodies, and to go to one thousand different pure realms of Buddhas, make offerings to Buddha and again one thousand different concentrations, and so forth, to do practice, to do the prostration practice, to accumulate extensive merits so that one can achieve enlightenment for the sentient beings, so that one can do perfect work for other sentient beings.

There are more wisdom and more power, more skills and compassion is more developed; so get developed more and more like this, so, get developed, the wisdom, the power, the compassion, get developed more and more. This ninth, tenth bhumi bodhisattvas, I don't know how its translated, that I don't remember, something unimaginable, something like that anyway, so many number, uncountable number, so much power how they can manifest, to do practice, to make prostration, to make offerings to Buddha, in order to achieve enlightenment for all sentient beings.

THE QUALITIES OF THE BUDDHA

What I am saying, one cuts many different plants from different countries, different places, cut very tiny pieces like sand grains, very tiny pieces, make a kind of powder, like that then you put in ocean and stir for one hundred years or something [RL], put in the Atlantic Ocean, [RL] then stir it for one hundred years, mix everything; then you take each tiny piece and ask Buddha each piece from where it came. Because Buddha has achieved omniscient mind, he can tell exactly from which place each part came, this small piece from which tree and which part of the tree, every single thing without mistake.

In India there happened, I think maybe one of Hindu religion, called *ḥkuntu ju*, I think they have a ritual and they have some kind of philosophy, they believe that after somebody died they do ritual and can hook the consciousness back into the body. Normally when the person's consciousness left the body, when the person's consciousness is in the intermediate stage before taking another rebirth, due to karma cannot recognize the body. After the consciousness has left the body when a person dies, that separates the consciousness from the body due to karma and delusion. The continuation of these aggregates is stopped. Due to karma cannot, even the intermediate stage being see the body but it cannot recognize that it's your body, that's your past body. Due to karma cannot recognize.

This religious people believe that that through ritual they could put the consciousness in the body. So Buddha wanted to tell the people that's not true, that's not what is happening. So what enters back into the body and talking is a spirit not that person's consciousness. In order to show, in order to prove this then, people to believe what Buddha said is true then Buddha asked each family to bring grain and wrapped by cloth. Then piled up on the ground. So after they piled up, each family brought the grain wrapped by cloth. Then after they piled up then Buddha gave, then they invited Buddha and then Buddha gave each of these package that wrapped with cloth, each of these he gave back, from where gave away by explaining from which family came and what kind of grain and how many grains it had in it without opening. How many grains and what type of grain it has inside the cloth. So proved everything to the people. So then after that people found faith what Buddha said is true because he has the knowledge to see these phenomena, what's right or wrong.

There are so many stories. However there are infinite qualities of Buddha's holy body, holy speech and holy mind, that Buddha's actions working for other sentient beings, qualities that which do not fit, all those inconceivable qualities and actions, unbelievable actions how they work for sentient beings, it's like do not fit to our, hard to grasp, hard to comprehend to our ordinary mind, to our limited ordinary mind, very difficult to comprehend, to grasp. Just like all those machines in the airplane, so many machines, where the pilot, there is so many thousands of things that, buttons, or how the computer is working. Those who have studied, those who fully understand, those who have done complete study, how they are manufactured, or how they are made, for them it is easy to understand. However I don't understand how it is working [RL].

For the primitive people, people who haven't learned how these machines are working, what it has, by depending on each other how they are functioning. People who haven't studied these things find it hard to comprehend, difficult to understand. It's hard to comprehend to their knowledge, to their mind. So similar, so the Buddha's unbelievable, Buddha's the secret action, the Buddha's actions, which are secret, even arhats those who have completed, those who have incredible psychic power, clairvoyance, those who have completely eliminated all the delusions, even the seed of delusion. So even the arhats, they cannot see, even the whole entire Buddha's actions don't fit to them, they cannot comprehend completely, cannot see them. Even the bodhisattvas who has unbelievable, even the tenth bhumi bodhisattva who can manifest uncountable numbers of forms, so much unbelievable, much greater the qualities, the powers, the wisdom, the powers, far more greater inconceivable than arhats, but even they cannot the Buddhas, all the holy actions, qualities, all, every single one of them does not fit, they do not see everything. The secret actions of Buddha they cannot see.

Here we are talking about how Buddha is able to do perfect work for, how there is perfect qualities to, understanding, power, completed compassion to do perfect work for sentient beings. Like, there is only one sun that rises, but this one sun is able to, when this one sun rises, in the world wherever there is

water as long as the water does have not cover, rocks, other things, rocks, trees, as long as it doesn't have cover, the reflection comes. Even the one drop of water dew, even one drop of water, as soon as this one sun or one moon rises, the reflection is even in the water dew, in the ocean, the river, every water there is in the world, the uncountable numbers of reflections just appears. The sun and moon, it didn't have motivation to, I will manifest in all this water, but this naturally happens. So like this, as long as it doesn't have cover, as long as the water does not have cover, obstacle, to rise the reflection. So exactly like this that when one becomes enlightened, without any effort, without any thought, effort, just like the one moon and sun manifesting, the uncountable reflections happens in the water. So like that, when one becomes enlightened, then without effort or thought, because one is completely free from all the obscurations, all the obstacles, so naturally the working for sentient beings becomes like that naturally, naturally manifests. So to the numberless sentient beings so naturally manifests, naturally guiding, working, revealing various methods, guiding sentient beings from happiness to happiness to enlightenment.

To explain that the Buddha's holy body is everywhere, that the whole existence is covered by Buddha's holy body, at the moment that is difficult to explain, that is highest tantra explanation, how whole existence is covered by Buddha's holy body that is from highest tantra, maha-anuttara explanation, so cannot be explained now. But I put it other way around. That the omniscient mind, the actual way to understand how all the existence, how there is no place where Buddha doesn't exist, there is no place where there is no Buddha, the way to understand that actually comes by understanding Buddha's holy body, that which is subtle. By understanding Buddha's holy body, that which is explained in tantra, not in sutra, not in the sutra teachings, in the highest tantra teaching. By understanding that, then only then can you understand how Buddha's omniscient mind, how all the existence is covered by Buddha's omniscient mind, Buddha's holy mind. Only then can understand, you get the idea, only then can get clear idea how all the existence, all the places are covered by Buddha's holy mind. Buddha's holy mind is everywhere. Only then one can get a clear idea. If one doesn't understand how all the existence is covered by Buddha's holy body, if one doesn't understand that, there is no way that you can understand how all existence is covered by Buddha's holy mind. There is no way to understand *that* through the sutra. There is no way to understand that exactly, even though in the sutra often talks, There is no place where there is no Buddha.

So however at the moment, so I put it this way. So the Buddha's omniscient mind sees all the existence, like that all the existence is covered by Buddha's omniscient mind and so, as the Buddha's holy mind is everywhere, covers all existence, so with that there is Buddha's holy body. Because it's not talking about a body like this, made of bones and flesh, not like that, here talking about the subtle body. So the point is, whenever sentient beings' karma to receive guidance, whenever sentient beings' karma, the imprint, whenever the positive imprint left by the past positive action, whenever the sentient being's karma is ripened, without delay, it doesn't matter wherever the sentient being is, without delay even a second, because all existence, all, Buddha's everywhere, whole existence is covered by Buddha. So wherever the sentient being is, whenever that positive imprint created by past actions, positive actions done by that sentient being, her or himself, whenever that karma, that imprint, is ripened without delay even a second, not like my coming for this course [RL], half hour late. And longer afterwards. So not like that. Without delay, even a second, Buddha's guidance, manifestation or guidance is right there, the imprint has ripened, or karma, the person's karma has ripened from the side of the sentient being, without delay of even a second, guidance is there. Manifestation according to the level of the sentient beings' mind, how much mind is pure or impure, according to that. Whether it is guiding by conversation, sentient beings, by talking, or material help, or Dharma, whatever method that it fits, that it needs. It doesn't have to be only teaching meditation, there are so many other methods. Only when the mind has reached the level

that karma to receive teachings, to hear path, then reveal path, then, only then, otherwise there is no use, otherwise it doesn't benefit. So like that.

COMPASSION

From the very beginning, even before we actualize the path, even without talking actualizing Hinayana path, the Lesser Vehicle path, even from the very beginning when we begin to practice Dharma, because essence of Buddhadharma is compassion, it starts from the very beginning, the compassion starts from the very beginning. Before I was talking when we become Buddha that time you complete your mind training in compassion. I mentioned that, so I'm saying from the very beginning, even when you begin to practice Dharma, the very essence is compassion, because of that then to not give harm others, to not harm others comes in the action. So that is very, towards all sentient beings, towards any sentient being. Not like this, Oh you don't harm, somebody who harmed you, you can give harm. Even somebody who destroys, even somebody who harms Buddhadharma, who destroys the Dharma, you cannot harm with anger, you cannot harm back with anger, even who harms, who destroys Buddhadharma, even who destroys monasteries, burning scriptures, so forth. Destroying the Dharma practitioners, the Sangha. However even who harm the religion, you cannot harm with anger, with negative thoughts. So that is the Buddhadharma practice, the practice of Buddhadharma. So if one harms with anger that is not Dharma, that is not Dharma practice, even somebody who harms, who destroy Buddhadharma.

It is not like the thought that gs and so forth are put here by God to help humans by giving us their bodies to eat. It's not like that. Pigs and fish are given by God for you to eat. So help the people but not help the animals, pigs and fish and those things [RL]. Not like that. However, coming down [RL] to the point from where I started was the sentient beings, also I mentioned yesterday, the benefits of realizing emptiness, came from there. So I just ended this, what I wanted to say, the very aim, to clarify, then stop there.

THE AGGREGATES ARE NOT THE I

None of this five aggregates are the I, none of this is I, even the whole group is not this I that we are feeling inside the body, the not-merely-labeled-by-the-mind I, this I existing from its own side. Now if these aggregates were the I, the details there are four, in order to realize emptiness, there are four logics, reasons, analysis of the four important points. If you meditate, if you go through this, first one has to recognize that I which doesn't exist, the I which we feel is inside the body, not merely labeled by the mind, which appears like that. First recognize that, then, if it exists, then it has to be either one with the aggregates, or it exists separately from the aggregates. Then if you analyze, whether this I is one with the aggregates or not. Anything which exists it has to be either one with the aggregates or exist separately.

For example this clock exists but how it exists, one with the aggregates or separately, exists separately. So anything which exists, it has either exist one with the aggregates or exist separately. So therefore if this I is true, this I appearing as not merely labeled by the mind, then if this is true, then it has to exist one with the aggregates or exist separately.

Then you try to check whether it is oneness with the aggregates or not. Then there is all the logic. If it is oneness with the aggregates then there many mistakes which arises. Then if it exists separately from the aggregates, there are many mistakes arises. So there are analysis of four points, four important points. After going through this meditation then it comes to a conclusion, that this I which appears truly existent or real is not in the view of the wisdom. Here we are talking about truly existent I or real I. You see, in the view of the ignorance, that which doesn't exist in the reality. We're not talking about in the view of

wisdom. In the view of wisdom there is no such I. There is no truly existent I. There is no real I in the sense of existing from its own side. In the view of wisdom, in the view of correct mind, in the view of Dharma wisdom, in the view of wisdom realizing emptiness of the I, it sees the I, merely labeled by the mind, nothing exists from its own side. This is what wisdom sees. So therefore the I which appears not merely labeled by the mind, existing from its side, something real in that sense, that's what we are talking about, the view of the ignorance, in the view of the hallucinated mind. That is the view of the ignorance, what ignorance believes.

There are many shortcomings, if the I existed separately from the aggregates, then many shortcomings. However after all this conclusion then one realizes that this I which appears to oneself not merely labeled by the mind, that it is completely empty. Then at that time then when one experiences that, that this I, self, the meditator, who meditates, which appears real one, not merely labeled by the mind, completely lost. There is nothing to hold on. All of a sudden there is nothing to hold on. Then, you have been holding from birth time, every day from birth time, from beginningless rebirth, so suddenly now through meditation, meditating on emptiness, doing analysis, all of a sudden you have nothing to hold on, you have no I to hold on, to cling on, to cling in the sense of hold, nothing to hold on. So then that time then when one experiences this, then one realizes emptiness, one entered, one realizes, then one see the Middle Way, Middle Path.

Then also it is mentioned that if one has realized emptiness, then you don't get born in the lower realms, in the hell, preta, animal realms.

However, I think stop here. That this I which appears to us not merely labeled by the mind, inherently existent I, which means inherently existent, I existing from its own side. Now this, anyway the conclusion is that, what I was waiting yesterday to finish, so this one cannot, by doing analysis this one cannot be found anywhere from tip of the hair down to the toes. First of all, none of those aggregates is this I, even the whole group is not this I. Then this I, that this I which appears to us not merely labeled by the mind, as truly existent, which appears us this, *this* doesn't exist anywhere. First of all, aggregates, the group of the whole aggregates is not that, not this I, and this I is nowhere it exists, nowhere it exists on these aggregates, become clear.

SEARCHING FOR THE TRULY-EXISTING I

Now this last thing. This I which appears to us not merely labeled by the mind, as real one existing from its own side, now this you cannot find even in this house. That I have been waiting a long time to tell [GL]. This was the point that I was waiting for a long time to explain but somehow got distracted always. So this one you cannot find even in the house. Not only you cannot find in these aggregates, cannot find even outside, cannot find even in this hall now, cannot find in this world, cannot find anywhere. That this particular I, which appears as not merely labeled by the mind, real in the sense of existing from its own side, cannot be found neither on this nor anywhere, nor anywhere, not even in this hall, not in this world, nowhere. Therefore, this I cannot be found anywhere. So this I which appears not merely labeled by the mind, is completely empty, it's completely empty which appears to us within our body is completely empty. The I is completely empty of the I existing from its own side, not merely labeled by the mind, because the I is, what *is merely labeled* by the mind. So therefore, so this is the conclusion, this is the ultimate conclusion, logic.

I stop here. So it's very important to see the differences, these two differences, merely labeled I and the I which appears not merely labeled, the differences. So that's very important.

[Dedications]

We dedicate the merits to generate bodhicitta within one's own mind, in the mind of all sentient beings, those who have, to be developed

Due to all the past, present, future merits accumulated by oneself, by Buddhas, bodhisattvas, due to all this merit which is merely labeled by the mind. May the I who is merely labeled by the mind achieve the Guru Shakyamuni Buddha's enlightenment, that which is merely labeled by the mind and lead all sentient beings who are merely labeled by the mind to that enlightenment as quick as possible.

[End of Discourse]

LECTURE 7: 29 NOVEMBER 1992 PM

THE PURPOSE OF LIFE

Question:

How can a beginner to Dharma, beginner to meditation, best understand, get on the path, how can they best learn?

Lama Zopa Rinpoche:

Best way to learn as a beginner?

Question:

There's a lot of information. It's very complex.

Lama Zopa Rinpoche:

I think it is very important that, I think it is very important generally speaking that, to get the whole idea, first to get a general idea of the whole path from the beginning to the end. There's a very extensive way to learn but the essence, the essence how to go about. If one is going from here to New York, how to make, some rough idea how to go there. Otherwise, anyway you need somebody to show how to get there. It is like that, similar. For example, from here to go to Kathmandu, so the main point of road, there is a main point of road where you have to know, so then it keeps you in the direction to Kathmandu, to have some ice cream [RL]. I'm joking! [RL] So the basic guidance that you need to know, the basic guidance from here you go down then, you take this road then, then you go there, then there are many roads but you take this road. So like that, so this way you have some idea how to go to Kathmandu, how to make possible to reach yourself Kathmandu. So like that. Even though there are many villages, so many things on the road, even without telling everything what is on the way but the basic guidance, so that you are not on the wrong road, wrong track [RL, GL]. So it's like that.

So if you are explained without showing the whole thing, if the person is introduced just how to go down the hill then if your aim is to go to Kathmandu then you won't make it. This is an example. So only you know only from here to Kopan Monastery down to the hill [RL]. So therefore just learning one meditation is not sufficient. No, first of all that, one thing is that I didn't reach much at the discourse, so that's probably more talking about concept, more talking about how things came from the mind, right concept, wrong concept or right view, wrong view. See that fundamental suffering, introduction of fundamental problem, how we create the problems of life. So putting it in simple way. So fundamental wrong concepts, introduction of fundamental wrong conceptions, wrong views. Because of this then, by

trapping, be being trapped in these things then, then on this basis then we experience so many problems, we get involved in many problems of life and then so much harm to other sentient beings, with all these wrong views and wrong concepts.

So, as I explained this morning about quality, how, in order to do perfect work for all sentient beings, you need to have omniscient mind. To do perfect service, perfect work for all sentient beings, to free them from all the sufferings, to lead to enlightenment, one need to have omniscient mind, knowing everything, and perfect power to reveal the methods and completed mind training in the compassion. So now this point is very important in regards to the question. First of all we have to understand what is the purpose of life. Then we know why we have to learn all these subjects. Why one meditation technique is not enough to spend whole your life, that is not enough to develop your mind and to benefit for other sentient beings, why it's not enough. Just knowing one meditation technique to calm the mind, one method which somehow to bring some calmness, peace in the mind, why that is not enough, why one has to learn from the beginning to the end of the path. First of all it has to be clear, the purpose of life.

The purpose of life is not just to obtain happiness for, is not just to solve only one's own problems and to obtain happiness only for oneself. That is not the purpose of life. That is not the purpose of living.

First, this body that we have, this precious human body, first the parents in the past they created the karma to give this body to oneself. Because by their kindness having given this body, this precious human body, so we have the opportunity, as I explained yesterday, this gives, because by their kindness that they have given this body, this precious human body, so that we have the opportunity to have all these enjoyments, even this temporary happiness, so much more than, so much as one wishes that enjoyment, temporary happiness, so much more than which the animal beings or the other, those preta beings, the hell beings that they don't have, they don't experience, no opportunity. That they don't have the opportunity.

THE PERFECT HUMAN REBIRTH

And, not only that, by having this perfect human rebirth that we have opportunity to understand Dharma, to practice meditation, to understand the meaning of the teachings and however to do listening, reflecting, meditation practice on the path. So, through this, then one is able to actualize the path, method and wisdom. However that one can, by actualizing the path, method and wisdom, by completing this that one can achieve ultimate liberation, the cessation of the whole entire suffering and causes. So even if one wishes to achieve ultimate liberation for oneself, one can achieve with this perfect human body. And besides that, even one wishes to achieve the peerless happiness, the full enlightenment, cessation of all the mistakes of the mind and completion of all the realizations, the full enlightenment. So even if one wishes to achieve this for the benefit of, to be able to do perfect work for all sentient beings. So even if one wishes to achieve this, the highest goal, one can achieve with this precious human body. Besides that whatever happiness one wishes to achieve life after this, in the future lives, whatever one wishes, happiness in the future lives, that to receive deva, human body, to have perfect surroundings, people to help you whatever one wishes, as one wishes. To have perfect surroundings, to be wealthy, whatever one wishes the happiness in the future lives that one can achieve because with this human body, with this precious human body one can create the cause, can practice morality, the cause of the body of the happy migratory being. Then you see, practice charity, in the future lives, to not be poverty, to have wealth as one wishes and to have perfect surroundings, helper, in the future lives, to have perfect surroundings, helper, to help you as one wishes. Then with this precious human body one can practice patience, the cause to have perfect surroundings, helper, to help oneself. So in this life with this perfect human rebirth one can create the cause by practicing patience. So there an opportunity to create all the

causes, whatever happiness one wishes to achieve in the future, in the long run, in the future lives. In the long run, happiness, the future lives.

THE KINDNESS OF THE MOTHER

So all these incredible opportunities, all the different levels of happiness that we can achieve, all these are due to kindness of the parents who gave this body, due to the kindness of parents who gave this precious human body to oneself. So that's the first thing. You see, we receive this body by the kindness of other sentient beings, the parents. Then, if they didn't give this body, if they didn't create the karma for oneself, if they didn't give this body, one wouldn't have all this chance, all this incredible opportunity. Even all these temporary enjoyments as one wishes, to have all this enjoyment, one wouldn't have. In order to have that you have this human body, this precious human body. So that is the first thing.

Second, if the parents, if they didn't save my life, if they had an abortion when I was born to them, when oneself was born to them if they had an abortion, by now one wouldn't have this precious human body which has all these incredible opportunities to achieve any happiness that one wishes and can cause, can benefit for all sentient beings, can benefit for numberless sentient beings, for all sentient beings, can cause any happiness what they wish, all the temporary happiness, the ultimate happiness, liberation from the whole entire suffering and the highest, the enlightenment, whatever happiness, all this happiness by having this human body you can cause all this happiness for all the, for every sentient being, for all the sentient beings. So what we can do, incredible things to benefit, extensive benefit to all sentient beings, so we wouldn't have this body, we wouldn't have now if the parents, if they didn't save my life, if they did abortion. By now to meet the right path to the peace, the Buddhadharma, one wouldn't have this chance to meet Buddhadharma if they didn't save my life, that to meet many qualified virtuous friends who show virtue, the cause of happiness, the path to the happiness, to liberation, to enlightenment. So one wouldn't have this chance and to do listening, reflecting, meditation practice on the path. All this wouldn't, one wouldn't have all these chances. So all this, by the kindness of, so all this by the kindness of the parents that they saved my life.

So even when, those nine months when you were in mother's womb, the mother took care by abstaining from all the harms, food and so forth, conduct, anything which harms, she abstained from all those which harms to one's own life. So like this. She saved one's own life. So took care of oneself like her heart, during, when oneself was in mother's womb and also outside. For so many years she took care of oneself like her heart.

When one was a baby, one knows nothing. What is harm, what is benefit, knew nothing. You see, like a worm, exactly like a worm crawling on the ground, knows nothing what is harm, what is benefit. Either the mother herself or hire somebody to look after oneself, pay money for somebody to look after oneself, constantly. If the mother did not take care, did not look after for even five minutes, if you are left out there without watching even for five minutes your life is in danger. You see, you the baby, didn't know anything. So like what is benefit, what is harm, did not know anything, life is in danger. You see, if the mother didn't watch, one's own life, one who is baby, the life is in danger, immediately in the danger to fall down, to put harmful things in the mouth that which causes life danger. So even five minutes, even three minutes, even one minute, if one was not watched, not taken care of by the mother, suddenly one's own life is in the danger, to be killed or to be eaten by animals or to be killed. So like this, suddenly the life is in the danger.

Every day, even one day the mother saved one's own life from many hundreds of life dangers. In other words she gave life, she gave so many, she saved the life from many hundreds of dangers. She gave life hundreds of, even one day, hundreds of times she gave life to oneself. So like this.

If she didn't do that we wouldn't have survived now. We would be unable to live so far. By now we wouldn't have the opportunity to know what is the meaning of life. By meeting Dharma, by meeting the teachings of the graduated path to enlightenment and to know the definition of the meaning of life and then to make the life meaningful. One wouldn't have this chance. So this is completely by the kindness of mother that we are able to have all this opportunity and to be able to live so far like this, having this perfect, precious human body.

I am just talking about one day. So each day, saved from many hundreds of life's dangers, saved one's own life from many hundreds of dangers. So it is unbelievable the kindness, and that kindness that you cannot bear, unsurpassable. When you think of the kindness, here we are just talking about kindness in this life. We are not talking about past life, how they have been kind in the past life. We are not going very far. We are not talking even how they have been kind to us, to oneself, from beginningless rebirth, we are not talking about that. We are just talking about this life, how they have been kind to oneself. You see, even just the kindness how they been to one's own life, it is unbelievable.

She taught us how to walk, mother taught us how to walk, how to speak. Our mother put oneself in the group of the human beings, put oneself in the line of the human beings who is able to walk, who is able to speak, communicate. Like this. Then she send us to school, with much expenses, then send to school, college, university, like this. Without talking about that we have opportunity to practice meditation, to develop our mind, opportunity to practice meditation, to practice Dharma, so that to completely free yourself from the whole entire sufferings and causes, then make it impossible to experience again. So without talking this, if mother didn't give the education, didn't teach language, didn't send to school, college, university all this, didn't give education, if mother didn't put all this effort and material expenses and all these things, trying to get education for oneself. So however if she didn't do all this, which is called leading in the path to the world, so if she didn't help in the education, we wouldn't have now all this education, to be able to read and write. Besides Dharma book that which plants seed of liberation, enlightenment, all this, which plants seed of liberation from the whole entire suffering and highest enlightenment, which makes it possible to achieve by reading the Dharma books by planting seed, imprint on the mind.

Even without talking about this, without the education, if she didn't give education, if she didn't help in the education, then we wouldn't be able to do jobs, secretary to do reading, writing, so forth. So even one wouldn't be able to do these jobs which we have been doing which give money, the needs, the food and clothing, house, so forth, enjoyments, the needs were able to have all this enjoyment is due to the kindness of the parents, the kindness of the mother.

Then, no question about Dharma being able to write, read Dharma books, then even become unbelievably kind when we think of that kindness that came from her, she become unbelievably kind, the parents. When one feels hungry, thirsty, gave food and drink, hot and cold, gave clothing. So like this, saves life, like this, saved life. With so much material expenses, all these things, food and clothing since one was born, since from the time even from the womb. So even when one was in mother's womb, the food, the liquid, due to her body, liquid and so forth then survived. [GL, RL]

That's good idea, excellent idea. This is Tibetan style, serving tea in the teachings.

When one is a baby in the mother's womb, this, food goes through, that what you cut when baby is born [Student: Umbilical cord.], so food goes through that, no? Right? Umbilical cord. The essence of, even when we were in mother's womb, the essence of her body, so much of her energy goes into, absorbed, the essence of her body, that one survived by depending on that.

Even when one gets sick then she gave medicine. However like this, saved life from so many danger by giving food, clothing and medicine like this. Even for this, so much unbelievable, so much material expenses she did. All the clothing, all the food since one was born from the mother's womb. How much she spend, material expenses. It is unbelievable. It is so much. If all those were counted. So, like this, unbelievably kind, mother has been unbelievably kind.

Then the other thing is, she bore so much hardships for oneself. She suffered so much for one, to take care of oneself, that in the womb, while one was in mother's womb, she suffered so much. When one came out, there was so much pain, unbelievable pain she had to experience. Anyway, as an introduction I'm just telling a few words but actually here those who have been mother, I think those who have given birth to a child, those who have experienced being a mother, you can use your experience. How incredible, difficulties, hardships you went through. You can use that to remember your mother's kindness. How difficult the life one has gone through. No rest day and night, so much confusion, so much difficulties to take care of them and things, so much worry and fear, exhaustion of the body working so hard for them, mind worry and fear, physical tiredness, exhaustion and all these things. So all what one experienced by being mother, all this, one can use this as an example, how my mother have also gone through the same, I gave all these troubles to her, so much suffering to her, instead of giving peace, relaxation, rest, always screaming, making clothing wet, making bed wet with pipi, kaka, so only screaming. One child this side screaming, one child in front screaming, one child back screaming, [GL] wanting this and that. Even the mother came back from the work, there is no rest, no quietness. So hard life.

So however same. Then also I did the same thing to my mother and my mother had gone through all this hard life, suffered so much for me, beared so many hardships. So one should use, all the difficult experiences you should use the same to remember the kindness of mother. Then it's very good. Then this way you are using to develop bodhicitta, compassion. In this way, if you use this experience, the sufferings, the hardship life, things that my mother, my parents went through were the same. Then this way your experience becomes, suffered so much with children, in the womb and out of the womb, after they come out. Then this way becomes useful to develop compassion for the parents and to quickly develop bodhicitta, thought of enlightenment, which makes possible to achieve enlightenment for the sake of all sentient beings.

For example, I find very useful that when I see other parents, how the mother is taking care of children, so much hard work, unbelievable hard work, so much unbelievable sacrifice. Whole life, energy, time, all the precious human body, so many years have gone with children, has completely gone for the children, so many years of her precious life, suffered so much. It makes me to think that these parents who are taking care of these children so, bearing so many hardships, suffering so much for them. They also did the same, they also took care of me in the past. These parents also took care of me in the past, similar way how they bear so much hardships, how much they suffer to take care, work so hard. They also have did the same to me in the past lives - this is very helpful. So you see that really very hard life, unbelievable hard. So then think that they have been kind, that they have been also taken care of me, suffered for me, in the past life. Then, it is very effective. Then you feel very close to them. So this way,

you can feel them in your heart. Rather just some people taking care, they're suffering, having hard life with the children, so rather than that, so you feel connection with them. [GL]

[Blessing the tea]

So the mother is extremely kind, having given this precious human body and then saved life, even one day saved us from many hundreds of life dangers. So that is extremely kind. Then led, third, led in the path of the world. So, gave all the, helped, and the education, how to walk, how to talk, how to speak. Then sending to school, college, so forth, so that is extremely kind.

She suffered so much. The mother suffered so much for one's own life, bore so much hardships for one's own life, to obtain happiness for one's own life. There is so much worry and fear, worked so hard, exhausted the body, working so hard at home, and doing job, all these things. One disturbs, one never leaves the mother quiet, bothers her so much and making dirty the bed, all the clothing that she has to clean. However she had to bear all these hardships. All these things what one did towards the mother so she has to bear all these hardships. She has to go through all these things. She suffered so much for oneself starting from the womb and also created so much negative karma by telling lies to other people, other sentient beings, telling lie, in order to take care of me. So with the attachment, ignorance, anger, then created so much negative karma, killing other sentient beings, telling lies, stealing and so forth, so many things. And oneself caused the parents to create so much negative karma.

The mother is like an object of meditation, day and night, so all the time what she thinks, what she has in her heart is oneself. Oneself she remembers day and night even if she is at home or far, so all the time wishing happiness for oneself, all the time taking care like jewel, cherishing like jewel. Always holding with hands very gently, with much love and compassion, with heat of the body then keeping warm, carrying backside. However cherished so much, like a jewel, like her heart is outside, like as if she is holding the heart, her heart. Like this she took care.

Anyway, birth is given by the father and mother. Even childhood, even baby-time, after the birth, even somebody took care, even if somebody, not the father, not the mother, even somebody else took care of you, raised you, took care of you and send you to school, college. Even if somebody else took care of you, however there is still the kindness gave the body and saved the life when you yourself were in mother's womb, didn't have an abortion, all these things, saved life, this was done. Even if somebody else raised you or took care of you, gave food and clothing, education. Here the main point is that how other sentient beings have been kind to oneself, how all these things received by the kindness of other sentient beings. That is the main point. Whoever took care of oneself.

If the mother left and the father, and only the father took care or if somebody else took care from childhood, the main point here is how other sentient beings have been extremely kind, that so far we are able to live, to have this precious human body and having incredible all these opportunities is because by kindness of other sentient beings, by these sentient beings, mother, father, all these things. Those who took care, those who took care of oneself. So how kind the mother is, inexpressible.

Just only thinking this life, how this mother has been kind in this life. That is inconceivable, unbearable, the kindness. So this is without talking as it is meditation on bodhicitta, the seven techniques of the Mahayana cause and effect. This one way of developing bodhicitta, one way of actualizing the thought of enlightenment, bodhicitta, that which is source of all the happiness and success, for oneself and for all sentient beings. Without talking as mentioned there. So like this, this mother has been kind, this mother

has been one's own mother numberless times, not only being human mother but also by being birds, every day fed many hundreds of worms. You were born countless times. This time with this mother, this past life mother has been, in one's own past lives, one was born as a bird, chickens and so forth, this life past, the continuation, the past life of this mother have been one's own mother, bird. Then every day fed, took care of oneself, fed with many worms, so many worms, by killing so many worms, fed oneself with so many worms, took care of oneself. So like that.

There are so many other different types of animals and so many other different types of sentient beings that one is born to this life mother. The past life mother has been, in the past life this mother has been mother, oneself was born to her and that type of animal or the beings. For example, how much they suffered to take of oneself even in other lives. The past life this mother has been one's own mother with a different body. So like the South Africa, I think showing on TV I think, those animals what are cow, this big cow, so, they go for miles, getting water or they move from one place to another place, groups of them, they go so far to get water or to move to another place. However then on the way there is many other animals, tigers and many other animals, especially tigers attacking them. So the baby, the cow or whatever, the tiger is about to attack, so the mother, the animal mother runs round and round and round, then to protect the child, then the tiger attack the mother. It gets eaten, the whole, so normally one tiger jumped, then another tiger come. It seems they jump up from the neck or from the bottom, from the backside they jump and then they bite. There are usually two tigers, one tiger on the neck, then becomes no choice, then the whole family, then when they cannot go any more, cannot walk any more, then the whole family, the whole children, the family tiger's children, they come, they just eat. Without taking much time, in just very short time, make empty the whole, just many bones left.

Like that, the mother tiger takes care of the child, eating, in order to take care of the child then sacrificed, eaten by tiger, by other animal, tiger. So like that, that oneself was born, then this life mother, this past life of this mother being also mother, no different, like those animals or different animals, different other beings. Then tiger protects one's own life, tiger protects one's own life from enemy, but they get eaten by other birds and by other birds and by other animals. So like that, numberless times happened. Not just only this life mother, past life been mother and kind but all sentient beings have been mother and kindness in this way because continuation of consciousness, because one's own continuation of consciousness does not have beginning, did not have beginning. As we did not become free from samsara, so consciousness always migrates due to karma and delusion, being under the control of karma and delusion, the disturbing thought, then consciousness has been constantly migrating, taking different body, samsaric body, the samsaric aggregates.

Many of these bodies are dependent on being born from mother's womb, dependent on mother, on having mother. So like this all sentient beings have been one's own mother. All sentient have one's own mother and kind, these four ways in numberless times. You cannot see the beginning of kindness. Just this present life mother, her kindness that she's been mother and has been kind, that she's been mother in other lives, so if we think back her kindness being mother, it has no beginning. There is no such thing in the beginning from this, this many centuries ago, this many eons away. There is no such time. There is no beginning. Before, never happened. From this century or from this eon that she has been my mother and she has been kind, there's no such time, that even Buddha's omniscient mind cannot see, even the fully developed mind, fully enlightened, even Buddha's omniscient mind cannot see the beginning of the kindness of the mother, cannot see the beginning of the kindness of this present life, that this present life mother that she has been mother and kind numberless times in the past, these four ways, as I mentioned before, four ways, kind, how many times she has been kind, been mother and kind, even being mother with human body and the four ways kindness, this is not the first time she has been one's own mother,

been four ways kind. She did numberless times, without talking, being animal, oneself being animal and that this life mother past life have been animal mother, how much suffered, how much that have been kind, saved one's own life, all this, without talking all that, without bringing up all that, without bringing other lives, other than human being, kindness, without talking that.

REPAYING THE KINDNESS

This is not the first time she has been a human mother to me and showing kindness in four ways. She did like this numberless times from beginningless rebirth. So when we meditate, when we analyze like this, when we meditate like this, even if one sacrifice in order to repay kindness, in order to repay kindness to the mother, even if one sacrificed one's own life for the mother, for this mother, that equaling the number of atoms of this earth, even that much, even one sacrifice one's own life for this mother still it is nothing repaying the kindness. We still cannot finish repaying the kindness. Still this is nothing. Even if one gives one's own life equaling the number of the atoms of this earth, still it is nothing comparing to her kindness, this is nothing. So like that.

Even for each of the kindness, gave body, precious human body, saved life from hundreds of dangers in each day, then led in the path of the world, and suffered so much and bore so many hardships for oneself. For each of the kindnesses that she did numberless times, to repay kindness for each of these, even for one, even to repay for one kindness, have given the body, this precious human body numberless times that which in the path that which we were able to practice Dharma, able to practice morality and charity. So that's why we have received this human body, precious human body this life because we practiced morality in the past life. We practiced Dharma.

We have all these enjoyments due to the mother, then gave this body. So however, even to repay for one kindness gave precious human body numberless times, even to repay for that kindness, even if one sacrificed one's own life for the mother equaling the number of atoms of this earth, still it is nothing, not enough, that is nothing.

It is unbelievable how kind she is. There is no choice, we have to do something, no choice that this life, in one's own this life, one has no choice without doing something, without repaying kindness, without doing something meaningful, without benefiting something back. There is no choice, there is no way to ignore, no way to relax in life without doing something, without benefiting, without repaying kindness, without doing something there's no way to relax the life. In other words when you think of all this kindness, there is no time to work for oneself. There is no time to only be concerned oneself. There is no time for that, except only others, this mother, sentient beings who have been kind, mother and kindness numberless times.

Impossible, because of all these depthless kindnesses of the mother, even one sentient being this mother the depthless kindness, it is so unbearable to cherish, to only cherish oneself. It is so unbearable to only work for oneself. It is so unbearable, it's kind of something very painful. So concerning the depthless kindness of even one sentient being, this life mother, all kindness what she, been mother and kindness what she did in past lives. It's kind of impossible to cherish oneself, to work only for oneself.

ALL HAPPINESS COMES FROM OTHERS

All sentient beings have shown the same kindness, have been our mother numberless times, have been kind numberless times in the four ways like this, exactly equal, everyone exactly equal. Even the enemy who is giving now harm, has also been our mother, have been kind numberless times in the past. So

everyone is exactly equal being mother and kind, kindness, this way. So that is one thing. So there is no way to live the life, so there is no way to concern only oneself and to only to work for oneself, except only to work for others, except only to cherish other sentient beings.

Beside this, even when we drink that small one mug, one [RL] cup, so that you have tea from that container, so even that drink, to have enjoyment, our having enjoyment of that drink, that small glass of water or when the water that is boiled to made tea. In the water there are so many insects, there are so many sentient beings there we can see, and we cannot see. We can see only with the microscopes. There are so many in the water, they have to die, for us to get this enjoyment one glass of water, this tea, so many of them they have to die, they have to suffer.

Then as I normally mention, so one bowl of soup, one plate of salad, in the vegetable garden, when the garden is made, when it is fertilized, so many creatures have to die, so many other sentient beings who want happiness, who do not want suffering, so many of them to have to die to plant, to grow this vegetable. Normally there is spray to kill all those insects. So many of them have to die for other people, for our enjoyment, to get this food for our living so many sentient beings, not only in the field, even on the vegetable, which are living on the vegetable, they have to die, which are living on the vegetable as their food, also as their food. They are born there. So they have to die. Other people have to kill them, they have to die, so involves other sentient beings creating negative karma. So many others sentient beings they have to suffer, die.

As I often mention, this one grain of rice came from a field. This one grain of rice came from the field and when the field was fertilized, so much work is done. I think here in Nepal for example they have to do work three times, fertilize then plant, then when it is growing they put water, when the stem comes up, then again they have to move, split and then plant separately. I heard that they have to do three times work at different times in the field so for each rice people have to work, the rice plant, that. So for this one grain of rice, many, many creatures have died, when the land is fertilized, planted, when the work is done in the field, so many, whether it is done by people or by machines. There are many ants, many worms, sometimes also mice. There are many sentient beings there who also want happiness like oneself, who also wants happiness, who is also looking for happiness, who doesn't want to suffer. There are numberless of them they have to die, have to suffer, then other sentient beings, human beings, so forth, other sentient beings have to create negative karma killing them.

This one grain of rice came from another grain of rice, again, then, even for that so many sentient beings suffered, created negative karma. Then that one came from another grain of rice. So if you think like that, all the continuation of this one grain of rice that we eat, all the continuation, this came from another grain of rice, this came from another grain of rice, all the continuation, then uncountable sentient beings then if you think like this, then it is unimaginable how many sentient beings suffered and died and created negative karma for this food.

Now this one plate of rice how many sentient beings, creatures, human beings how much they have created negative karma and suffered and died for this one plate of rice, one day's one meal, this plate of rice. How uncountable of them they suffered and died and created negative karma. How dare we eat this and only cherish oneself, only think of oneself and only work for oneself, only concerned oneself, one's own happiness, only working for one's own happiness. There is now way that one, even if all these sentient beings suffered for this one meal, we're just talking for the one meal, how much sentient beings suffered and died and created negative karma. We have no choice, we've got to do something. We've got to use this life, we've got to make this life most beneficial, most meaningful, that beneficial, something

practical, beneficial, at least these sentient beings who suffered for us, who died for us, who created negative karma for us, for this food, for this enjoyment, from whom we have received this enjoyment which made us to survive the life, which made us to survive this day.

Then, it's same thing, clothing that keeps us warm from the cold and so forth, the hot and cold, which protects us from those harms, which protects our life, which protects our body. So much of the clothing is silk. So it came from those animals' bodies, the cocoon is the body, no? What is the name of the animal? So, silkworm, so what I heard they put in hot water and then after some time what leaves is the cocoon, leaves the empty thing. They normally how they do is put in hot water then somehow the worm leaves then the body, left there something. So it is a very painful way, I mean, we can't stand putting our finger in the boiling hot water for even a minute, even for a few seconds can't stand, even just putting the top of the finger, just putting a little bit of the finger in the boiling hot water, can't stand. So how much suffer there is no question. So then clothes made from animal, made, so animals skin, so they have gone through so much suffering. However so many sentient beings, however in conclusion, so many sentient beings suffered for every piece of our dress, they suffered so much, the human beings created negative karma, harmed others. So unbelievable, so many worked for this, bore hardships. Then this clothing finally actualized, so then one has this enjoyment, wearing this, feeling warm.

Same thing the place, that protects our lives from hot and cold, so this enjoyment, our enjoyment being in the house, for example, this hall where we practice Dharma, where we do meditation, where we do listening, reflecting and meditation on the unmistakable path to the peace, the graduated path to enlightenment, place where we plant so much seed of liberation, enlightenment, plant seed of realizations of the whole path to enlightenment, where we purify so much negative karma by reciting those mantras, by doing those visualizations of Buddha, by meditating on bodhicitta, meditating on emptiness, by doing prostrations, Vajrasattva mantra, with the Thirty-five Buddhas and Vajrasattva mantra, where we purify so many obscurations, negative karma, cause of the problems, that which is obstacles to achieve enlightenment, where we purify so much of this and where we accumulate so much merit, extensive merit every day in this place. Anyway we have the enjoyment, protection for the life, from hot and cold. However where as we have this enjoyment being in house, enjoyment of house. Again this enjoyment we received by the kindness of sentient beings. So many sentient beings again suffered when the land was, when the foundation of the house was done. So many sentient beings died, and then other human beings, many sentient beings they have to kill, they have to create negative karma. So however with so many sentient beings suffering, creating negative karma, died, then by depending on all these things, then so much of them they suffered, died and created negative karma. Then we receive this enjoyment.

The same thing with food, clothing, house, all these things, so there is nothing, there is no one single enjoyment, there is no one single comfort of life, enjoyment that we receive without depending on the kindness of other sentient beings. There is nothing. All these are received by other sentient beings, suffering, creating negative karma, being killed. So this is the way how we survive, every day our life by depending on the kindness of other sentient beings, all this enjoyment.

As I mentioned before, when we analyze like this, how everything came from the kindness of other sentient beings, even that by suffering, creating negative karma, being killed. Therefore now, even our survival is completely dependent on the kindness of other sentient beings. Each day, each minute's survival completely dependent on the kindness of other sentient beings. So therefore now, it is impossible to renounce others and to cherish oneself, to renounce other sentient beings and only cherish oneself, only to work for one, it is impossible. No time to be concerned with oneself and to work only

for one's own happiness. Except only concerned to cherish other sentient beings, only except only the time, life or time is only to work for other sentient beings.

THE PURPOSE OF LIFE

The conclusion is, the purpose of life is not just to obtain happiness for self, to solve only one's own problems. The purpose of our life, the purpose of our living, having this precious human body, is to free every sentient being from all the sufferings and to obtain happiness for all sentient beings, for every sentient being. As I mentioned all these different kindnesses before, everything, those kindness, mother like this present life mother, numberless times and been kind. Then also then, how the day-to-day life, our enjoyment, survival is completely received by the kindness of numberless, by depending on the kindness of numberless sentient beings. So the purpose of life is, the purpose of living, our living, every day, every hour, every minute, our living, the purpose of why we survive, the purpose of why we try to, why we live, why we put effort, why we put so much effort to live, the purpose why we live. Why? What's the purpose of living? Why do we live? Why do we spend so much money to survive, to be healthy, to have long life? Why do we spend so many thousands and thousands of dollars? You see, that month goes, year goes. However so much money spent for house, so much money spent on food, so much money spent for clothing, so much money we spend on the medicine, so much money spent on checking, even if there is no disease but so much money spent checking, many times in each year. So however all this, what is it for, that keeping life so busy, making oneself so busy for these things. Then, what's the purpose having all this education? What's the purpose so much expenses on this education?

However, if we use all this enjoyment, all these expenses, if we use to make our life meaningful, beneficial for other sentient beings, to free them from all the sufferings, to obtain happiness for the other sentient beings. Then, all this work, keeping so busy to survive, to live long, however having expensive house, expensive food, expensive clothing. However all these enjoyments, expensive medicine. However all this, working so hard, working so many hours a day, day and night. However as the meaning of the life, if you use all these things to make the life meaningful, beneficial for other sentient beings, then as the meaning of the life is to free all sentient beings from all the sufferings, to obtain happiness for all sentient beings. As this is the meaning of the life, purpose of living, so if you use all these things to make the life most meaningful or beneficial for other sentient beings then it gave meaning.

In other words, if one lives life with this attitude, the meaning of my life is not just only to obtain happiness for me and solve only my problems, not just that; but to free all sentient beings from all their sufferings, to obtain happiness for all sentient beings. Living the life with this attitude, in the everyday, when one wakes up in the morning, when one gets up in the morning, so you remember, one generates this attitude. One starts the day with this attitude, with this positive attitude that, by remembering the purpose of life, purpose of living. That it is to benefit for other sentient beings, to free all sentient beings from all their sufferings, to obtain happiness for all sentient beings. You begin the day, when you wake up in the morning, you begin the day with this attitude, generate this attitude. Begin the day, life, with this attitude and then with this attitude then the work that you do, even if it is the same work, one is doing meditation, one is doing retreat or meditation, studying Dharma, doing meditation. Before, one is doing meditation just for yourself to get some peace.

Before, the motivation is the self-cherishing thought just for yourself to have calmness and the peace. You see, which is nothing much special that, just happiness for oneself. So now with this special attitude, with this special mind, new mind, awareness in the meaning of the life, purpose of life, to benefit other sentient beings. So with this same meditation, you're still doing the same meditation but now the

meditation is for others. Now with this attitude, this same meditation, but now the meditation becomes service for other sentient beings. The purpose becomes to benefit for other sentient beings.

You are doing the same job, before the job you were doing for your own happiness, to get money for oneself and for oneself to have enjoyment and all these things. But now with this attitude, you are doing the same office, same job, but now you are doing the work for other sentient beings. With this attitude, the work becomes service for other sentient beings. It is dedicated for other sentient beings, rather than dedicating for oneself, rather the focus of mind is for your own happiness. But now your focus, your aim of doing this work, is for others, to obtain happiness for other sentient beings.

For example, if one is working in the factory, a company, as I often mention these people who own, who employ you, the people who own the company, they need happiness. This is their, when the work gets done, they need help, they need the work to get done. So if the work gets done, if the work comes successful, they're happy. And not only that, for the factory or company, whether in the factory making chairs or making cars, making toilets or whatever [RL, GL]. So anyway, these things, the materials what they produce, so many hundreds of thousands of people, so many people they use these materials what they produce from the factory. So many people get comfort, so many people, hundreds of thousands, so many people get comfort from this material produced from the factory. Whether it's equipment to build a house or whatever it is. So, so many people get comfort from this. So this is what you are offering.

So this comfort, as I normally mentioned, even building houses, even if you are a builder of a house, so many people get comfort from your work. They get enjoyment, they get comfort, they get protection. Not only human beings, even the dogs and cats who live there. Even they get comfort by having this place. There is comfort, there is enjoyment, there is something what they get, there is something practical what they get. For them to receive this enjoyment, this comfort, this material is dependent, it comes from your effort, your work, your education. In the reality, there is something what benefits others they receive. So this is what you are offering to them. It is not just the motivation only.

Before, the work was done only for oneself, the mind was only focused on one's own happiness, but now with this special mind, special habits, now the work is done for others. Now the work becomes a service for other sentient beings. And the employer, the owner of company, they need help. They need other people to help them. So you are there to help them. So even one do get money, but because you have this special attitude, the change of attitude from self-cherishing thought.

LECTURE 8: 30 NOVEMBER 1992

THE AIM OF A SPIRITUAL PRACTICE

Yesterday that my brother Ted, Ted asked question that [RL] as a beginner, how to begin, how to practice Dharma. Basically, so just to tell a little bit details on this point. That it depends on the, what it, it depends on the individual person's aim, individual person, want to, individual person that who has, who has taken interest in the, to do spiritual practice, to practice meditation.

If the individual person, I mean there is a straight answer for, to that question but I'm just playing around [GL, RL]. That just to give you general idea because it is, I think it's important point. So giving just general idea, even though there's a straight answer to that question.

Generally, if the person's aim to practice meditation, the spiritual, following the spiritual path or practicing meditation, if the aim is not clear, what you are, what is, if the aim is not clear what for you are doing this, your life is so busy and many, many distractions, many, many distractions around, so you want to have some peace of mind, some calmness in the life, then it is just short, just short term, some peace of mind, some quietness in the mind. And if it's, if that is only the motivation, if that is only the aim for practicing meditation, just to have some quietness in the mind, kind of like little rest for the mind. In other words a little rest for the mind, relax the body, giving rest to the body, without working, just lying down, relaxing or at the beach or going to the, by going to the beach or wherever, either at house, however, like that. Just to have, if it's, if the meditation is just to feel this calmness, this peace, only a short time, if it's just for this then, then just breathing meditation, that's enough. Then just something like that or just watching the sensation in the body, even watch, watching, I mean just the mind trying to focus on any object, breathing or just watching one's, just meditating on the shoes [GL] or something [RL]. Just any object, just keep the mind on that for a little while then there's peace, there's some peace, that's because mind's not, some peace that because all those thoughts you try to stop, all those other thoughts you try to stop during those minutes, so there's some peace by that.

It's similar to a good sleep. When you have a good sleep, a deep, deep sleep, then also there is some peace there, because you don't have those thoughts [RL]. Anyway, that, I mean, as far as not having those thoughts, not having those very disturbing thoughts, all sorts of thoughts rising, so not having peace, quietness of mind, in that case deep sleep is also during that time that is stopped for the time being. However, generally when your aim is not clear then your path is not clear. If your aim is not clear then you are not sure, then your path is not clear. It is similar, if your life, if the aim of your life is not clear then you don't know how to make decisions in your life. You don't know what is the best. If the aim of your life is not clear, and then, it become very confusing, regards making decision in the life, that then, whether it is right or wrong, the decision that you are making, whether it is right or wrong, then it is difficult to tell. If you are, if the aim of your life is not clear, what the life is for, if that is not clear then your decision, decision that you make in the life, decision that one makes in our life that becomes very confused. It's difficult to discriminate what is right and wrong. Whether this decision is right or wrong. It is like that. Even without talking about meditation, without talking the spiritual path, just even any normal life decisions.

If the aim of the life is to benefit for other sentient beings, to obtain happiness for other sentient beings, if one's aim of life is *this*, to benefit for other sentient beings, then one's, now this is clear, this way it become clear, aim of the life. Now all the decisions that you make in the life, everything, then you analyze whether it is beneficial for that or not, whether it is beneficial for that aim or not. So everything is, you see, whatever you do, then it is easy to discriminate whether it is right or wrong. Then easy to

discriminate, what it is beneficial for that aim or not. Then easy to discriminate what is right or wrong, whether it is beneficial or not. Otherwise before, beneficial for whom? for what beneficial? It is not clear. It is very easy to become very confused.

I think the best way is, as I mentioned yesterday, the quite extensively, why our life has to be, the meaning of life or aim of life is this, to free all sentient beings from all the sufferings and to obtain happiness for all the sentient beings. This is the meaning of life or this, the life has to be directed towards this. We have to make, we have to use our life or direct our life towards this aim. As this is the meaning of life we should, we must direct our life towards that goal, the happiness of all sentient beings. Not only temporary, then especially ultimate happiness of every other sentient being.

As I mentioned yesterday, this is the reality, how sentient beings are so precious, so kind and so precious and how each, even each day, each minute, our survival depends on the kindness of all sentient beings. Each minute, each hour, minute being human, that oneself able to be human being, having all this incredible opportunity is by kindness of all these, including the parents of this life, then all the rest of the sentient beings. So like that, so how they are so precious and so kind.

However, this is the reality and there's no way to live life without working for other sentient beings. No way to live the life without cherishing other sentient beings. No time to work for oneself, no time to only concern one's own happiness. By the reality, how sentient beings are unbelievable kind, so precious. So not just what we talked last night but there are, not just only what I mentioned last night but there so many, there is still much more deeper way to meditate on the kindness of the other, kindness of the mother, kindness, there are deeper way to meditate on the kindness of the mother sentient beings.

If in our heart, if the aim of the life, the purpose of life is to obtain happiness for all sentient beings, then whatever, the marriage or not marriage, traveling not traveling, studying or whatever, then everything we, everything we check on the basis of this aim, and whether it is beneficial for this or not, and how much beneficial.

Our goals can be categorized into three levels: great benefit, middle benefit, small benefit. This is for others, you know. So if one can, then one should do all. Even a small benefit one should do for, you should, one should offer, one should offer for other sentient beings. So if one can then one should do all, great, middle, even the small benefit.

Then if one can, if one doesn't have capacity to do all, then one do the greater benefit. One do the greater benefit for other sentient beings. Then if one cannot do both great benefit and small benefit both, then one do the greater benefit, leave the small benefit, and do the great benefit. So like that. If one doesn't have the capacity to do all, so then do the great, which has greater benefit and leave the small benefit. Because you can't, because you don't have enough capacity to do everything for others. So like this.

It's similar concerning the meditation practice, the spiritual path. If one's aim is not clear then your path is not clear, like that. Aim to practice meditation, for practice spiritual, follow the spiritual path, if the aim is not clear then also path is not clear. What one is supposed to practice, what path to practice, how much there is to practice, it is not clear.

Before giving a straight answer, the reason that I mentioned all these, all that subject last night and that, all the kindness of other sentient beings, those kindness of the sentient beings, then what they need. The

meaning of the life is to obtain benefit for all sentient beings. To serve other sentient beings. Then, mentioned in regards serving other sentient beings, benefiting other sentient beings, causing happiness for other sentient beings, the more important happiness, that which is the long-run happiness, happiness of future lives, to cause them this, all the future life happiness, the long-run happiness, which is the long-run happiness, to cause this for other sentient beings, more important. This is more important than just day-to-day life, this, the short term comfort, happiness, towards others.

More important than even long-run happiness, happiness of future life, that which is the temporary happiness, even more important than that is the cessation of the whole entire suffering and causes, the ultimate happiness, for other sentient beings. The everlasting happiness towards other sentient beings. Then even, even most important. For example, when they go for shopping, if they know there's a better quality food, clothing or material, the needs of the house, those materials, if they knew, if they hear, if they knew that there is a place to get better quality they would go there. If they didn't know that, then according to their view whatever they think, if they didn't know that, how best quality is available in that shop or that place, then according to what they know better quality then they will buy that. So like that.

Even if the sentient beings don't know that there is such experience existing that you can achieve the ultimate, the everlasting happiness, the cessation from the whole entire suffering and causes, the peerless happiness, the full enlightenment, if they *knew* that there is such experience that they can achieve such highest, that, where the stage, by developing the mind in the path, the state of mind which one never have to experience suffering, which one never have to experience suffering again. Forever one doesn't have to experience any suffering, any problems, by completely eliminating the seed of the disturbing thoughts. However, they don't know that there is such a thing that they can achieve and that they have the potential in the mind, that their mind has the potential, that their mind has buddha nature, the potential, the buddha nature, buddha potential, potential to be fully enlightened being, to cease all the mistakes of mind and to have complete all the qualities of realizations. It's just they don't know. But actually this is what they need to experience, actually this is what they need to achieve. Similar the example the material, if they *knew* they would come to get, buy this, the best quality, same.

HAPPINESS IS CHERISHING OTHERS

Talking about the kindness of other sentient beings, and how they, how other sentient beings have been kind to oneself, so these different levels of happiness what one can cause other sentient beings, and that, that full enlightenment, this is the one that most important, that one most important one that they need to achieve. And this is the most important service that one has to cause, most important service to give or to do for other sentient beings.

This is to make clear, that all this subject is to make clear, first the aim of practicing meditation. First to make clear the aim. So if you understand this, then the same thing, not only meditation, from morning until night, however, twenty-four hours, our activities while, twenty-four hours activity doing job, and the walking, sitting, sleeping, whatever we do in our twenty-four, in our daily life, the twenty-four hours, whatever activity we do. So it is the same thing, also this all, this become also aim of all these activities. Not just meditation, not just that few minutes' meditation, not just the half-hour meditation, in the daily life one hour or something. And that some minutes doing some practice, reciting mantra or doing some meditation, the, whether it is breathing meditation, whether it's meditating on the sensations, the belly, belly moving up and down, the practicing mindfulness the stomach, belly, moving up and down, those meditations, trying to be mindful of some of the sensations.

Whatever meditation that one does, not only that, the whole twenty-four hours activity, that it is same that, whatever we do, we can do twenty-four hours activity, one can direct towards this, for other sentient beings, to bring all sentient beings into peerless happiness, full enlightenment, one can direct. So everything become service, everything become greatest service, including job, everything, meditation, everything become greatest service, most important service for all sentient beings. Like that, you see, become cause, in this way then become cause for all sentient beings to achieve enlightenment. It benefits for all sentient beings to achieve the peerless happiness.

So it become very, twenty-four hours, then how many hours, how many years, months, years we live, so same, one can direct all the actions towards that, to cause this, all sentient beings to achieve the peerless happiness, the full enlightenment.

This way you see you are making your life most meaningful, most beneficial for other sentient beings. And, so when you see your actions are dedicated, directed towards that goal, to obtain benefit for all sentient beings, especially the highest enlightenment, so there is enjoyment in the life. This is the best way to enjoy the life. There is happiness in the life. There is happiness, this way then one find happiness, satisfaction in one's own heart. Because you see you are doing something worthwhile, the most meaningful thing, not just not just for one's own happiness, but for the happiness of all other sentient beings.

So the best way to enjoy the life, the best way to find happiness in the life that is by cherishing other sentient beings. This is the best way to enjoy the life, the way to find, best means to find happiness in the life, that is by cherishing other sentient beings. So by cherishing other sentient beings, then, serving other sentient beings, working for other sentient beings sincerely from the heart it comes, it comes from the, with that attitude. So *then* happiness of life really starts. The real satisfaction, real satisfaction in the heart, the deep happiness then really starts.

We are responsible to cause all this happiness for other sentient beings, [to lead them to] full enlightenment. That is because first of all, the first reason is, that is because we have the opportunity, we are responsible, why? Because we have the opportunity to cause, to obtain all these happiness for other sentient beings.

THE MIND DOES NOT EXIST FROM ITS OWN SIDE

The first reason why I possess my body and my mind. This is my body, my mind, what the I possesses. When we think about mind, how does the mind appear to us? The mind appears to us that it is not merely labeled, that it is not merely labeled by the mind. That it exists from its own side, independent mind, inherently existent mind, real mind in the sense that it is existing from its own side. But the reality of the mind, what it is, that is, it is not like that.

What the mind is, the base, the cognition, the phenomenon that which is not substantial, not form, which doesn't have form, color, which is not material, substantial, but which nature is clear, the perceiving object. Which has, the phenomenon, the base, which is formless, but which has this character, clear, perceiving object, which does this function. And this *exists*, this exists. So because of this, depending on this base, then one, the thought, one make up the concept "mind." One make up, that thought make up, thought makes up the label "mind." Depending on this base, phenomenon which is not substantial, which nature is clear, perceiving objects, then one make up the concept, one's thought makes up the label "mind."

That's how the mind exists. So, what is the mind? It is nothing, nothing, it is nothing other than what is merely imputed by the thought depending on the base, this phenomenon which is formless, clear, perceiving object, and then the thought merely imputed "mind". So that is what the mind is. That's how the mind exists and that's what the mind is.

Therefore mind exists in mere name. Since the mind is what is merely labeled by the thought, therefore, if you just concentrate in this meaning, what the mind is. The mind is what is merely labeled by the thought. When you meditate in this meaning, there is no mind, suddenly there is no mind, you can get some idea, even one doesn't realize, but there's some, you can get some idea, there is no mind existing from its own side. There is no real mind in the sense existing from its own side.

There's no real mind that you used to believe in before, what appears to you, what you used to believe before, existing from its own side. Suddenly in the object, how to say, in the view of your mind, suddenly become empty, by doing this analysis, by doing meditation in this meaning.

Suddenly what the mind is becomes so subtle, extremely subtle. That is not that it doesn't exist, but it is like, what the mind is, becomes so subtle, extremely subtle that, it is not that it does not exist but it's like it doesn't exist. Become so subtle.

There is no mind at all existing from its own side. That is completely untrue. Except what the thought merely imputed, "mind." So this is what the mind is. So therefore the mind does exist, but the mind is completely empty of existing from its own side. The mind has no slightest true existence. However, that the mind is completely empty of existing from its own side, so this is reality of the mind. This is the ultimate nature of the mind. This is the shunyata of the mind. This is what is called clear light, the nature of the mind, clear light. And this is what is called buddha nature. Potential to become buddha. Potential that you can be completely free from all the sufferings and causes and to achieve liberation, to achieve highest enlightenment. So everything comes from this. That everything comes from this, this nature of mind that which is empty, that which is the emptiness. So this is what is called clear light.

So that is, even our everyday life experiencing suffering, happiness, all these things happening is all come from that. The having success, loss, whatever is happening, all these things, depending on how we use our mind. So all these things are, whether we use correct way or wrong way, so depending on that, then the life problem comes, the happiness of life or problems of life.

BECAUSE OF BUDDHA NATURE WE HAVE THE OPPORTUNITY TO HELP OTHERS

This ultimate nature of this mind is what is called clear light, this is buddha nature. This is what gives all the possibilities that we can develop our mind in the path. Possibilities that we can transform our mind from all those, from ignorance, anger, attachment, from all those things, from all those disturbing thoughts, that we can cease all those, including the seed, imprint, able to achieve the cessation of the whole entire suffering and the highest enlightenment, by developing the mind in the whole path.

Because of this, because in our mental continuum there is buddha nature, we have opportunity to cause all this happiness for all sentient beings. Therefore we are responsible. Then second we have this perfect human body that which gives all the opportunities to use this buddha nature, to make this buddha nature to function. That, perfect human rebirth that which gives all the opportunities. As I mentioned at the beginning, one of the days I mentioned, how precious this perfect human rebirth, how precious and what, so much what you can do with this perfect human body. So like that. So that is by using the

Buddha nature, this gives opportunity to make it to function, the buddha nature, however, to develop the mind in the path to enlightenment.

Secondly, we have received this perfect human body, which has all the opportunities to cause happiness for all sentient beings, we are responsible to cause all this happiness for all sentient beings. To lead all sentient beings to the enlightenment.

Then thirdly, as I often mention, in this world, one person who has power and influence, because not practiced compassion, can kill many millions of people on this earth, who want happiness, who don't, who are looking for happiness, who don't want suffering. And that is without counting all the animals in the water, on the earth, all those who are killed, harmed, without counting so much of those. So now, if this one person who has power and influence practiced compassion, then all these millions of people would not receive harm, would not be killed, would not have been tortured, now would the numberless other beings, animals, so then all of them would have peace. So now you can see that one person in this world has responsibility of the peace, happiness of all these millions of people, human beings and other beings. However, responsible, this one person in this world has responsibility of a whole world peace, happiness.

So now similar like that, we can see clearly. The other way we can see is through great examples of world peace such as leader like Mahatma Gandhi-ji or His Holiness the Dalai Lama, so then again there are positive side, there are other examples, there are positive side talking, there are other examples that gives incredible happiness, peace in the world, to the sentient beings.

COMPASSION

If one practices compassion towards other sentient beings, if one has compassion towards other sentient beings, so there is no harm in the action towards other sentient beings. Starting from the family or starting from the sentient beings who are around oneself, animals, human beings, starting from there, those we deal in our everyday life, whom we live with, eat together, talk, work together, so starting from there, all the rest of the sentient beings, they don't receive harm from oneself. If there is compassion towards all sentient beings, so they all receive, they all don't receive harm from you. So that is the peace. That is the first peace what they receive from you.

And secondly, with this compassion, besides not giving harm, then one helps. As compassion is stronger then one is able to help other sentient beings. Action what comes out is, then not only stop giving harm but help other sentient beings.

Therefore, starting from the sentient beings who are around us in our daily life, from there towards all sentient beings, starting from the sentient beings who are around oneself in the everyday life, so they all receive help or benefit from me, from you, from oneself. So that is again receiving peace, they receive peace from you.

All this peace the numberless sentient beings receive from you—hell beings, preta beings, animal beings, sura, asura, all the human beings, all the sentient beings—by not harming and by benefiting them, this is dependent to you, dependent to your compassion. So therefore all this peace, all the sentient beings' peace what they receive from you, from oneself, oneself is responsible. You are responsible. So all sentient beings peace, happiness what they receive from you, you are responsible. So like this, each of us are responsible all sentient beings' happiness, peace.

If there is a compassion generated then causing them long-run happiness, future life, then ultimate liberation, then highest enlightenment, them to cause all this happiness towards all sentient beings, doing this service, if one has compassion towards all beings. Whether all sentient beings receive all this, including enlightenment, all this happiness from you, depends on what you do with your mind, what we do with our mind, each of us, how we do with our, what we do with our mind. Therefore each of us is fully responsible all sentient beings' happiness, peace. So just one minute we feel this, then we stop there.

Without compassion, with the self-cherishing thought, one harms to all sentient beings, one harms other sentient beings from life to life, directly or indirectly one harms other sentient beings from life to life. But if one generates compassion towards all sentient beings, there is infinite benefit that we can cause, that we can offer, that we can give towards all sentient beings, infinite benefit. The benefit what we can offer towards all sentient beings is infinite. So like this. So I stop here.

[Dedications; short mandala]

Please dedicate the three times' merits accumulated by oneself, by Buddhas, bodhisattvas, may the bodhicitta, which is the source of all the happiness, success, may it be generated within one's own mind and in the minds of all sentient beings. Those who have, may it be developed.

Due to all the past, present, future merits accumulated by oneself, and by Buddhas and bodhisattvas, due to all these merits, that which are empty of existing from its own side, may the I who is empty of existing from its own side, achieve the Guru Shakyamuni Buddha's enlightenment, that which is empty of existing from its own side, lead all sentient beings, who are empty existing from their own side, to that enlightenment, as quick as possible.

[Dedications]

Thank you.

[End of Discourse]

LECTURE 9: 1 DECEMBER 1992

EMPTINESS

I thought since I brought up this subject about emptiness, since the subject happened about emptiness, the true existence, the refuting object or true existence, which is the view, true existence or inherent existence or independent object, that which is the view of ignorance, which is the view of the, the concept, the wrong concept. So to mention little bit, since this subject was brought up, so to mention little bit on this. So, more checking, some more, further more checking, more analysis on this, different ways to meditate, to check.

This subject on emptiness, normally this subject on emptiness comes, in the, according to the text, the graduated path to enlightenment, the way it is set up, usually this subject comes according to the outline, it comes only at the end of it, the last subject there [RL] the text the last subject, according to the outline of the graduated path to enlightenment.

The teachings of the graduated path to enlightenment, the way they set it up, is already on the basis of people who already have faith in karma, who already have faith in the Buddha, Dharma, Sangha, the three objects of refuge and even there's no clear understanding what they are, all their extensive qualities, even the person doesn't have a detailed understanding, extensive understanding what karma is, who have some faith that basically recognition of ten nonvirtuous, example, ten nonvirtuous actions how they, that they are negative karma, that they have, if one does those then there is, that has a suffering result. So basically knowing some actions that, that is negative karma and that has result only suffering. Things like that. Even one doesn't have a detailed understanding of karma, but some faith, some recognition what's negative karma.

So the way the text is set up is on the basis of that, on the basis of people who already, who are, some understanding or, have a, by the person's karma, by the person's merit, from past, basically due to a person's merit, past merit, result of their past good karma. Then even they, even didn't receive, even did not receive teachings from a lama or didn't, haven't done the study but somehow, because, now this is the practice, the Buddhadharma become the practice, in that country, in that family, so condition, because of these things.

Based on that, the subject of emptiness is regarded as very difficult to understand, to really, to memorize the words is easy but to feel, to recognize what it's talking about, the difficult is not just to memorize the words, to be able to recite what is written in the text, not just that, it's to really understand what it's talking about, to feel, to feel according to, it is a description of, it is explanation of how things are, nature of things, ultimate nature of things, ultimate nature of the I, what is the nature of the I, how the I exists.

There are four schools, as one study each one, then higher, higher school views and their different explanations, their different views of how things exist are, nature of the phenomena, so it becomes more, more subtle. So the last one is Madhyamaka School, within that two schools, Svatantrika and Prasangika School. So Prasangika School, their view, this school's view of the ultimate nature of the things, so that's the extremely subtle one. That's, that is the, as I mentioned earlier, that school's view of emptiness, that is the unmistakable right view. That is the unmistakable emptiness, that is the unmistakable ultimate truth of things. So in the reality it's just the one emptiness, even though the different schools they all talk their own point of view, the hallucination, refuting object and, what are empty, the point of view of ultimate nature, but in reality it's just one.

Studying each of those school's views helps, they become the, they become basis. So the first one becomes basis to understand clearly the second school, the second school's understanding of the second, first and second school their view, their philosophy, their view, then becomes clear, easy to understand the third school's view, which is called the Mind Only School. Then that helps, even to understand clear the fourth school's view, philosophy. Then within that two, so then understanding well the Svatantrika view, their view of emptiness, their, what their point of view of refutation and the emptiness, that one is more subtle than previous one. So understanding *this* helps to *really* recognize the more subtle, the refuting object, the subtle hallucination, that which the Prasangika school, according to their view. Then that helps to really understand or to realize the unmistakable right view, the ultimate right view, the right view of the Prasangika School that because things exist being merely labeled by the mind, so nothing exists from their own side. There's nothing from, things don't have any existence from its own side. So that there's no slightest independence or inherent existence. Things do not have the slightest inherent existence. Nothing exists, the way things exist is being merely labeled by the mind, so nothing the slightest, nothing in the slightest exists from, phenomena, nothing the slightest phenomena exist from its

own side. Nothing exists from its own side. What appears things existing from its own side, it's completely empty. What things appears existing from its own side is completely empty from its own side.

THE EIGHT TYPES OF SUFFERING

This is the ultimate right view, emptiness, *shunyata*, the ultimate truth, which can cut the very root of all the true cause of suffering, disturbing thoughts, karma, all the whole entire sufferings of samsara, the hell, preta, animal, human beings, sura, asura, the whole entire sufferings. Usually even for human beings, eight types of human, all the human problems are integrated into five, into eight outlines, six or seven, seven or eight, in some texts explained. But generally, all the human sufferings are outlined in eight.

On the suffering of rebirth, there are five ways to meditate, when one reincarnate in your mother's womb. There's so much suffering that we do not even remember, as we do not remember, like many things, like childhood, baby-time. Even one came out of mother's womb, but now one cannot remember so many things. We cannot remember, even we came out of mother's womb, even we cannot reject that we didn't come from mother's womb, because you don't remember that you came out of mother's womb, because you don't remember with your knowledge, that yourself don't have the knowledge to remember that coming from, how you came from mother's womb. Because, by using that reason that I didn't come from mother's womb, if you say that then people regard you crazy. Because you don't remember, you yourself doesn't have the knowledge to remember, so if you use that, because you don't remember and then that's why you, I didn't come from mother's womb, if you use that reason, to say, to not accept, basically because you don't, your mind doesn't remember, so then if you try to reject, you didn't come from mother's womb, then immediately the people might put you in the institute home, that [RL] they might think you, different world [GL], nothing to do with them or something, anyway.

Not only that, there are many things, every day during, the whole time, the whole life, the whole, all those years of life, when one was baby, one can't remember everything, one can't remember every day life, when one was baby. And there are many things even recent past years, even the recent past years that, every day what kind of breakfast you had, what kind of lunch you have, what kind of dinner one had, or all the people that we met, every single person that we met, in those recent years, we cannot remember every single thing today. So there are many things, there are so many things that happened, so many things, object of the, so many objects of the senses and that we met, but do not remember now every single thing. So even just talking things what we have seen in the past, what we ate, everyone that we saw, met, there's so many things even this life, that happened that met or have seen or we did, so many things that we did but we do not remember today.

So however, that, even I have forgotten what I am talking about [GL, RL]. Even the same minute [GL], even one minute to talk what I have started, forgotten, I have forgotten.

In the teachings of the graduated path to enlightenment, so we haven't reached those meditations yet, those sufferings, the meditation on the true sufferings, in order to be free, in order to be liberated, in order to get renunciation, that the determination to be free from those sufferings, to be, in order to be liberated from those whole entire sufferings. Then for that reason, then meditate on the true sufferings. From the four noble truths, meditating on the true sufferings extensively and details. So there are general sufferings of samsara and the particular sufferings of each realm, human being, worldly gods, then hell beings, preta beings, animal beings. Besides general suffering then there are the particular sufferings of each realm to meditate on. In order to be free, in order to liberate oneself from all these sufferings.

The whole suffering of rebirth is integrated in five outlines. Then the meditation on the suffering of sicknesses is also integrated five outlines. Then the meditation on old age is also integrated in that way. There are five outlines how to, which contains all the sufferings of the old age, then also, then also the suffering of death. Then the suffering of separating from the desirable object. That is always one major suffering, separating from desirable object, worry, fears separating from desirable object. Then, the worry and fears of meeting the undesirable object. Then even one found the object, the desirable object, one cannot find satisfaction. So all, then the suffering of the aggregates, this association of the body and mind, so again this has five outlines to meditate on. To realize how these aggregates, samsara, is nature of suffering. Using the five outlines of each one can get extensive idea of how this life is in nature of suffering. So like this. The particular sufferings of the human realm.

So however, to cease completely, to eradicate, what can eradicate, what can directly cut off the ignorance, the concept of true existence, concept of truly existent I, that which is the root of the whole, all other disturbing thoughts, ignorance, anger, attachment, so forth, all other disturbing thoughts.

GURU DEVOTION AND EMPTINESS

So there are six root delusions, the five wrong views and five non-views, which are also wrong views. That which are condensed in the six root delusions, then the twenty secondary delusions, so there are all these disturbing thoughts and karma motivated by the ignorance, anger, attachment, the true cause of the suffering, then whole entire suffering, the general suffering of samsara, particular of each realm. So what can directly eliminate the very root of the whole entire cause and sufferings of samsara is only by this unmistakable view, this ultimate view, the Prasangika's view, which I explained at the beginning.

Even though there are other schools from these four major schools that which happened, former times that, during Buddha's time, the four schools are explained according to different levels of mind of sentient beings, according to the different levels of capacity of their mind, in regards to understanding the ultimate nature, understanding how the I exists.

Even within the four Tibetan Mahayana sects—the Kagyu, Nyingma, Sakya, Gelug—and other traditions such as Zen Buddhism, whatever the different schools talks about different, different presentation of emptiness, different view of emptiness, different view of the nature of phenomena, in the reality, that which can directly can cut the root of the whole entire suffering, this ignorance, the concept of true existence, the concept of truly existent I, is the only one, in the reality, only one emptiness, this ultimate right view, the Prasangika's view. Only this, only the wisdom realizing this emptiness can cut, can directly cut.

Within these the four Tibetan Mahayana Buddhist sects, even though there are different presentations by the lama or by the guru, from the practitioner's side, there is inner merit accumulated, extensive merit is accumulated, enough fortune, enough extensive merit is accumulated and then, then having done powerful purification, having purified so many past lives' negative karmas, the heavy obscurations, were purified. Then have left many imprints from past, planted so many seeds in the mental continuum from past lives, by doing listening, reflecting, meditation practice on emptiness, the person who has gathered all the causes and conditions—due to accumulation of so much extensive merit—then when the person meditates on emptiness, all the causes and conditions come together, and through strong guru devotion, through guru yoga meditation, correctly devoting to the virtuous friend, with quotations and logics, The meditator receives the blessings of the guru in the heart of that disciple, that practitioner who is a seeker of liberation, who is a seeker of enlightenment, for sentient beings.

When all these causes and conditions are perfected, it doesn't matter from what Tibetan Mahayana Buddhist sect the practitioner comes from, that person who has perfected all these causes and conditions [snaps fingers], then this person one day able to, that meditation is able to, the person's meditation is like shooting the arrow on the target without missing. One day, so when all the cause and conditions, everything is perfected, perfected by the person in his mental continuum, then meditation works on the right point. Within that meditation, suddenly the person is able to recognize what the hallucination is, what the refuting object is, what the merely-labeled I is. Then, by depending on one or two words of teachings on emptiness that they see in the text, the instructions of the experienced lamas, the spiritual master, the guru, in one or two words, when all the conditions are perfect, suddenly it opens, and where you has been got stuck for such a long, from beginningless rebirths of samsara, unable to recognize the hallucination and believing that's real, *suddenly* that day straight, when you have made everything perfect like this, within your mental continuum, all the cause and conditions, everything, then depending on one or two words, the lama's instructions that experience, the word of Buddha, one or two words that introduces what is the refuting object, what is the hallucination that you have to realize empty, the refuting object that which you have to realize is empty.

Just one or two words, like "a vase on the vase", like that, for example, from an experienced yogi, an experienced lama's description of the refuting object that what one has to realize is empty. What does it mean? The first vase means the merely-labeled vase, the second vase means the truly-existent vase, so it has meaning, but the words, just expressing, putting it in a simple way introduces the hallucination, the refuting object, so putting it in simple way, but leaves out the philosophical terms, which can make you think of something concrete—"Oh truly existent, inherently existing"—or something else than what you see how things are appearing to you now, how the I is appearing to you now, how the vase is appearing to you now, how the colors are appearing to you now. For example, this red, blue, yellow, how they are appearing to you now. It has nothing to do with your present perception or appearances, not this one, something else, the hallucination, which is expressed in the philosophical terms the truly existent, inherently existent which the person might think that, Oh, it's something else, this refuting object or this hallucination is something else, not this one the way it appears to me or the I and things, this is reality, that one might be something else. So there is, which might, the person might think that way.

Then that one, that is the greatest obstacle, when the person doesn't apply, when the person hears, when the person recites this, when the person doing the discussion or when the person is reciting these teachings, talking about truly existent, inherently existence, independent, all these things, but in the mind thinking something else, this is something which doesn't exist, but nothing to do, but you never relate that what it's talking about that doesn't exist is right here, on this I, the merely labeled I, right here, it is here in my view, the view of the five senses, the six senses, the view, in the view of my mind. Like able to identify, you have the picture of the enemy, it's like unable to identify, you see the person all the time, the enemy is there with you all the time, causes all the trouble, that person is always with you, but somehow, you are keeping the picture of this person, enemy, but somehow you are unable to identify. This is the person, how to say, now I got confused [RL, GL], so unable to identify that [RL], that this is, the picture that you have, your enemy, as soon as you meet without delay of even a second you want to destroy him. You are keeping the picture, that person is always with you but you are unable to identify, this person is this one whose picture you are keeping, unable to identify.

So all these words that we use when we recite, when we read the texts, teachings of Buddha, such as the *Heart of Wisdom Sutra*, those teachings of emptiness, when we read, when we study, when we discuss, what it says is something else, it's talking about something which doesn't exist, but something else, it's not, nothing to do with the present appearances, perceptions, I and objects of the senses. And then, the

independent or inherently existent, that these things are existing by nature, so this, one's own mind is projecting, one's own mind is constantly merely labeling things, merely imputing, then one's own mind is constantly projecting on these things the true existence, inherent existence, independence, all these hallucinations, constantly projecting on the merely labeled things which exist, merely labeled I, merely labeled body, mind, merely labeled subject, action, object, all these things, samsara, nirvana, hell, enlightenment. That's one's own mind constantly merely impute on those, on those merely impute depending on the valid basis. One's own mind is constantly merely imputing, one's own mind is constantly making up the labels. So constantly, one's own mind constantly merely impute, constantly making up the label this and that.

Because of the imprint left on the mental continuum by the past concept of true existence, ignorance, so the imprint constantly projects, decorates the hallucination, the true existence on the merely labeled which exists, on the merely labeled aggregates which exist, on the merely labeled subject which exists, on the merely labeled action which exists, on the merely labeled object which exists. The additional thing is this hallucination. There is the I merely labeled by the mind, there is the appearance of I that which is merely labeled by the mind but the extra thing, the additional thing which doesn't exist on that, that is the appearance of the true existence. That's the additional thing on the top of that, the true existence, the inherent existence, independent, there's this appearance.

Constantly the mind merely imputes, then constantly the mind projects the hallucination on that, as I mentioned before that putting cover on the table, putting carpet on the floor like that, like that thing is covered with the paint. However, the mind constantly projects the hallucination. This is the problem that blocks us from realizing emptiness, in order to escape from the suffering, in order to be liberated completely from the whole entire suffering and causes. All the descriptions of the explanation of the hallucination, the refuting object, all this which are said in the text, which are explained in the teachings, the *Essence of Wisdom* and the teachings of the graduated path to enlightenment, all those, those *Prajnaparamita* teachings, all those, the extensive scriptures explaining emptiness very extensively so those, so from those philosophical scriptures, we are somehow unable to identify, unable to put together those terms, those descriptions, unable to integrate them and apply them to our own present appearances, I and so forth, the skandhas, the way things are appearing to oneself, so unable to identify, unable to apply on these.

The way the things, the way the I and things appearing to you and one believe so this is the meaning of, this is what it's talking about, unable to understand this is the meaning of these words, these are the meaning of these words, you see, unable to identify like this. So, unable to identify, then believing all these things that they are the real, they are true, then these words, what it's talking in the teachings, these words, then, these are something else, nothing to do, unrelated to one's own moment to moment the way things are appearing to oneself. So somehow for you, if this is, the way things appearing to you now, including the I, action, object, everything, if this is what the teachings says this truly existent, all these things that which is said that it doesn't exist, something hard to believe, difficult to comprehend, it's kind of shocking, because the way how the life has been is, from the beginningless rebirth, from the birth have been believing all the time, day and night, constantly one has been believing that all these are, the way things are appearing to me, including I, action, object, all the things, the way things are appearing to me is true, they are true, so they are like this, they are true, means like this, this is the reality, they are true means the way things are appearing to me, real one in the sense existing from its own side, there's something from its own side, existing from its own side.

Those are habits, believing this is true, so it's difficult to comprehend the meaning of those things, the meaning of those words. All these things—oneself, action, object, all these things—have been appearing like this and what one has been believing, apprehending, it's wrong, not true, because they don't exist, they don't have true existence. Difficult to comprehend because the habit, mind is so much addicted, like the alcoholic or the injections, the person who got addicted to drugs. From the beginningless rebirth until now the mind is so much addicted, used to believing this is real. It's kind of difficult to comprehend, all these things that which appears existing from its own side it's not true, that they don't exist. So in your mind, for your mind, looks like, it's like the Madhyamaka school, the Svatantrika school, like that view, like how these things. So when you think that these, including the self, action, object, all these things, the way things are appearing is, that they are not true, that the way things are appearing to me existing from its own side, it's not true, they don't exist from their own side. So when one, when it comes to this point to think this way, then for your mind, looks like they don't exist, coming to nihilism, falling in nihilism, for your mind looks like that, looks like they don't exist.

What I was talking before that, in one's own mental continuum, all the cause, conditions, everything is, when it's perfected there, the strong devotion to the guru, that with whom one has established Dharma contact, then strong devotion developed, generated within one's heart, this causes to receive blessings within one's heart, then so many imprints of emptiness left on the mental continuum and extensive merits accumulated and having purified so much obscurations, negative karmas, then, even just two words like this, then suddenly it clicks, suddenly one day, having perfected all these things, causes and conditions, suddenly cleared up the mind, that, suddenly you see the meaning what it's talking about, suddenly you become aware, you are able to recognize what it's talking about, the colors, you, others, all other phenomena, like this brocade around the thangka, like this, something that which is bright color, then, then also you see similar, there's a blue on the blue, there's a red on the red, there's a yellow on the yellow. Suddenly you see those other phenomena similar way.

THE TRULY-EXISTING I AS THE OBJECT OF REFUTATION

After you recognize this, you think of the I, how does the I appear to you? Then it becomes very clear, very clear how the I appears to you, much clearer than before. There's this I on the I, this self, this I, existing from its own side. It becomes very clear, very clear. Once you recognize this and you know, suddenly you are able to relate or identify, "Oh, *this* is what is truly existent." This is what it means, what the texts talk about what the refuting object is, true existence. Suddenly you are able to relate to the texts, those words in the teachings; suddenly you are able to identify the meaning of the words, "Oh, *this* is what is called refuting object." This refuting object does not exist, it is a hallucination. You see especially with logic, that if you don't refute this hallucination, this truly existent I, that which appears to you, that which doesn't exist, so if you don't refute, by logical reasons, such as the opposite, how the I is dependent arising and so forth. Dependent arising is the king of the logic. This is the foundation, that the I is dependent arising, dependent on cause and conditions, base, thought and label, depending on all these things, the I exists. Dependent arising is the king of the logic. There are so many other logical assertions explained in the Nagarjuna's teachings, in the Madhyamaka teachings, the root text by Chandrakirti or commentaries by Lama Tsongkhapa, other lamas, other pandits, however, the analysis the four points, then the seven, there are many different ones, in those teachings extensive proved with many lines of reasoning, the way things are appearing as existing from their own side, how that is hallucination, how that doesn't exist. However, all these are based on the main principle, all these are based on the logic of dependent arising, this is the main one.

So *suddenly* one able to identify or recognize, "*This* is the refuting object, that this I that appears the real one, existing from its own side or I on the I." Then, in the heart, while you are focusing, that which is

appearing, there is a I on the I or there is I existing from its own side, while you are focusing on that, and in your heart, you identified this is what is refuting object is, this is hallucination. Then you have the recognition in your heart, it means this is empty, it means this is empty. Also, like this, thinking like this also that, after the recognition that this is a refuting object, this is a hallucination, the I is, that the I is dependent arising. So you can also think that.

LOSING THE I

So the time when all the cause and conditions come together, everything is perfected by oneself then able to identify what is a refuting, the I appearing to oneself, so one is able to identify, This is the refuting object, which means it is hallucination. In your heart, understanding in your heart, is means it is empty. Then there's possibility, then in a minute [snaps fingers], then in a minute, in a second, *suddenly*, one feels one is losing the I, that this I is going to be completely lost. That this self is going to, this is how it is appearing to oneself and this your interpretation, that is one's own interpretation, this is how it is appearing to oneself.

Suddenly, just in this one second, this real I in the sense existing from its own side, can't, can't exist. Of course it doesn't exist, but in one's own view, what has been appearing as the real I is utterly unable to stay. Then, the appearance that there's a self, the I, the meditator oneself, the I going to be lost. In other words, the I, the I you have been holding from beginningless rebirths, without beginning have been holding, so that, that's what appears, that's how one feel that time—this I is being lost, not the general I but, you the meditator, *that* I, is being lost.

Then at that time, depending how much merit one has, depending on level of intelligence, depending how much one understands, how much one knows about the experience of realizing emptiness, how much one knows the teachings of the experience of the meditation, teachings of the experience of the realizing emptiness. Depending on how much one knows. If one doesn't know much, one knows some but one doesn't know completely teachings, when one realize emptiness what happens, so teachings about the experience, there's also can be great obstacle that, so if you let it go, if you let it to complete, if you let go the I, if you complete the, if you follow the experience, if you let the I, the self, the meditator, self, that which you feel losing, if you *let* it go, if you let it get lost, then that is the most wise, then that achievement, then that same, that never happened, that never achieved from beginningless rebirths, from beginningless of samsara, from beginningless rebirth until now. This is a new experience, this achievement never happened, which never happened before. This the first time, so if one is able to let it go, let it to be lost, let the self, the meditator, in your experience that I the meditator is being lost. If you let it get lost *completely*, you complete that experience, so then you are able to, only in that way then you are able to realize emptiness and unmistaken, the ultimate right view. Then you are able to, then you are entered in the Middle Way, you are entered in the Middle Path. The Middle Path is devoid of nihilism and eternalism. Nihilism, where nothing exists and eternalism, where not only it exists but it *truly* exists. It inherently, truly exists which is the view of the hallucinated mind. So, you see, the Middle Path is devoid of nihilism and eternalism.

Only after this, *only* after this, you realize how the I really exists. Only after this, you know how the I really exists. It is not that I exist truly but that it exists in mere name or being merely imputed by the mind. So this is the conventional truth, truth for the all-obscuring mind, *kun tsob kyi denpa*. How the I exists, how the I really exists, that is the conventional truth, then only after realizing that the I is empty of existing from its own side, only *then* you realize the conventional truth or how the I exists, that the I exists, definitely exists, that the I definitely exists, it's not that non-existent, it definitely exists, but exists in mere name, being merely imputed by the mind.

So, there's unshakeable understanding of how the I exists. Even if somebody says "I'm going to kill you if you don't accept, if you don't believe that the I doesn't exist, I'm going to kill you", it has become your experience, it has become your realization, even somebody says like that, it can't change, it became your realization.

If one doesn't know the whole complete teachings of the experience of realizing emptiness, then when you realize emptiness what is supposed to happen, if you don't know what is supposed to happen in the experience, if one doesn't know that then it becomes, then there is danger, great obstacles. Even though one reaches the point to realize emptiness, one recognizes the refuting object on the merely labeled I, refuting object on the I, even one recognizes that this is refuting object, this is the hallucination, and it's empty, in one's own heart there is recognition that, there is understanding it is empty, then immediately one starts the experience of losing the I. At that time then, since one doesn't know the whole thing about the experience, what happens when one realizes emptiness, then there's danger that one might think this experience might be wrong. Even though it's right, but you may think it's wrong and you are doing something wrong, because you lose the self. You might interpret it like that and strong fear arises. [This can happen to someone] with lower intelligent and less merit, very deep fear, deep fear from within one's own heart, very deep fear can rise because of that experience.

Because one thinks this is wrong, you didn't know this experience before or you didn't hear about it, so therefore, it can cause stronger fear. Even there is fear but stronger fear. Deep fear, being afraid that you are going to fall in nihilism. Actually in the reality, no need the slightest worry to fall in nihilism, there's no danger *at all*, but because you don't know the experience so then you interpret it this way, you are falling in nihilism. Then there is great danger, you suddenly stop the experience, you suddenly escape away from this experience. Then also there is danger, because you are so afraid that you don't want to meditate on emptiness for many months, because you haven't heard about the experience before having the experience.

It also difficult to come back, since you didn't take the *chance* in the first place when the experience is happened, then it is difficult also to come back because the mind is degenerated and so forth, so there are many obstacles. The realization is not easy. There are so many obstacles, realizing path is the greatest achievement in the life, and that's the most beneficial thing for oneself, for all sentient beings to achieve ultimate happiness. To cease all the suffering this is the only way.

Therefore, this is not easy because this has, even normal, even business, even common activities, even works for this life has many obstacles. So many obstacles, even works, even business, so forth, works for this life to achieve, to be achieved there are so many obstacles, so realizing the path of course has to, of course so many, much more, hundreds, thousands, much more obstacles, because this is the most beneficial thing. So like this, so also and later also difficult to go back to the same experience.

It is extremely important if one is meditating on emptiness, to know about the experience before, so that you are guided, so that you are safe, you are guided. Then, you don't make those wrong interpretations, even though it's correct, even though what you experience is correct but you interpret it wrong, which becomes greatest obstacle to achieve liberation, to achieve cessation of the whole entire suffering, you to come to the end of the whole suffering, you to end the whole suffering of samsara. So that blocks it off. Then you interfere with yourself, you interfere for this achievement by yourself.

It is explained in the commentary of the Mahamudra, by one very high lama who accomplished the whole graduated path to enlightenment, Getsang Rinpoche, that happened in Lhasa. The reason why the why the person feels he is losing the I, at that time there is no such differentiation, Losing the merely labeled I, losing the truly existent I, just like when you're driving a car, the other person driving car didn't stop, continuously driving towards to you. When you feel there's going to be an accident, how you feel about the I at that time, something is going to happen to this I, something is going to happen to this real I. One doesn't think, "Oh, something's going to happen to this merely labeled I." [RL] There's no time. One doesn't think this way: Oh, something's going to happen to this merely labeled I, even though that's the reality but [RL], even though that is the reality, one doesn't think, "Oh, now something's going to happen to, some injury going to happen to this merely labeled I." One doesn't differentiate like that. Or even when I talk normally, even if I say hundreds and hundreds times in one hour "merely labeled I" [GL], even I talk in one hour that the I is merely labeled but when, but the moment when there's going to be car accident, I'm so afraid there's no time to think merely labeled I [RL]. This real I is going to be dead or some terrible thing, some terrible thing's going to happen to this real I. So that's what one thinks.

That's what it means, not differentiating from the merely labeled I that which exists and truly existent I which doesn't exist. Just thinking that, this real I in the sense of existing from its own side, itself is the way how it exists. If the I exists it should be this way, it should be this, existing from its own side, real one in the sense of existing, meaning existing from its own side. Your meaning of real, according to the hallucinated mind, this ignorance, real in the sense of existing from its own side. If the I exists that the I is, what the I is, is this.

So like that. So like the experience, the I appearing that, that this real I something is going to happen during the car accident, during the time when there is danger to have car accident.

So similar, when one realizes emptiness, losing the real I, losing the I, there is no differentiation, the merely labeled I and the truly existent I, there is no differentiation, losing the I and losing the real I.

THE CONTINUATION OF THE CONSCIOUSNESS

One has to understand is this: it is *impossible* to lose the I, it is impossible that the I become non-existent. That which is the merely labeled I is impossible to become non-existent, that I the meditator, I who meditates on emptiness in order to be free from samsara, to achieve liberation, enlightenment, that I, the I the meditator, impossible to become non-existent, to get lost. To lose in the sense become non-existent is impossible. It's impossible because there is always the base, there's always the continuation of the aggregates, which is the base. There's always continuation of your mind, there's always continuation of your mind.

Today's mind doesn't exist tomorrow, yesterday's mind doesn't exist today, but there's continuation of today and a continuation of today's mind goes to tomorrow. The same thing, today's I doesn't exist tomorrow. The particular I that that exists today doesn't exist tomorrow. It is stopped, the I that is particular of today, is stopped midnight, twelve o'clock or [RL, GL] according to the, that is according to the West, according to Western way. The other way is, it stops the very beginning of the day, the dawn time, it stops when the very first dawn time starts, the very beginning, the very beginning of dawn time. From where the sun comes, there's a little bit whitish, over from where the sun comes, even the rest is dark, which is the very beginning of the day. So the I that exists in particular time today stops that time, but there's continuation of that I goes to that continuation next day.

The continuation of the consciousness, continuation of mind, even after, even when one becomes enlightened there's a continuation of mind all the time, there's always continuation of mind, even after one becomes enlightened. Even after every sentient being becomes enlightened, there's the continuation of the mind.

This is the base, this is the aggregates, this is the base to be labeled I. So this is the main one to be labeled I. Since there is the base all the time, the continuation of mind all the time, the label I exists. Therefore the label I exists forever, there is always continuation of the I that exists. What is that? That's not truly existent, that's what is merely labeled by the mind, the continuation of I is what is merely labeled by the mind depending to the continual existence of the consciousness. The meditator I to be non-existent that is unnecessary worry, that is completely unnecessary worry, useless worry, unnecessary fear, unnecessary worry which can never happen.

But why is this experience happening in your mind, this sense of completely losing the I, why this experience happening? That is due to habit from beginningless rebirth until now that, that the I, what has been appearing, that the I what has been appearing, truly existent, then one has been, then one's own mind has been apprehending that is true, one's *own* mind, the concept or the ignorance have been apprehending that as true, this is true. So the mind is habituated not just only few years, not just from the birth time which has been only, only some years ago, not just that, from beginningless rebirth. So you stop that. There's no I other than the truly existent I, this is kind of have been, our mind have been habituated, so addicted or habituated. Because of this, when you realize emptiness, you experience the sense of your mind losing the I. So this is what is happening.

This experience proves and shows in the reality the additional thing on the merely labeled I, the true existence, this additional thing on the top of that, so the experience is proving in the reality that this additional thing it doesn't exist there, on the merely labeled I that there's truly existence, something really, inherently existence. *This is not there.* This is not there. The experience proves that, the experience losing I, that the I is completely lost is proving that.

After one has the experience that the I is completely lost, the other term of the experience is that there is, nothing to hold on to, there's nothing to hold on to. What you've been holding all the time, *suddenly* there's nothing to hold on to, there's no I for your mind to hold on. Suddenly. All the time that you've been apprehending, believing, holding on, suddenly there's nothing to hold, your mind has nothing to hold on, right there, nothing to hold on. So that's the exact term.

This experience proves, not that the I doesn't exist but the truly existence I, that which is on the merely labeled I, this additional appearance, *that* doesn't exist at all on the I, on the merely labeled I. On the top of this, the reason for this, after one has completely lost that the I, real I, you see it is completely empty. Then only after that, then there's unshakeable understanding, realization that the I exists but exists in mere name, being merely imputed by the mind.

So that explains even more of this experience when one feel losing the I, that is actually proving the truly existence which appears, which is appearing from above the additional, from above the merely labeled I, that this doesn't exist.

So that if, if you're experiencing losing the I is losing the merely labeled I, which means the I is being ceased, the continuation of I gets stopped, in that case, if the experience is this, then how it's possible,

then after realizing that the I is empty then how is it possible that at the end the result is to, that you realize the I exist and exist in mere name. That one has this unshakeable understanding.

The more the mind becomes familiar with this, the more one meditates on emptiness then one sees the I as more and more illusory. "As illusory" means it is appearing, still appearing as truly existent, but in your heart you know that it is not true. So then your appearance of the I is as, it's appearing as truly existence because you still have the imprint left by the, not removed the imprint left by the ignorance. So you still see the I as truly existent but because you have realized emptiness of the I, so your heart realizes that it's not true. So that's how you see I as illusory.

So however. Yeah, so I stop here.

[Dedication prayers]

Due to all the merits accumulated by me and by others, may the bodhicitta be generated within my mind and the mind of others. Those who have may it be developed.

Due to all the three time merits accumulated by oneself and by Buddhas and bodhisattvas, due to all these merits that which are merely labeled by the mind, may the I who is merely labeled by the mind, achieve the Guru Shakyamuni Buddha's enlightenment, that which is merely labeled by the mind and lead all sentient beings who are merely labeled by the mind to that enlightenment as quick as possible.

Okay, thank you.

[End of Discourse]

LECTURE 10: 2 DECEMBER 1992 AM

REALIZING EMPTINESS

So yesterday, as I mentioned, when one meditates on emptiness, when the analysis, the logic that one uses, the meditation on emptiness, when it touches or when it hits the right point, the right point above the, refuting object, the truly existence object, when one does meditation on emptiness, when the meditation hits on the target, like when we shoot an arrow or gun or whatever, the target, the enemy. So like that, when the meditations hit on the right point, the object of ignorance, the concept of true existence, the I that which appears as truly existent, particularly the refuting object on the I, when the meditation, that means the meditation become effective, you didn't miss the logic. The analysis of the logics that you use like a weapon; you don't miss the target, don't miss the point, that object that the object of the ignorance: the concept of true existence, the I appearing, I that which is merely labeled by the mind appearing as it is existing from its own side. So, that which doesn't exist.

Your meditation, the logic, the reasoning, when it hits then you see that is false, that is not true and also so that leads to realizing that this truly existent I doesn't exist, that this is empty, which *is* empty, which is empty, which has been empty, which has never existed, which has been empty from beginningless rebirths, from very beginning, from beginningless rebirth. There has not been beginning of the continuation of the I, continuation of the I has been beginningless.

Therefore, the I, which has been existing from the beginningless rebirth, this I that which has been continued from the beginningless rebirth until now, the way it has been existing has been depending on causes and conditions—the base, mind and label. Depending on all these things the I has been continued. The I that has been continued from beginningless rebirths, from the time without beginning until now, this I which has been existing, it has been existing by depending on all these things. So therefore, the I has been empty, has been empty of existing from its own side, or inherently, the I has been empty of inherent existence. The I that has been continuing up to now, from beginningless time, the I, the way it has been existing, is by depending on all these things, so that the I has been empty of existing from its own side.

So, the reasoning of the meditation, the analysis, so when it hits on the object of the ignorance, the concept of true existence, not only one, but only that one recognizes this is false, but you see it makes to realize, to recognize, to realize that this is empty, this is empty as it is empty in the reality.

It is mentioned in the texts that for the intelligent bodhisattvas, when they realize emptiness they get incredible joy, happiness and tears come from the ear, ear I'm talking [RL], tears come from the ear [RL, GL], tears coming from the eyes [RL], tears coming from the eyes [RL], ears [RL], tears coming from the ears [RL]. I wonder anybody got tears coming from, anybody cried from the ear - I'm not sure [RL]. The hairs of the pores stand up and incredible joy. When the intelligent bodhisattvas realize emptiness, incredible joy, unbelievable happiness and because of that then and the tears come from the ear [RL, GL] - I said from the ear? From the eyes, from the eyes [RL] from the eyes [RL]. I think my mouth become more and more crazy [GL], besides the mind.

When the lower intelligent bodhisattva realize emptiness fear arises. Depending on the individual person who realizes emptiness, fear arises. However, when we meditate on emptiness, when the meditation hits on the refuting object, the object of the ignorance, the concept of true existence, when it hits that which we have to realize as empty, that which we have to destroy, so that time the fear rises, when it hits on the right point.

This is a good sign, when the fear arises when we meditate on emptiness, that means your meditation is effective, that means your meditation is working, it become effective. That means it is harming the object of ignorance, the concept of true existence. That means that your meditation is able to harm to the root, your root of samsara, the concept of true existence, the ignorance. You are able to harm to the inner enemy, who creates all your sufferings, who creates your samsara, who creates all your samsara: the hell, preta, animal, sura, asura, human being, all these, the whole entire samsara creates. And who makes you to experience, who makes you constantly to experience suffering of samsara.

THE SUFFERINGS OF SAMSAARA

Of all the general sufferings of samsara, the six types of suffering, the nothing is definite in samsara. However much one has, uses, enjoys, it never gives satisfaction, one never finds satisfaction. Then leaving the body again and again, then joining again and again. One become higher again, it ends up, after one become higher, but it ends up being lower. After becoming king then becoming a slave. In that life or in next life. So after reaching a very high position then next, it ends up by being lower. So after becoming wealthy, one ends up by being poor. So either in same life or different life. One life rich, one life poor. So however, like this. Higher, you cannot stay always higher, it ends up by being lower. Such these sufferings, then without company, without companion or, when the death happens only the consciousness goes to the next life, even this body has to be left, nobody comes with oneself, no friend, how many billions of friends one has cannot, how much population one has, how many bodyguard one

has, nobody, one can't take one person, no one comes with oneself, so only consciousness goes to the next life, only one's own consciousness. Like when you take the hair from butter, the butter doesn't come with it, only the hair comes when you pull the hair from butter. So like that, only consciousness. Also birth time, also when one was born, without companion oneself alone was born.

When one experiences all the negative karmas that, in the narak, in the hell when one experiences the negative karma that which one has created, the family, relatives, friends, with attachment, with the disturbing thoughts, with the anger, attachment, ignorance, so however, then nobody, when one experience result of those negative karmas in the hell, nobody comes to share, No one calls, "Don't worry, we will come to you, we will come to share with you, we will come, you don't worry that we will come to share some of your suffering of the hell, we will share." Nobody comes down, no one comes to share.

The cause, the negative karma, was created by oneself, so the result of that, the narak suffering, one has to experience only oneself by oneself.

The general sufferings of samsara are classified in types: the six types, the four types, then three types, which are the suffering of pain, suffering of change (the temporary samsaric pleasures) and pervasive compounding suffering.

These are the general sufferings of samsara and then there are the sufferings of the narak, the hell, the major suffering, the heaviest suffering the hot and cold. Then, the eight major hot hell sufferings, cold hell sufferings. Then there are four or six surrounding heels and the secondary hell sufferings. Like the main big city, there's main big city like Kathmandu, then there's small towns around, so like that, secondary, the surrounding hell four or six.

For the hungry ghosts, the preta beings, the heaviest suffering is of hunger and thirst, that even ten thousand eons, so they last, ten thousand years, it has incredible length of time due to their karma, that they have to experience suffering, hunger and thirst for such incredible length of time without dying, those who have very heavy karma, even that much length of life have to suffer. They have three types of suffering but their major suffering is hunger and thirst. Three types of obscuration, food obscuration, the outer obscuration, inner obscuration, they are like this.

Then, the major suffering of the animal beings, being eaten by another one, being extremely foolish and hunger and thirst. Even the animals who live with the human beings that, the household animal or even animals that raised by human beings or have been kept by human being, then tortured, killed for skin, for meat, then for various reasons.

The human beings have eight types of suffering which I mentioned yesterday. Then the worldly gods, the sura, asura. They have suffering that being controlled by other powerful devas and being kicked out from their place, things like that. Then fighting and the suffering of jealousy. Then fighting and being killed. Then also, their heaviest suffering is the signs of death, that they have incredible wealth, these worldly gods, they have incredible wealth, that, like for example, anyway, so like this, that wealthy, for example, wealthy family or wealthy person that even one ornament, even one ring or even just one ornament that even other people, that who are wealthy, who are also wealthy but that, but that higher wealthy, more wealthy person, even that one ring, one ornament, all that family's wealth it is nothing comparing that more wealthy person's even one ornament, even one ring, something like that.

So similar like this, even one ornament of a deva, even one dress, the clothing or even the shoe, according to their karma, according to their merit, one whole country's wealth is nothing, the wealthiest person in the world's wealth is nothing comparing to one ring of those worldly gods, those devas. Even their one dress or one ornament, the one country wealth or one richest person's wealth, in the human world, one richest person's wealth, it is nothing comparing to that one worldly god, deva, even one dress or even one ornament.

So however, due to their good karma accumulated in the past, so much merit accumulated in the past, so they have great, they have much more greater enjoyment, many hundred times much more greater enjoyment than most developed, than human, in the human world, the most developed country.

Many years ago I saw in one magazine that somewhere in Germany or Swiss somewhere, there's one family, the father of the family, he felt something is going to come outside of his house, on the ground, something is going to come he felt. Sort of premonition and he felt something's going to come. So he put camera, so he set it up, set up the camera, this equipment outside. And he was, and he waited, and waited. And [RL], so the flying saucer came [RL], flying saucer, so it landed there [RL] and then [RL], that landed there and then, so he, there was a person inside and he talked to that person. So it described how the person's face looked like, there was picture, something long ear, face is something kind of long, round, and then long, kind of this part become long face. Then this person it looks like lady, this person described to him that from where this person came, described how fast. It came from incredible length, distance, but I have forgotten, it described. I think it gave some idea of the distance or how fast it came, and things like that. So then described [RL] the place, the continent from where this person came [RL], that they have thirty times' greater development than your country, than this world, than our world. And the people there they live for one thousand years, their length of life is one thousand years and like that, it's mentioned there.

I was surprised that, because the, what that other person explained about their continent, it's similar to what is explained in the Dharma, in the scripture of Buddha: that the human, there are numberless, each universe has that, the sun, moon, those planets, each universe has these planets and that the sura, asuras, those in the higher planets on the levels of the Mount Meru, the sura, asura beings situated. And then there are Eastern human continent, Western human continent, the South, Northern human continent. So normally it is explained in the teachings that Northern, in the teachings particularly the *Abhidharmakosha*, this is one of the extensive subjects of the evolution of the world, of the evolution of the earth and beings, living beings, all the different living beings, those worldly gods, human beings, then also hell beings, how all these things happened, also the place. So that is one sutra scripture that contains detailed description, explanation of the evolution of the world.

Each universe has the four continents, four human continents, east, south, west, north, like that. Then there are branches, there are small ones, around of each one, each the main continent. So it is explained in the teachings that the, in the northern continent human beings have incredible enjoyment. So much more, much more developed, much more higher, so much more higher enjoyment, better quality, higher enjoyment than our southern continent. So the world, our world is the southern continent. So that human beings who live in the north continent they live, they have fixed length of life. Everybody live for one thousand years.

My surprise is that what this person described their continent to this person who was taking picture, who felt something is going to happen. So that is similar, the continent what was described by this person

who came by this whatever, flying saucer, so somehow the way it describes is similar about northern continent.

The teachings also describe the length of the body of the human beings. Like for example the eastern continent, the human beings living in the eastern continent their length of life, their length of body is, if not longer than the length of body, we human beings have in this southern continent. So those who have tall body, not short but those who have tall body. So the human beings in the eastern continent they have twice, their length of body is much long, is twice longer.

So however, as I am describing the deva realm, so just this thought came [RL], just this thought crowded, just this thought came, this about what was mentioned in the magazine, this, the from another planet or somebody came and described. So just this thought came to, thought to mention anyway.

So the sura, asura, the worldly god, their main suffering is, their main problem, their heaviest problem is the signs of death. So due to their karma if they are going to die after seven days then they hear from space, due to their karma they hear a voice that, You are going die after seven days. And then that time due to their karma they can remember their past life from where they came and they see the present life samsara, their present life standard how incredible enjoyment that they have, sense pleasure that and so they see where they are now in the deva realm, where there is incredible great enjoyment, sense pleasures, so much wealth, so many friends, so all these the desire enjoyment. Then they see after death, after the death where they are going to reincarnate - due to karma, not by developing meditation but due to karma they are able to see where they are going to reincarnate.

So they finish their karma to be in the deva realm enjoying all these great sense enjoyments, sense pleasures, having all these rich things, their karma is finished. So now is time to experience result of the negative karma, what is left. However so they see their, they see that they are going to reincarnate in the lower realms, human realm, lower realms, where there is so much suffering, where there is not all these great enjoyments as they have. So mentally like hell. So during this time their mind is like being in hell. Physically deva but mind is like being in hell.

There are five signs of death. One is dislike, so they become dislike the bed that they are sleeping and sitting, they become bored, they dislike. Then usually the flower garlands that they wear don't decay, don't become old. But due to their karma it does not become old. But then that time the flower garlands that they wear decays, becomes old. And usually the body doesn't get sweat, due to their good karma body they never get sweat, but then that time they get sweat and their clothing get smelly. Then there's another five nearing signs.

Their mind gets so depressed, unbelievable depressed, and their friends, the boyfriend, the girlfriends normally that they sing or dance or play together in the beautiful gardens and so forth, that they enjoy because they play together, those friends then that time then they don't come near. They don't come near, they look at you, they look at from very far, they don't come near like before. And they pass, they put a flower on the top of a stick, like people who got leprosy disease, somebody who has contagious disease then kept away from society or away from family. You don't go, people don't come near to be around like before. So it's like that kind of. So the friends that who used to be together then they on the long stick then put a flower on the top of the stick then they pass, give the person.

And I think I heard also this, I don't remember a hundred percent, but I think I heard also this, they tell the person to pray, so in the human realm accumulate merit then to pray in human realm to accumulate

merit then come back in deva realm, something like that. So however by being born in human realm then accumulate merit, create good karma then try to be born in the deva realm, something like that. This is the heaviest desire realm devas this is the heaviest suffering what they experience.

So however, that these deva realms have incredible enjoyment, sense pleasures, the sense enjoyments. So very difficult, the life is completely distracted by these sense enjoyments, very difficult to practice, very difficult to calm the mind, very difficult to practice meditation, very difficult to practice Dharma. Life is so distracted, so occupied by this great, the sense enjoyments, the desire enjoyments.

That, some devas in the realm of Thirty-three have the karma to hear teachings, but they don't have the karma to hear teachings directly from Buddha or from a virtuous friend. They hear teachings through the sound of the drum. That is one of Buddha's actions. So whom it do not fit to directly give teachings then through sound of drum, things like that, then give teachings to them. It is very difficult to practice Dharma, very difficult to see suffering, very difficult to realize that their realm is nature of suffering, is very difficult to realize this. Because life's fully completely distracted, fully occupied by these desire, very great enjoyments.

Usually, even normal example, the people who are more wealthy, some are more busy, less time for retreat, less time for to attend the teachings or less time for to do these things, to practice Dharma, to do retreat or to come for the teachings, so forth, more busy. Somehow, less time. Even the person met Dharma, but less time for Dharma. Even the person has met Dharma but somehow there's much more distraction in the life. But those who are more poor somehow more time for, not that much wealthy, more poor. However, generally seems they are like this, more time for Dharma, more time to do practice. Generally, so they are like this. Even in Tibet a person who is a monk but who is from very rich family somehow there are so much obstacles, and it's difficult to do extensive study and to complete the study. Doesn't get done. There is so much distraction. That much there is so much wealth but you see, so much distraction.

THE TIBETAN MONASTIC STRUCTURE

Most of the monks, almost all of those monks who become top learned geshes, who studied everything, all the texts, who studied all the five major sutra teachings, the logic, the *pramanavattika*, that which is all the logics to prove reincarnation, dispelling the wrong views about one life, then how Buddha is a pure founder, reliable, because his is, that his teachings how it is valid, pure, reliable, so all the logics, so forth. So, the Madhyamika, the explaining extensively about the two truths, those things. Then *Abhisamaya-alamkarika*, that which explains the whole path to enlightenment besides the tantra path. Then the infinite qualities of Buddha's holy body, holy speech, holy mind, the whole path and all the Buddha's qualities: the explanation of the four kayas. Those subjects, base, path and the result, the achievement. So then about moral discipline, vinaya, then the *Abhidharmakosha*, which explains details about skandhas, the aggregates, the nature of the mind, those different mental factors and evolution of the worldly beings. However, so there are different chapters which has different subject.

This is what they study extensively. With the logic and quotations, root text and commentaries, while they are in these monasteries, the Sera, Ganden, Drepung, these monasteries. So this is one example. These are not the only monastery but these are the major monasteries. In the Lama Tsongkhapa tradition these three are the main major monasteries where they do extensive studies on sutra. Then also many of them, also while they are studying sutra also they practice tantra. They achieve, they train the mind in the path of secret mantra, in the Highest Tantra path and try to achieve the realizations of tantra. So while they are studying those extensive sutras, so like that.

Then after when they have finished these, when they passed, when the course is complete, when they finished, having done examination, all these things, among the many, many thousands of learned monks by having done the examination, debating and giving answer to all the questions, however, then the, examined by many learned ones and the abbots of those different monasteries, and so like that. So after this then they go to learn more extensive of tantra, rituals, mandalas, like you have seen here, the boys did in the library. So like those things. Then actually constructing mandala. So then, so whole thing about tantra, so extensive on those things, about rituals, all those things, very extensively they study.

After all this, so by going, by entering tantric college, then that they become, they have to become the disciplinary, the person who looks after discipline of the monastery, called *gegu*, who looks after discipline of the monks for a certain number of time. Then after that have to become abbot of the monastery. Then another called lama *utsen*, I'm not sure the particular, maybe this one's maybe more teaching Dharma, I'm not sure the particular function of that. Then when they've finished all these responsibilities, however, to help to preserve the, to help the monastery to, others to preserve, to develop the practice the Dharma, the tantra subject, the education of that, practice of that. Then when they have finished these then there's another position. Then after that, the Gaden Tripa means the representative, the regent of Lama Tsongkhapa. He who sits on the Lama Tsongkhapa throne, the successor or regent of Lama Tsongkhapa.

So this way the person become fully qualified master, fully qualified spiritual master. That who can, who is living in the practice but also who has all the education, who has all the knowledge, sutra, tantra, all the teaching, the whole entire teaching of Buddha. The Lesser Vehicle teaching, Paramitayana teaching, Mahayana, the Paramitayana teaching, then Mahayana the tantra teachings. So in this way you become fully qualified teacher, that, Dharma teacher, that you can preserve the whole entire teaching of Buddha, Lesser Vehicle, Paramitayana teaching, tantra teaching and you can preserve and you can spread. So you can teach Dharma. You can guide, the essence, so you can preserve the whole entire teaching and you can guide other sentient beings, you see, according to their, by revealing Dharma, by revealing the path whatever it fits to their level of mind. You have so much to offer according to whatever it fits, with depth and clarity, clear and depth, with logics and quotations one can extensively can explain to others. So I think this is the main point why, the way they set it up by Lama Tsongkhapa, the regulation or the program or the course, how, the graduate how it is done. So however, it is a way, not only, besides practicing the essence of Dharma, then having, to have very deep extensive knowledge or education of Buddhadharma.

I don't know why I brought this subject. So anyway, so this is what here also the, here the Kopan monks, this is also what they are, in the same way, this is also the same subjects, so what they are studying now. In the same, in this, to be able to go in the same direction. So to be fully qualified Dharma teacher. Not only you are qualified, not only that you have complete understanding of Dharma for your own practice, for their own practice, for their own development in the path to enlightenment. Not only that, also, especially to preserve the whole entire teaching of the Buddha, that which is most precious thing in this world. And then that the Dharma from which all sentient beings they receive their happiness, so them to preserve this and to spread that in the mind of other sentient beings. So like that.

To become a perfect teacher, living in the practice, practicing the essence of Dharma, then, essence of path, essence of Dharma. Then having extensive education, the knowledge of the whole entire teaching of the Buddha, however, then this way they become wish-fulfilling [RL], hoping that they become wish-

fulfilling for other sentient beings. So however, reliable, perfect reliable guide, the great leader revealing Dharma, the path, the unmistakable path to peace.

So, all right then.

So they have much more karma to study the Dharma than I did, that [RL] for so many years to study Dharma. That I just heard little bit, heard little bit of these teachings but that's all. That, I don't know why I brought this subject [RL, GL]. [Someone whispers to Rinpoche.] Oh, I see, that's right. [GL] Then I think it went on and on I think.

Even in the monasteries, even in the Tibetan monasteries, those top, those great practitioners, the top learned, almost everyone those are from poor families, however, with much hardships, without food, with much hardships in the monastery, that with very little, so, many of these learned ones, that even they don't have solid food to eat in the monasteries for many months like that they, but they don't have any depression or upset, worry or anything because their mind is fully, twenty-four hours their mind is fully all day into Dharma, studying Dharma, thinking, in the meditation all day long, teaching Dharma to others and oneself learning, always mind is in state of meditation, always thinking, mind, the whole life is engaged in learning Dharma, practicing Dharma. So mind is completely occupied by that, so there's no concern even what they have is just black tea, only that and then, not even enough *tsampa*, this flour from barley, flour made of barley, even they don't have enough to eat concrete food, just put a little bit on the tea and then they, so many learned ones, those top learned ones, those who become great teachers, able to reveal whole entire Dharma, also with the experience of the path. So with much, through hardships then they achieved path and they become learned, understanding all the words, meanings. So like this, great leader, perfect teacher. So like that.

THE SUFFERING OF THE GOD REALMS

The point that I'm talking about this is, the worldly gods, devas, their sense enjoyments is so much more greater than their sense enjoyment is much more greater. One arhat Sharipu, one of Guru Shakyamuni Buddha's disciples, had one disciple, I think this disciple must be I think, called, it must be doctor, called ?Suchi Shonnu, I think he must be a doctor. So in the human realm, when he was in the human realm, when he saw his teacher, his guru, Sharipu, this arhat, even if the doctor was riding on an elephant or a horse as soon as he saw his teacher, immediately even in the distance, he immediately came down from the backside of the elephant, immediately came down and prostrated or respect to his teacher, even he see in the distance.

But then after that life this disciple was born in the deva realm. I'm not sure which one, Thirty-three realm or Tushita deva realm. So there's Tushita deva realm like a city, then the pure realm, the pure realm of Lama Tsongkhapa or Maitreya Buddha, like a monastery away from the city. So there's a pure realm—pure means where there's no suffering, the suffering rebirth, old age, sicknesses, death, these things, where you do not experience these sufferings, where there's no, where one, the beings who are born there they don't experience these problems. There's no separating from the desirable object, no meeting the undesirable object, all those worries, fears, they don't have. So in that sense it is called pure realm.

So the Sharipu's disciple, this doctor, was born in deva realm. Then Sharipu, when he checked, he saw his disciple was born in deva realm. Then Sharipu this arhat with his psychic power he went to deva realm to teach Dharma to his disciple. When Sharipu went in deva realm he saw his disciple, he was on the way to a garden, to go to play in the garden with his girlfriend. In the human realm, even when he was riding on an elephant as soon as he saw his teacher he immediately came down and respect, to

prostrate, but there his mind is so distracted by the enjoyment of deva, the desire enjoyment of deva realm, when he saw his teacher but he just put his hand like this and then left. He just put his fingers like this and then he left. [RL] The point is that, with such incredible greater sense desire enjoyment, it is very difficult to control the mind, very difficult to calm the mind, very difficult to see, to realize the samsara, those to realize shortcomings of desire, to realize how samsara is in nature of suffering. So very difficult to see this, so therefore very difficult to practice Dharma.

It is similar that in this continent, the northern continent, the continent of the human beings who are there, who are born in that continent. It is said in the teachings that, by being born as a human beings who are born in that continent. you don't have the karma to directly see emptiness. And also asuras, I think also one is asura, I think, those worldly gods, asuras, cannot, they cannot see, they cannot realize emptiness directly.

THE FORTUNE OF BEING BORN IN THE SOUTHERN CONTINENT

All this shows how we are extremely fortunate we are, we who are born as human beings in this southern continent where there is the whole entire teaching of Buddha existing, the Lesser Vehicle teachings, Mahayana, the Paramitayana teachings, then the Mahayana the tantra teaching, where there are all the teachings existing, not degenerated. The continent where Buddha descended and revealed teaching not only sutra also especially tantra, which is extremely rare. The quick path to enlightenment, which is extremely rare. Extremely rare. Even there's one thousand Buddhas descending on this earth, so that, the present Guru Shakyamuni Buddha is the fourth one, then there is all the rest to descend on this earth to reveal Dharma, to guide sentient beings, to liberate from the lower realm sufferings, from the samsara, and then to lead to enlightenment, like this. But however, all the Buddhas do not reveal the tantra teaching, the shortcut path, the quick path to enlightenment. Guru Shakyamuni Buddha is the present founder of the Dharma, Guru Shakyamuni Buddha is the first one who revealed tantra, the quick path to enlightenment.

Then the seventh Buddha, who is the embodiment of Lama Tsongkhapa, it is said that this Buddha will reveal tantra. Then the last Buddha, because that Buddha promised to reveal Dharma whatever the previous Buddhas taught. So because of this promise so it is, because of this promise it is believed that this last Buddha might teach tantra, the secret mantra, the quick path to enlightenment.

So however, that we are born in this time Buddha descended and taught, revealed all these teachings and all these teachings that revealed by Buddha is not degenerated, not stopped yet, not degenerated yet.

We are extremely fortunate to be born as human being in this southern continent where these things happening, where all these Buddhas descending. And the time, in the time Buddha descended, Guru Shakyamuni Buddha descended and revealed the teaching and that, so by this, because of this we have all the opportunities to practice all these different levels of teachings. Not just Lesser Vehicle path, the Mahayana, the Paramitayana, then especially tantra, the quick path to enlightenment.

In this southern continent, in the human continent which is our world, there are wealthy people, poor people, there are all kinds of, everybody is not the same. There are so many different problems that people experience, various problems, you can see so much suffering, so many different problems, that human beings in this world are experiencing, you can, we can see. We experience and we can see also others and length of life is nothing definite, not fixed like other continents, like deva realm, like other continents, like northern continent, like that, like those other continents, it doesn't have fixed length of life. So dying in the womb and in child time or nothing definite.

There is happiness, this is also sense enjoyment, and there is also so many problems, difficulties. So because of this, in this continent, we who are born in this human continent so we have much more opportunity for us much to generate renunciation of samsara, to see the nature of samsara, the see the samsara how it is nature of suffering. It is much easier to see and to realize this and generate the wish to be free from the whole entire samsara. To have this realization the renunciation of samsara, so, very easy.

It is very easy to generate renunciation of samsara. And because of this it is, for us, it is very easy to realize bodhicitta. Because easier to generate, easy to realize, easy to see suffering, easy to realize how samsara is nature of suffering. So easy to generate bodhicitta, for us easy to generate compassion because easy to see how other sentient beings are suffering, easy to see. Easy to see one's own samsara how it is nature of suffering and to see how other sentient beings are suffering. Then because of that easy to generate compassion and easy to generate great compassion. And because of that then easy to generate bodhicitta, the thought of enlightenment, so like that.

That means, we human beings born in this southern continent easier, quicker to achieve enlightenment. Like those deva realms or like those northern continent, like those other human continents, difficult to see, difficult to generate the renunciation of samsara. Without the renunciation of samsara you cannot achieve liberation from samsara, ultimate happiness. Because the beings of the northern continent have great enjoyment, they don't have like us, they don't have like this continent, that people have, some people very rich, some people very poor, experience of various sufferings. So everybody, in that, in northern continent there is no poor, everybody have great enjoyment, everybody wealthy like that, there is no different life, having the different problems, like this continent with, they don't see, they don't have. So difficult to see, difficult to generate renunciation of samsara. So it is very difficult to generate bodhicitta and difficult to achieve enlightenment.

Before my mind got distracted some other things [RL], other subjects. So that what I was talking before, that all these six realms sufferings: general suffering of samsara, six realm's sufferings, so all these are cause, all these what one experiences, all these are created by your, by the enemy, by one's own enemy, the ignorance. That was the point [RL], that was the point—it's just I got distracted, just went away.

So that when one's meditating on emptiness, when one is able to hit, able to harm the object of the ignorance, concept of true existence, the truly existent I, able to harm that which makes to see that is false and empty, as it is empty. Also that time for most people the fear arises. So that, however, so that means that one is able to harm, one's own meditation, one is, the meditation what one does one is able to harm to the ignorance, the root, the enemy which is the root of the whole entire samsara.

Yeah, so I stop here.

[dedication; short mandala]

Due to all the past, present, future merits accumulated by oneself and by all the Buddhas and bodhisattvas, due to all this merit, may the bodhicitta be generated within one's own mind and in the minds of other sentient beings. Those who have, may it be developed.

Due to all the three time merits accumulated by oneself and by the Buddhas and bodhisattvas, due to all these merits that which are merely labeled by the mind, may the I who is merely labeled by the mind

achieve Guru Shakyamuni Buddha's enlightenment that which is merely labeled by the mind, and lead all sentient beings who are also merely labeled by the mind to that enlightenment as quick as possible.

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THE KINDNESS OF OTHERS

We talked about and meditated on how other sentient beings are so kind and so precious, that how they are so kind to oneself, that how everything, every single enjoyment that we have, happiness, comfort, how it came from them, how it is received by depending on the kindness of other sentient beings, and even each day's survival, even each hour, each minute, our survival it is by kindness of other sentient beings. Even each hour, minute that we can be human being and have opportunity to practice Dharma, to make preparation for the happiness of future lives, the long-run happiness, the happiness of future lives, and to make preparation to achieve the liberation from samsara, to achieve liberation, that is, liberation that which is the liberated forever from the samsara. Then, it is impossible to change from that or again one fall in samsara or one experience, again one experience samsaric suffering, without need to experience suffering of samsara again, by having completely removed the seed of the disturbing thoughts.

We can make preparation to achieve full enlightenment, that which is cessation of even the subtle imprints left by the concept of true existence, this disturbing thought, that which is completion of all the realizations. Even one day, one hour, even a minute, whatever cause of happiness one wishes to create one can with this perfect human rebirth. And how many causes of happiness of future life, liberation, full enlightenment, how many one wishes to create one has a great opportunity. By having this perfect human rebirth that one has great opportunity to, how many times one wishes to create, how many times in one day, even in one hour, minute, the cause of all this happiness, how many times one wishes to create one can, one has great opportunity.

Then we meditated and we talked about the meaning of life, that is, why we have a human body, this precious human body, that is to free every sentient being equaling the infinite sky, the sentient beings equaling the infinite sky, and especially, not only to cause temporary happiness but especially to cause ultimate happiness, to lead to full enlightenment. So that is the meaning of our life.

And we meditated and we talked about how we are responsible to free all sentient beings from all the sufferings and to obtain happiness for them, how we are responsible. And in particular that if one has compassion within one's heart then all sentient beings they don't receive harm from oneself. That is one peace that they receive, the absence of harm, absence of harm is peace. The absence of harm that which they receive from you, that is peace. Not only that, with compassion then also one help others, other sentient beings. One benefit for other sentient beings besides not giving harm. So again by this reason also they receive peace, happiness from you, from oneself.

So all this peace, happiness what they receive from you, from your compassion, dependent to you, dependent to oneself. So all this happiness, peace, what they receive from you, from oneself, oneself is fully responsible. Oneself is responsible all this happiness, peace. Temporary happiness, ultimate happiness, which they receive from you, you are responsible. So, every one of us are responsible of all sentient beings happiness, temporary happiness and the full enlightenment, like this.

And I also mentioned some days ago that in our everyday life that one's own comfort, happiness, dependent the surrounding people how they think of you, how they behave towards to you. Now exactly the same, now it is exactly the same, the people who are around oneself and including animals, insects, their happiness, their peace, is dependent on oneself. How you, how *you* think of them, how you look at them, how you behave towards them, whether you look at them with loving kindness, compassion or not. And whether one respect, the kind respectful towards to them or not.

Without talking all sentient beings, how one is responsible for the happiness, peace of all sentient beings, that the, also in day-to-day life, the animals, human beings who are around oneself, how their happiness, peace, success depends on one's own attitude. Dependent on, how it's dependent on one's own attitude and conduct, behavior, towards to them.

What kind of effect on the human beings, animals, who are around us everyday life, what kind of effect do they get when they see you, whether it is happiness, peace or unpleasant or harm, pain, whatever, so it's dependent whether one has, whether one looks at them, what kind of attitude what one has towards them, loving kindness, compassion or the respectful manners or kind actions or the opposite.

COMPASSION

Even all sentient beings are angry towards to oneself, even they don't have compassion towards oneself, that is one object, just one object, one sentient being, that is oneself. Now, this one sentient being, oneself, doesn't practice patience or doesn't practice compassion, this one sentient being, oneself, if one doesn't practice compassion, then the object whom this one sentient being, oneself, gives harm, there is danger to give harm, object whom this one sentient being oneself give harm is numberless. If this one sentient being oneself does not practice compassion then the danger, whom this one sentient being oneself give harm is numberless, is uncountable number, uncountable object whom this one sentient being oneself gives harm, numberless. It's not just the family, it's not just the people in the office that, it's numberless, those who receive harm directly or indirectly, from life to life. Not just talking today or this hour, this minute, but here we are talking about other sentient beings receiving harm directly or indirectly from life to life. Which means all sentient beings, all other sentient beings. When we talk this way which means *all* sentient beings, all other sentient beings.

If this one sentient being, oneself, if oneself doesn't practice compassion, the harm is great, the harm is so much because sentient beings are numberless, the danger who receive harm are numberless sentient beings. Therefore whether other sentient beings practice compassion or not, if oneself doesn't practice, if oneself—the one person—doesn't practice compassion, how many sentient beings receive harm is numberless. So it becomes so crucial, it becomes utmost need, it becomes so crucial, how important it is, urgent it is, that oneself practices compassion. It becomes unbelievable, so important, so crucial.

This is without talking about one's own happiness, peace, success, without talking about that, in order that numberless sentient beings to not receive harm from you, for the numberless sentient beings peace it becomes so crucial, so urgent the, even the need of compassion within one's own mind is even without delay, without delay even a second, the need of compassion in one's own mind towards others is, how important it is, how urgent it is that even without delaying even a second, it is like that.

To practice compassion so that you have happiness, peace in your life, this is the way you have success in your life, that is true, and that's the best way. That is the best way. As often His Holiness the Dalai Lama says that if you want to be selfish then it is better to be intelligently selfish, that wisely selfish [RL], so that is, the wise way to be selfish is by cherishing other sentient beings. By cherishing other sentient

beings then this way all your wishes for happiness get fulfilled. Anyway if you're going to be selfish then better to be wisely selfish. This is what often His Holiness says.

Of course it's true it's the best way to have success, happiness for yourself, of course, by cherishing other sentient beings, by having loving kindness, compassion towards other sentient beings, by benefiting other sentient beings. Even though it's true, even though it's the best way to have success for oneself, but yourself is one sentient being. Yourself is one person, one living being, that how important it is, how important you are is nothing, how important you are, how your happiness, how to obtain happiness for you who is one living being is nothing important, is completely lost, it is completely lost, it is *nothing*, how important it is, is nothing compared to the numberless other sentient beings.

I often mention the example. The one atom is nothing, the one atom is completely disappeared, is nothing comparing the rest of the earth, the numberless atoms. If you compare that one atom to rest of the big earth, which has numberless atoms, it is nothing. So like that, even though that method by benefiting others, cherishing others, is the best way to bring success to oneself, happiness in your life, even though that's true it's the best way, but the reason to practice compassion, the reason of this way of using the reason to practice compassion, this is nothing, that how you are important is nothing to obtain happiness for yourself, that is nothing. How important it is is completely lost comparing the rest of the sentient beings who are numberless.

Even if oneself was born in the hell, but you are one living being, one living being that is oneself, nothing so much to be depressed if one is born in hell. Even one achieves liberation but you are one living being, oneself. Nothing so much to be, nothing that much to be excited about, even one achieves liberation from samsara. The numberless other sentient beings who are uncountable, they are so precious, and the work for them, the service for them to pacify their suffering, to obtain happiness for them, these numberless sentient beings become the most, *most* important work, most important service. There's nothing more precious than the sentient beings. Nothing more important than working for sentient beings. Nothing more important than the work, than working for sentient beings, eliminating their sufferings and obtaining happiness for them. Nothing more in the life, nothing more important than the work for the sentient beings.

Whether others practice compassion or not, whether from the side of other sentient beings, other people, whether they practice compassion or not, there is no choice, there is utmost need from one's own side to practice compassion towards them. However, from their side, from others' side whether they practice compassion or not, *first* oneself should practice compassion. From others' side whether they practice compassion or not, *first* from one's own side one should practice compassion towards them. The reason was explained before, so like that.

As I normally mention, how much the world has peace that depends on how much people have compassion. The leaders of the countries, the people living in this world how much compassion they have, whether they have compassion or not, and how much compassion they have. So by depending on that cause, then there is that much result peace in the world. So like that. Same thing in one country how much peace there is for the population, how much peace they have, happiness they have, also depends on how much compassion there is in the minds of the people in that country. Same thing in one family, that how much happiness there is, peace there is in one family depends how much they practice, how much, whether they have compassion or not, how much practice compassion. And depends even one couple's life how much peace, harmonious, happiness there is, husband and wife, even one couple's life,

how much happiness and peace they have, harmonious there is that is dependent on how much compassion they have, good heart they have.

As I often mention, even the husband doesn't practice Dharma, doesn't practice compassion but if the wife practices Dharma, practices compassion, then, practices good heart, even the husband doesn't practice good heart, even his mind is very selfish, but if she is practicing good heart, at least one person is practicing good heart, then even he gives harm to her, even he gets angry to her, but she doesn't retaliate back, but she doesn't revenge back, so therefore he has peace. Even though he doesn't practice Dharma but because she doesn't harm back, doesn't get angry towards him, doesn't retaliate back, so therefore he has that much peace. As he doesn't receive harm from her then he has that much peace. So even one couple's life, even only one person practice Dharma, good heart, there's peace. No question how much there's peace, satisfaction, happiness, peace in her life, without question of that, even he has peace as he doesn't receive harm from her. So both people's life there's peace. At least if one person practice Dharma, at least one person practice good heart.

In a similar case, in the family where there's five or ten members of the family, if one person practices Dharma, good heart, compassion, not only his or her life has peace, much happiness, but this person who practices Dharma, good heart, gives much happiness and peace to all the rest of the members. Gives so much peace, happiness to the rest of the member of the family, how many there are, five or ten. The rest of the member don't receive harm from this person, they receive help from this person. They harm they receive becomes less, becomes that much less because one person practicing Dharma, a good heart, in that family.

Starting from the numberless sentient beings is same, the reason is same. The numberless sentient beings receive peace, how much peace they receive from this person, from this one person who practices Dharma, who practices good heart, compassion, so this person, more and more, more and more he or she is able to develop the mind, develop the method, compassion, and wisdom, so all the rest of sentient beings they receive more and more help, deeper and deeper benefit. So ultimately, this one person is then able to bring all sentient beings to achieve enlightenment. They all are placed in enlightenment, they are all lead to enlightenment, by this one living being who practices Dharma, who completed the path by developing compassion and wisdom. So like that.

So, how much peace, happiness there is in society that depends on how much compassion, whether they have compassion or not, how much they are able to practice compassion.

Therefore compassion is so precious, is unbelievably precious, this quality of mind, unbelievably precious, the valueless, valueless? Valueless or priceless? [Answer: Priceless.] Priceless [RL]. So priceless. That there is no material that can compete, there are no jewels, even the whole sky filled with diamonds, dollars, gold, even that much wealth, even the value of that much wealth is nothing compared to the value of the compassion. One person's compassion, one living being's compassion.

In other words, when we meditate on compassion, when we generate compassion, how precious it is, how priceless, how precious it is. Even that much of wealth, the value is nothing compared to the value of compassion, the compassion that we generate when we meditate, that we generate towards others. Whether it is one sentient being or whether it is many sentient beings. So like that.

Even just having the mind, this is how I think, that just even having the mind to see others' problems. Just even having the cognition, mind, seeing other people having problems, other sentient beings having

suffering, just even having the mind to see others having problems in the life, even that becomes the reason to have compassion, even having the mind seeing others having suffering, even that becomes the reason or cause to generate compassion.

IMMEASURABLE COMPASSION

For the thought wishing others to be free from the sufferings to arise, then on top of that to cause others to be free from the suffering by oneself. Not just only wishing others to be free from the suffering, not just that, not just that compassion. Normally it is explained that when you generate the thought of wishing other sentient beings to be free from the sufferings, that is immeasurable compassion. There are different types of compassion, you see, wishing other sentient beings free from the sufferings, that is immeasurable compassion.

Then, when you take responsibility on yourself: I will cause others to be free from the sufferings, when you take the responsibility to do that work then that thought is what is called great compassion. So compassion becomes great, great because you have taken the responsibility. So great, the label great, you see, where one labels, where one put this label “great” is the thought, is the special thought, when the compassion, when your compassion takes the responsibility to cause others to be free from the suffering by oneself, so that compassion, that stronger, that strong compassion and then that is called great. Only then receives the label “great.” So like that.

The reason to have compassion, even by having the mind, cognition, seeing others having suffering, others having problems, and then with that compassion then stop giving harm others and help, if one can then help others.

It is mentioned in the teaching, the *Praise to Compassion*, “You, compassion, you have compassion and accomplish extensive benefit even to those who give harm to you.” [In these verses, compassion is personified.] What this means is that, you the compassion not only cherishes and accomplishes extensive benefit those who help, those who like you, those who help, also the strangers that, even to those who give harm to you, you cherish them, and you accomplish extensive benefits for them. This is expressing the function of compassion. If one has compassion generated towards all sentient beings, then, what compassion does. It’s praising the special qualities of compassion, the function of the, what compassion does towards sentient beings.

What it is? Even though all the migratory beings, they have been enemy, friend, indifferent to you, but if from your side, you cherish them, you have concern for them, from your side you, always you cherish them, you cherish all the migratory beings, all the sentient beings, like a mother’s one beloved son. The essence is the feelings a mother has towards her beloved child. What it is saying is that no matter how disobedient the child is towards the mother, how unkind towards the mother, always disturbing, giving trouble, giving hard times, never giving a single benefit, never a single help, no single material help, no single peace, nothing towards the mother—the child is so disobedient, only cruel, only, there’s no loving kindness. But from mother’s side, the one beloved child, daughter or son, whatever, the one child, but from mother’s side no matter how wicked or violent the child is, the mother still cherishes him. The mother is always only ever concerned, always thinking of that child, that daughter or son, that one child that she has. She’s always concerned and always attempt to eliminate the problems and to obtain happiness for her one beloved child.

Similarly, compassion is always concerned for all the migratory beings. In the teaching *Praise to Compassion*, it says that, the migratory beings have been enemy, friend, stranger, which means gave harm,

gave help, was nothing, indifferent, all the migratory beings they have been enemy, friend, stranger to you, but from your side always you are always concerned for all the migratory beings, like the one beloved child. Which means, as I mentioned before, how that mother who has one beloved child, how she loves the child and takes care of him or her. Why is this? It puts it as a question like this, to compassion, why is this?

There is no other example for the compassion other than how the mother loves her beloved child. In the scripture it says her beloved son, but that is, anyway, so without describing about they used the son [RL, GL], I'm afraid that again doing, again like this [GL], so we don't talk about that this time.

What it says in the next verse is there is no other example, other than how the mother loves her beloved child. How the good mother, I'm not sure anyway [RL], how the loving mother probably, how the loving mother [RL] loves her beloved child. What it is saying is that for you, compassion, there is no other example to explain, to express how you how your feelings, how your concerns, how you think about the other sentient beings all the time, constantly forever, forever, other than that the loving mother, how much she loves, concern, sacrifices her life to this, take cares to eliminate suffering to obtain happiness for this, for her one beloved child.

From this explanation we can understand that how much this loving mother loves the beloved child, so that much, so exactly the same, *exactly* same if we feel like this towards every sentient being, towards *every* sentient being, all the six realm sentient beings, if we feel exactly like this towards every sentient being then that time we have realization compassion. From this you can understand, the experience of, if you have compassion towards all sentient beings, if one feels like how the loving mother feels concern, day and night constantly only thinks of the child, day and night constantly wishing the child to be free from sicknesses, free from a cold, free from the sufferings, and to do and also that contains also herself to do. If you relate to great compassion, then herself without asking other people then herself to do.

When we feel like this towards all sentient beings, then that time we have the realization of compassion towards all sentient beings. Then just as a mother especially feels sorry for the child who often gets sick, who gets sick again and again, like that, you, compassion, have greater compassion for—maybe put it this way—you, compassion, shows greater love towards the migratory beings who are more pitiful. What it is saying is this, that you, compassion, you love, even you are concerned, even more greater to those who are more pitiful, who are more suffering, who are more selfish, who are more impatient, pitiful in the sense more suffering, in other words more selfish, more impatient, more dissatisfied, more jealous, with more pride, more heresy, instead of devotion. So this is talking about the pitiful mind. And then body, with diseases like leprosy, contagious diseases, those that other sentient beings, that other people don't want to be near, that other people don't want to see, don't want to touch, so however, you see, and mind only negative and actions only negative, only doing nothing good, doing nothing good only cause of suffering, only the vicious, harmful conduct, action. Doing nothing good for others, for him or herself, only harmful action. So you, compassion, love and have concern to an even greater degree, even *greater* degree to these pitiful, to these suffering sentient beings. Like then the previous example, how the mother that feels so much sorry that compassion to the child who often gets sick, who gets sick, again and again or whatever, who has more problems.

For ordinary beings, there is nothing more to cherish other than oneself, there is nothing more precious than oneself. But you, compassion, how much you cherish, how much you regard as precious all the migratory beings. [RL] I should have said this better, I didn't think well. Ordinary beings have no other object to cherish more than themselves, no other object more precious than themselves. But this is no

comparison to you, compassion, your cherishing all the migratory beings. In other words ordinary, person like myself, however much one cherishes oneself, however much one thinks one is so precious, that I am so precious, I am most important, so precious, this is so small. In other words, compassion cherishes *all* the migratory beings including the enemy, friend, stranger, who help, who don't do anything, even those who give harm, all the migrators, compassion cherishes *all* the migratory beings, all the migrators, *all*. This has great meaning, one important word, the one important subject. Compassion cherishes *all* the migratory beings is a hundred times much more than the ordinary people, people like me, who cherish so much oneself. I think I am so important and so precious, I am so precious, I am so important.

What compassion cherishes is not only you, object sentient being, what compassion cherishes is not only one, it's not only you, it's all sentient beings, all migratory beings, all the sentient beings who migrate in one of the six realms all the time. By being under the control of the karma and delusions, means without freedom, so always reincarnating, always migrating, always *have* to migrate to one of the six realms, from the six realms, from one of the realms from the six.

By having compassion, one feels all sentient beings in one's own heart, all sentient beings are close, close to oneself, close to one's own heart. One feels all sentient beings in one's own heart. One sees all, by having compassion then one sees all sentient beings as friends, all sentient beings as friends, helpers, precious, kind. Every sentient being. By having compassion one feels close towards all sentient beings.

Oneself is responsible for the happiness and peace of, all sentient beings especially ultimate happiness, enlightenment. Then all this success, service to do other sentient beings depends on having compassion within one's own mind. By having compassion then one is able to cause all the happiness for all sentient beings. One is able to do all these services, happiness of future lives, liberation, enlightenment, all these things, cause all the happiness for the sentient beings.

GURU DEVOTION

For this to succeed, to cause all this happiness for, to do perfect work for all sentient beings, first one has to achieve full enlightenment. And that depends on actualizing the graduated path to enlightenment within one's own mind. Within one's own mind and then actual, success, whether one, to make all these things possible, to actualize the realizations of the graduated path to enlightenment and to receive enlightenment, from the beginning of the lam-rim path, perfect human rebirth, from there up to enlightenment, in order to happen, in order to succeed all these within one's own mind, that depends on receiving blessing, accumulating merit and purifying the obstacles. Necessary condition accumulating merit, purifying the obstacles, and to receive blessing. Without blessing of the guru, without receiving the blessing of the guru within one's own heart there's no way, like before planting, like before making the field, planting seed and grow, enjoy the crop. First one has to fertilize, get rid of the rocks, all the things which become obstacles to grow things you have to destroy, you have to clear it away, you have to throw it away. Throw it away and fertilize the land, the field, make the soil soft, then water, all these things. So like that, same thing for the realization to grow the, to generate the realizations of the path like the crops grow in the field, from the field of one's own mind. So one pour water and so forth. Same thing, that depend on receiving, generating realization within one's own mind, that depends on receiving blessings of the guru.

In order to receive the blessing, the cause of receiving blessing is one's own devotion. Therefore there is need to practice guru devotion as it is explained by Buddha in the sutra and tantra, those root teachings and the commentaries by pandits, yogis, then essence such as the essence of the whole entire teaching of

Buddha, the lam-rim, the teaching of the graduated path to enlightenment by Lama Tsongkhapa, those realized beings such as Milarepa and so forth, those realized, those who achieved enlightenment, completed the path, as they advised, as they themselves practiced and achieved, completed the path and achieved enlightenment, so as they advised with their own experiences, the correctly devoting to the virtuous friend.

For that reason one needs to find guru. One needs to find a guru, since your aim is now to achieve enlightenment for the sake of all sentient beings, since this is the greatest service for sentient beings, since this is the most important and greatest benefit for sentient beings, since this *is* the ultimate meaning of the life, yourself to achieve enlightenment so that you can free all sentient beings from all their sufferings and to bring highest happiness, enlightenment. If that is the ultimate aim of the life, therefore for oneself to have all these success, to accomplish all these things from beginning of the path of the lam-rim, the graduated path to enlightenment, the perfect human rebirth, from there up to enlightenment, to accomplish all this then one need to find the qualified Mahayana virtuous friend. Here we are talking about the complete path to enlightenment, we are not just talking about happiness of future lives, we are not just talking even to achieve liberation for self, not talking that as ultimate aim of the life. Here we are talking about to achieve enlightenment, to free all sentient beings from all their sufferings, to bring to enlightenment, that's the ultimate goal of the life.

Therefore the guru, the virtuous friend whom one devotes, has to be somebody who can reveal the whole path to enlightenment, who can show you the whole path to enlightenment. It is not enough, even though it is unmistakable, even though it is not a "nonvirtuous friend," it is a virtuous friend, it is not nonvirtuous friend that who leads you to lower realms, who mislead you, who show you wrong path, who lead you wrong path which leads to lower realms, the result is rebirth in the lower realms. Even it is not like that, not a nonvirtuous friend, the virtuous friend who can lead you at least to the happiness of future lives, the long-run happiness. By letting you to practice morality and charity, emphasizing you how important it is to work for the happiness of future lives *than* working for the happiness of this life. Who emphasizes this, how important to work for the long-run happiness, happiness in future life than happiness in this life which is only few months, few years, few days. So who lead you, who shows you right method, who reveals the virtuous path that definitely makes you possible to achieve happiness of future life, the body of the happy migratory being, deva, or human body. Even just that alone, that is not sufficient. Even who has that qualification who show, it's called path but that alone is not enough. Even who has revealed, even who is able to reveal complete path to liberation, for oneself to achieve liberation from samsara, even that, even who can show the whole path to liberation, even that is not sufficient, even that, even virtuous friend who show the right path to liberation, who has all that qualification, even that is not enough. It should be one who can show the whole path to enlightenment, from beginning of the path, perfect human rebirth up to enlightenment, the whole graduated path to enlightenment.

So however, there's much more details [GL], to talk about this point, so I'm not going to mention at this moment [GL] that.

THE MEANING OF DHARMA

So therefore after you understood *what* is the ultimate meaning of life, *what* is the ultimate goal of life, after this explanation now, after this analysis, so now there's no way how it's possible just one meditation watching on the breath, spend your whole life on watching the breath. Spending whole life just sensation of the belly, stomach moving up and down [GL]. That spend your whole life just on that: the stomach now went in and now came out [GL]. Of course it is useful to calm the mind or when you concentrate

on that then other strong anger, attachment, other strong emotional mind doesn't rise during that time. So it is helpful. But that is not sufficient. How are you going to develop your mind just with that one meditation? There's no way to develop all this path, no way to achieve even the liberation for self just with that meditation, no way. Without talking about enlightenment. Or just to meditate on the sound. Your whole life just meditate *ah* or *ee* or *oo* or something like that [GL]. That spend your whole life meditating on the sound.

So remember I told you that it is very important first to *know* the aim of the life. Otherwise even if you are practicing, even if you are following spiritual path, even if you are meant to be following the spiritual path, seeking spiritual path, but everything is very confused, unclear. So even if the aim of life is happiness of future lives, it's clear what to practice for that, even if your aim is just liberation, to achieve liberation for yourself. You see it's clear what to practice, what path to follow, it is clear. There is a path, a method existing. Even those lower aim of life, even those lower goal of life, even those lower aim, but it is clear method, path to practice and you can achieve that result. But nothing clear and so become very confused, not sure, that, of course, it is great that one has much energy, much perseverance to meditate every day, continuously, it is excellent, but not sure even that become Dharma. Not sure even the meditation become Dharma, virtue or not, even that is not sure. Even that is not sure.

The Kadampa Geshe Potowa asked Dromtonpa, "What is the differences between Dharma and non-Dharma?" And then Dromtonpa, who was the translator of the Lama Atisha in Tibet, who is the embodiment of the Buddha of Compassion, said, "Whatever you do if it becomes against to the delusions, whatever you do if it becomes remedy towards the delusions, then it becomes Dharma, it becomes Dharma." Which implies that if your attitude, your action, if it become friend of delusion, friend of attachment, friend of anger, so forth, if it become friend of delusion, harmonious with delusion, that the action, the attitude, action, become against, remedy towards delusion, then it become Dharma. If it become friend harmonious with delusion then it do not become Dharma. In other words Dharma that what you have been doing, what you have been believing, if this had been, instead of diminishing the delusion, instead of subduing the delusion, cutting off the delusion, making less, less anger, less attachment, less delusions, if it causes more and more delusion then the Dharma what you have been doing, what you have been believing, it did not become Dharma. The Dharma what you have been doing, what you have been believing it did not become Dharma, if it has been increasing delusion. So like that.

Also there are mentioned, what you are doing is what everybody does, what you are doing is what all the worldly people are doing, then it is not Dharma. But what you are doing is not harmonious with all the what worldly people are doing, if it is against what all the rest the worldly people are doing, then it is Dharma.

So all those are, it is not different meaning, it is just presented in different ways but it is talking the same thing. What it is saying is, all the worldly people what they are doing is working for delusion, you see, they themselves become slaves to ignorance, anger, attachment, delusion. All the works what they are doing is action of delusions. All the works are done by following attachment, clinging to this life. And so forth. So did not become Dharma. It all becomes worldly dharma. Worldly dharma because attitude is worldly mind, the attachment clinging to this life. So the attachment, so the motivation is nonvirtue, worldly mind, nonvirtue, attachment clinging to this life, so the action become worldly action, become nonvirtue. So the result, what rebirth will be of those actions done out of attachment clinging to this life, and ignorance, anger, it is explained by Lama Atisha to Dromtonpa, Dromtonpa asked Lama Atisha, "The attachment clinging to this life, actions done out of the worldly mind, the attachment clinging to

this life, what the result will be?” And Lama Atisha explained, “The actions done out of this attitude attachment clinging to this life, and then out of anger, ignorance, the result will be rebirth in the narak, hungry ghost, animal rebirth. Then the actions done without ignorance, anger, attachment, the result will be the body of the happy migratory beings.” However that is just one example. General idea, one example, the one good result. So, like that.

So, even one has been believing that I have been doing meditation so many years, I have been practicing Dharma so many years, even one has been believing, not necessarily all those actions become, all those meditations become Dharma, not necessarily, because Dharma, if your motivation become Dharma, only then action become Dharma.

Generally our everyday life actions what makes to become Dharma—eating, walking, sitting, sleeping, doing jobs so forth—our activities to become Dharma, the attitude of the action, motivation of the action has to become Dharma. So if the motivation is attachment clinging to this life then did not become Dharma. It became thought of the worldly dharmas, the nonvirtuous thought. So, if the motivation is not attachment clinging to this life, if the motivation is seeking happiness beyond from this life, or seeking liberation for oneself, then highest, best motivation, best quality motivation is bodhicitta to achieve enlightenment, for oneself to achieve enlightenment in order to, for the sake of all sentient beings. So these motivations, these three levels of motivation, it becomes virtue, it becomes Dharma, pure Dharma.

So generally our day-to-day life actions has to be made Dharma by the attitude which become Dharma. Generally it is like this, except special, except actions done with respect to holy objects—prostrations, making offerings, respect, circumambulation to stupa or to the Buddha, even not actual living Buddha but even the statue, all these actions done towards these holy objects. Then because the, even the motivation is anger, ignorance, attachment clinging to this life, because of the power of the object, the actions, that these specific actions, they become Dharma. They become cause of even the highest enlightenment, without depending on the bodhicitta motivation. So like that.

So the right answer to, what’s his name? He’s there? [RL, GL] So the right answer to his question. I think he’s not there [GL, RL], I think the answer’s complete, the right answer’s completed when he’s not there [RL, GL].

This point then, the meaning of life, the aim of life, then one needs to achieve, one needs to achieve enlightenment. So one needs to actualize the path, that comes down to the guru. So that path is the *most* important, *that* one is the *most* important. That contains the most important answer, into that, about the guide, the spiritual guide is the most, there is all the importance is there. The all the importance is there. Then by correctly devoting the virtuous friend with thought and action, keeping the mind, developing the devotion, keeping the mind in the state of devotion. From one’s own side, once, first analyze, check, then once one has established Dharma contact of guru and disciple, from whom one received Dharma teaching, it’s a guru, with this recognition, once relationship is, once Dharma contact is established, with this recognition once one has received teaching, then the relationship is established, the guru-disciple. So then, with complete determination, then mind by correctly devoting to the virtuous friend with thought and action, so keeping the mind, generating devotion, keeping the mind in the state of devotion. So from one’s own side, from the side of the disciple, from the side of oneself the disciple, keeping the mind in devotion, that means practicing the pure appearance, looking at it the pure, looking at it from one’s own side, looking at it as a Buddha. With this, then one begins the path. So the very beginning of the graduated path to enlightenment is the perfect human rebirth, from that meditation, you have already

done this meditation for one or two, before. So what is the very beginning of the path is the perfect human rebirth. So from there then one train the mind, from there, beginning from there, from the very beginning of the path, from the very beginning of the graduated path of the lower capable being, then after that middle capable being, then after that higher capable being. So like that, like that step by step.

Then the practice, where to begin Dharma practice from? Where to begin Dharma practice from is from karma. Dharma practice as regards meditation on the path is from perfect human rebirth. Then from where to begin the practice, that is the Dharma practice, from the karma. So the avoiding, by realizing the shortcomings of negative karma, nonvirtuous action, then one avoids, one abandons, so protecting karma, by abandoning cause of the sufferings, negative karma. Then by understanding the benefits of living in the morality, however, practicing the good karma, abandoning cause of suffering, negative karma. Then creating good karma, then living in the morality, abstaining from those nonvirtuous actions such as fundamental practice protecting karma. Then such as, even for the lay, lay vow, to not kill, to not steal, so forth, only refuge upasika vow, then the five lay vow, eight vow, then even one cannot do all the five, one, two, three, whatever, morality abstaining from such-and-such negative karma. So these are the fundamental practice of protecting karma, that living in the vow, making commitment, taking the vow until death time, whatever one can. Like that.

Then these are very fundamental and very practical Dharma practice. Then in daily life watching the mind, if the mind, if the motivation doing walking, sitting, sleeping, working, if it is negative then you transform into positive, Dharma, try to make the mind Dharma. Then this way you are able to transform the action into Dharma. Otherwise it becomes negative karma, all the walking, sitting, sleeping from morning until night, becomes negative karma. So this is how watching the mind, protecting the mind, keeping the mind in Dharma, this is the way how one do the practice of protecting karma. Then this way one protects from the negative karma. So like that.

So then, he is not there but [RL], so this is the how to, beginner to how to practice Dharma.

I meant to do the oral transmission today [GL]. I made a big promise but didn't happen also, but I ended up this way, waiting for some time to finish this topic.

So, this evening to do short the blessing of Tara, the blessing of Tara, the permission to practice Tara, do Tara meditation and recitation of mantra the permission.

LECTURE 11A: 2 DECEMBER 1992 PM

TARA COMMENTARY AND MOTIVATION

THE POWER OF THE TARA PRACTICE

So I guess, I have very bad, vague memory, that time Mr Lim, I guess came to see, the end of the teaching, [GL, RL]. That time Mr Lim came, I think he might have come out to see me probably at the end of the teachings. So [GL], that time he had stomach cancer. So then I think, I have a very vague idea, that's not clear, so gave the Tara, I think meditation, probably Tara guru yoga practice, this one I think maybe, for him to do. Probably what is in the book *The Pearl of Wisdom* I think. So Mr Lim did the practice, he did the Tara meditation with great faith and devotion. So his cancer was completely recovered. The doctor checked and could not find, completely recovered, became very healthy.

So then not only that he himself completely recovered by doing Tara practice, the guru yoga practice that, by praying to Tara that he was able to heal many other people. Many other sick people come to his house and he heals them. And then also by giving the water from the altar, giving them, he healed many other people, including his own son who had a heart, I don't know the description, something very bad, something very dangerous, the blood not running in the right way or something, blocked or something, anyway very bad heart disease. So also by praying to Tara that his son's heart which is very serious disease, even that completely healed, completely got better.

So, that I am very happy that, not only that he recovered his own disease but that he is able to offer this service, to do healing for other people through the devotion to Tara. So, that is the reason to do Tara initiation tonight. So before he leaves for Singapore. So it is like that. [prayers]

So before taking the Tara, the blessing which allows to do practice of Tara meditation and recitation. So just, to have some recognition of what Tara is, a little idea what Tara is. Tara is called the Liberator, Mother of the Victorious Ones. Victorious Ones means Buddhas. That means the Victorious One's, Buddha who got victory over the four maras, four gross maras and also subtle mara. The mara of the Lord of Death which harms, which becomes condition for death, which harms the life. The mara of the Lord of Death.

THE POWER OF TARA (NO OUTSIDE YAMA)

Then again one should understand there is no Yama or Lord of Death outside, existing without depending on one's own mind, there is nothing exists outside. The Yama that is Lord of Death, Yama, which one sees after death, before taking rebirth, before one starts to experience the sufferings, such as in the narak, the hell. So, or also in the, that who, that the Yama who checks, who sees all the, who sees all the, one's own karma in the mirror, who tells the negative karmas, what was done or, the Yama which one, the guardians of the hell which one sees, those who torture, they are the appearance of one's own mind, they are the appearance of one's own ignorance. They are the appearance of one's impure mind, just like the dream, fearful things that we see in the dream, that is like that. They are the same as the appearance of the ground of the hell realm oneness with red-hot iron, oneness with the fire or sword or the whole thing is like a volcano, this lava. One of the secondary hells is lava, like that, liquid but oneness with the fire liquid, one sank. So then, as the karma is ripened, then the imprint left by past negative karma, which result is to experience that particular hell realm, then as the imprint gets manifested, actualized, then this appearance happens, that one gets drowned, that one sinks into the oceans of lava, that is oneness with fire, that is very difficult to get out. So like this lasting, suffering for incredible length, unbelievable length of time, that according to human year, so many millions of billions, so it's incredible length of time according to human years, so much.

However that the lava from the volcanoes which is coming from under the ground that is extremely hot, which when it touches rocks, all those hard things, it melts. That is one close example for the, that especially that particular secondary, one of the secondary hell, which is called _____ *ra me* in Tibetan language. So that which is extremely hot, hotter than the common, hotter than the common fire that we make with wood. So much hotter than that, that cannot melt rocks. So that is one close example, the lava. Particularly that, that particular secondary, not the major but one of the secondary naraks.

Anyway all these things what it is describing, what is explained by Buddha in the teachings, all these are again appearance of one's own impure mind. All these are appearance of negative karma, appearance of negative imprint left by negative karma, all these are appearances of that. All these Yamas are the

appearance of the, all these Yamas, karmic guardians who torture oneself, those are the appearance of our ignorance, the concept of true existence. So in such a form, in such a terrifying form, then one has this appearance as explained. So like that, one sees one's own karmic appearance, appearance of one's own mind, but the impure mind, the delusion. So like that.

Like for example, when one's mind is in the nature of the patience, you see that person as kind and precious. But when your mind is in the nature of anger, you see that person as completely opposite. You see that person as terrible, they are so bad and terrible. In the view of anger, you see nothing good, only terrible, bad, completely black, that doesn't want to see, doesn't want to hear. So what you are seeing, how you see that person, so undesirable, while your mind is nature of anger. So that is appearance of the anger. How you see that person is appearance of your anger, kind of manifestations of your anger, and appearance of the angry mind.

So then the next minute when we practice patience, when anger is stopped, you have a different view of that person; that they are kind, so precious, completely different view. Same thing, when you practice compassion that person who is criticizing you, who doesn't love you, but when you practice compassion, loving kindness towards that person in the view of one's own mind, which is the loving kindness, compassion, in the view of compassion, you don't see that being as something to renounce, as something to get rid of, as something to hurt, to harm that person. But in the view of jealous mind, ill will, anger, in the view of these then one sees that person undesirable, something that you renounce, that you don't want to help, and harm. So completely different appearance. So it is completely creation of our own mind, how the person appears to us, so negative and so undesirable and so bad, is completely manifestation of, projections of our own negative mind. So that is according to, that person's appeared like this, according to the characteristic of our negative mind.

Even in our human realm, even day to day life, our appearances are like this, depending what state, depending our attitude, our mind is the pure or impure, negative or positive. So depending on that, things appear, people, when we look at other beings, they appear according to quality of our own mind, according to the characteristic of our own mind. So like that, what's called hell, there's no hell exists from the outside. There is no such thing as hell existing from outside, except from one's own mind. It is the appearance of the karma, the negative karma created by the disturbing thoughts. So like that.

It's just because I brought the word Lord of Death, so I just to say some idea, some explanation of that. So similar, the person who doesn't love to oneself, who hates, who harms, all these are appearance of one's own, appearance of the negative imprint left by the past negative karma, that one has harmed, negative karma that one has harmed others with the disturbing thoughts.

So this appearance, somebody hates you and doesn't love you or harms you, it comes from one's own mind. That is one thing how it comes from one's own mind, how this appearance comes from one's own mind. And then the other thing is that during that minute while this situation is happening one's own mind, the anger, the self-cherishing thought, attachment clinging to this life, the worldly mind, the anger, they interpreted that this person is bad, harming me and this is bad. So made, the interpreted negative imprint on the top of the past negative imprint, manifested or actualized. The negative karma ripens, the past negative karma is ripened and having this appearance, negative appearance, having this appearance somebody doesn't love you, hate you or harm you. So like that.

THE POWER OF TARA (VICTORY OF THE MARAS)

So the victory over the mara of the Lord of Death, the victory over the mara of delusion, victory over the aggregates, samsara, the mara of the aggregates, which is samsara, caused by karma, delusion and contaminated seed of disturbing thoughts, which creates again future samsara, which again compounds future samsara by creating the cause. The victory over the mara of aggregates, the samsara which brings all the problems, which is the container of all the sufferings and then the mara, victory over the mara of the Deva's Son, worldly god, Deva's Son.

So there are stories. I don't remember at the moment this exactly, those different names. The black guardians, not black guardians, the black side, means the evil beings, those who give harm. When we practice Dharma, when we do good things, when we (Rinpoche hiccups) excuse me, accumulate, when we accumulate virtue (GL RL) when we accumulate (RL GL), this is the additional than the cough (RL GL). The evil mara called Having the Garland of Lotus Flowers, this has four surrounding, I think, kind of four worldly guardians. However, this evil mara, Having the Lotus Garland shoots five arrows of delusion, five or four, not a hundred percent clear, arrows of delusion. Then it hits the sentient beings, those who have more miserliness, those who have more attachment, those who have more anger, more ignorance, so depending on which delusion, the sentient beings have more.

When the sentient beings try to be pure, try to practice morality, then they harm, that they shoot the arrow of the attachment. Then that causes attachment to develop, than that makes to degenerate or to lose, to break the vow, the morality, like that. Then those who practice charity, then by shooting the arrow of miserliness, then it makes miserliness to rise when the person is about to make charity. By shooting the arrow of miserliness, miserliness rises in the mind of that person, then it stops them making charity, to create the cause of happiness. So like this, it causes to rise, by shooting the arrow of delusion, then it causes to rise delusion and then it stops the practice of Dharma.

That is also the reason when one does a retreat why normally one has a break at twelve o'clock, when the sun rises in the morning and then when the sun sets, and that one should have a break at those times because those times that these evil beings called Garab Wangchuk, devas, so they give, these are the times they are wandering to disturb. So then if one is meditating during those times it interferes for the concentration. So that is why it is advised to not have session when the sun rises, at twelve noon, then when the sun sets. So there is a relation to these evil beings.

Then, victory over the mara of the deva's son. So like this, the victory over the four gross maras. Then also the victory over the four subtle maras. So Buddhas, such as the appearance of the true existence, such as the imprint, subtle imprint left by the concept of ignorance, concept of truly existence, so victory, so Buddhas called a victory, they are free. So they are completely controlled, they are completely free from these maras.

So the Tara is called the Liberator, Mother of the Victorious One; Victorious One means Buddha. So the point is this, so the point why I am talking about is the meaning of the Mother, why Tara is called Mother. Then the actual meaning of the Mother is this. So what is Tara? Tara or the Mother of the Victorious one. Who is that, what is the meaning of this? So the actual meaning of this is the absolute guru, the real meaning of this, is the absolute guru, which is the dharmakaya. Absolute guru which is Dharmakaya, the wisdom of non-dual bliss and voidness—that which is the primordial, which has no beginning, no end, which is eternal. Christianity talks about God, eternal, but then there is no clear explanation of what it is. However, this primordial that has no beginning, no end. So this is, when we say guru, guru, guru. So this is the lama, but here I'm talking about, there is general title lama, but here I'm

talking about the lama in the sense with whom one has, from whom one has received Dharma contact, with whom one has established the relationship, the guru-disciple. This one, this lama, guru.

THE POWER OF TARA (THE ABSOLUTE GURU)

So now, this dharmakaya transcendental wisdom of the non-dual bliss and voidness. Now this which has no beginning, which continuation has no beginning and no end, the eternal, which is eternal. So this is what we really, what we have to, this is the real focus when we see, when we hear, when we think the guru. So this is what, this is the main meditation, this is the main focus of the meditation. This is the main thing that we have to remember, practice awareness. Lama or guru, the actual meaning is this. So then, that is the meaning of this prayer, the prayer which we use for food offerings, the prayer which we use for taking refuge; the gurus are the Buddha, Dharma, Sangha, all the doer is the guru. So this is the meaning, this is the explanation of that prayer. All the doer is guru. So the logical explanation is like this.

So this explanation just comes by the way, the describing, the meaning of the mother. So now, so this, this absolute guru, the primordial, the wisdom of non-dual bliss and voidness. Strictly even this term should not be mentioned, this Highest Tantra term, the dharmakaya. The term, this explanation of the dharmakaya, is the highest, only in the highest tantra it is used, this term. So it is very secret. I think if it meant to be born in hell, I think already finished [RL] by revealing this, the secrecy.

All the Buddhas are manifestations of this absolute guru, this dharmakaya. All the Buddhas are manifestations of this, numberless Buddhas are manifestations of this, whether they are wrathful or peaceful, male or female, embraced, whatever, is, all these are manifestations of this one; the absolute. All these are manifestations of *one* thing, the absolute guru. So this one manifests into many and many are embodied into one. One is manifested into many. So one embodies into one, one manifested in one, does the, the many embodied into one, that means, in the Guru Puja one is talking like this, that means the guru. Then one is manifest, the one is manifested into many, so that is the guru, the absolute guru manifested into many. All these numberless aspects of Buddha. So like this.

That is one, also, so all the Buddhas came from, all the Buddhas are born from this absolute guru. All the Buddhas came from this absolute guru, born from this absolute guru. All, the other thing is by manifesting from, then reveal the teaching, reveal the various means, highest guidance, teaching. Then the sentient beings follow the path; practice the teaching, generate path, then become enlightened. So those Buddhas, now you can see, came from the numberless sentient beings who became Buddha, all these were born from the absolute guru; this dharmakaya. So this is one way to think. So therefore this absolute guru is the mother from where all the Buddhas are born from. So that is the absolute guru, so this is the mother. So the real meaning of mother is the absolute guru. So now become, so there is some idea. The liberator mother of the victorious ones. So like that.

THE MEANING OF THE TARA MANTRA

Then liberator, so first word [Tibetan], the OM TARE TUTTARE TURE SOHA; TARE the liberating, who liberates from liberates from the samsara. Then, that TUTTARE: who liberates from samsara, with TURE, then the second one, who liberates from the eight fears. Eight fears with TUTTARE. So, I think the first one might be showing that true suffering, liberating from the true suffering. Second one, eight fear, one who liberates from eight fears with TUTTARE, *tuttare jetsun ma*, so that might mean liberating from the true cause of the suffering. Then liberating from the disease with TURE. So this shows the true cessation of the suffering. And then the true path is also contained, indirectly it is contained inside. So straight what it shows, true cessation of suffering, but within that, this word contains also the path which

leads to that, true path. And this is the meaning of also the mantra: TARE TUTTARE TURE. So like this, meaning of the mantra or the function that this mantra does. You see, what we get by practicing, by doing, by reciting, by doing meditation recitation of Tara. Then you see, what it causes. So it can be understood also this way.

So by reciting, by hearing the Tara mantra, which contains the four noble truths and the whole path to enlightenment. So it leaves imprint within our mental continuum and then, of the whole path by hearing the mantra, by reciting, it leaves imprint in our mind of the path, the whole path which is contained in this mantra. So then sooner or later because of this imprint, this imprint gets manifested, actualized. So then at that time we able to meet Dharma again, able to actualize the meaning of the mantra, the whole path to enlightenment. Not just only the four noble truths, but the whole path, whole graduated path to enlightenment. So then this way we achieve enlightenment, cessation of all the mistakes, completion of all the realizations. So this is the, then able to do perfect work for all sentient beings. So that's the ultimate result of doing meditation practice, the recitation of Tara mantra. So OM TARE TUTTARE TURE, so that is the meaning of TARE TUTTARE TURE. Like this.

So, the last verse: I prostrate to the liberator mother. Then, what it is saying is that not only that Tara herself, she is completely liberated from all this, from the whole entire samsara and the cause of samsara, that, by having completed the remedy of path: method wisdom, whole path to enlightenment, that, having ceased all the obscurations, all the two obscurations, gross and subtle, not only free from samsara, also free from not being bound in the lower nirvana. Liberated from both: samsara and the peace, the lower nirvana.

That the mother of the victorious one who liberates us all sentient beings, myself and all sentient beings from the whole entire samsara and the causes. That who grants all, not only temporal happiness, that ultimate happiness, including highest enlightenment, who leads, who gives not only temporary happiness, ultimate happiness including enlightenment, the full enlightenment, who fulfills wishes of myself and all sentient beings. To you the mother liberator, so which means absolute guru. So to you who grants, who liberates, who saves oneself and all sentient beings from all the sufferings, from all the fears, from all the sufferings of samsara. And all the causes, and who grants all the wishes, who grants all the happiness. So to you I, whatever circumstances happens, you know miserable or happy, whatever time, circumstances, whatever happens, that I forever, in any circumstances, any time, all the time I prostrate with the body, I prostrate respectfully with the body, speech and mind. So this is the meaning of the, a rough meaning of this stanza. The prayer [Short Tara Praise in Tibetan]. So this is just a brief introduction what Tara is. Like that. Why it is called Mother of the Victorious Ones, like that.

THE BENEFITS OF THE TARA PRACTICE

So the Tara is embodiment of all the Buddha's actions. If one prays to Tara then it is a very quick, all the Buddha's action manifested in this form, the female aspect called Tara to grant, to save sentient beings from the suffering, to grant the sentient beings' wishes for happiness. To guide us, the sentient beings. So therefore, if we pray to Tara, if we take refuge in Tara, if we do meditation recitation, it is very quick to eliminate obstacles, to be saved from the problems, the whole entire suffering of samsara, the causes, as is mentioned in the meaning of the mantra, and then to achieve all the wishes seeking happiness for oneself, especially for all other sentient beings. So like that.

So, quicker to grant help, and it is, and the experience received, the experience by praying to Tara, that receiving help, having success, temporary, ultimate success, is very common. It is not only the experience

of great meditators, it is the experience of even common people who pray to Tara, who rely upon Tara, it is their common experience. So like that.

And what pleases Tara, what makes you closer to Tara, what makes Tara to be closer to you, what makes Tara to communicate to you, what makes Tara to grant quick help? That is bodhicitta, and the more we practice bodhicitta cherishing other sentient beings, serving for other sentient beings, the more we sacrifice ourselves, the more we sacrifice ourselves for sentient beings; taking other sentient beings sufferings, problems on oneself and giving one's own happiness, body, merit, towards other sentient beings, the renouncing oneself, cherishing other sentient beings, such this practice of bodhicitta. So this is the one that makes Tara pleased and what makes you become, what makes oneself to be close to Tara or Tara to be close to oneself, to receive quick help.

So it seems that in the past, many years ago, when, in the past, so, many years ago that here when we were, Lama Yeshe, Lama and myself, when we were staying at this place in the old house. There was an old house here before this, old house built by the previous king for his guru who is astrologer, astrologist. So that, the little meditation, the bodhicitta, which was good time. Now there is no practice that, those times that was fortunate times that a little practice to leave imprint, to leave a positive imprint in the mind. So it seems like that, that this is the best, this is what pleases. But this is not only Tara, this is what pleases all the Buddhas, bodhisattvas, what makes oneself close to them, near to them. So that is the purpose of taking this initiation. So that is, as I mentioned before, to achieve, the ultimate meaning of the life is to achieve enlightenment in order to free all sentient beings from all the sufferings and to lead in full enlightenment, peerless happiness, the full enlightenment. So for that then, one needs to actualize the graduated path to enlightenment.

So for the success of this, like all those lineage lamas, like Lama Atisha so forth, many, many of those who did incredible work, who did incredible benefit, inconceivable benefit for the teachings of Buddha, for the sentient beings. Still they even their holy name is doing, is benefiting, is giving extensive benefit for the sentient beings mind, us sentient beings mind. And their teachings, their holy actions, still are continuing. Even that aspect doesn't exist, even passed away, but the holy action, the teachings still benefiting us sentient beings. So many, even now there are so many sentient beings who are actualizing the path. Many people, many practitioners are actualizing the path; guru devotion, renunciation, bodhicitta, emptiness and tantra path. So now, even nowadays there are many practitioners who are accomplishing the path. So then besides leaving positive imprint to achieve liberation, enlightenment, all these things. So therefore, so like them, like so many of them, who received enlightenment successfully by practicing Tara, praying to Tara. So like that us also to succeed the actualizing, the graduated path to enlightenment, and to be able to do extensive benefit for the teaching of Buddha and extensive benefit that we are able to offer other sentient beings, us to have success in working for other sentient beings. So to have success doing service for other sentient beings. So for that reason then taking Tara initiation.

Then there is a graduate from disciple's side; the cleaning of the mouth, then doing prostrations, then the distributing of flowers, offering flowers. Then from the side of the lama, then having to do preparation; front generation, self-generation, things like that, then so now, the giving tormas to the interferers, who interfere to receive or, to grant or to receive initiation. So during this time, one can meditate on compassion for other sentient beings, strong compassion for other sentient beings. So then this makes to receive the blessing stronger, the devotion, compassion.

[End of Discourse]

LECTURE 12: 3 DECEMBER 1992

THE PURPOSE OF LIFE

The meaning of the human life. Why we were born this time as a human being, that is to eliminate others' sufferings and to obtain happiness, benefit, for other sentient beings. Whether it is one sentient being, whether it is one person or whether it is thousands, millions, whether it's numberless living beings, to eliminate others' problems, sufferings, and to obtain happiness for other sentient beings, so that is the purpose of living and, as I have mentioned, three different reasons how we are responsible for the happiness of other sentient beings.

So as I usually mention this example that there is one blind person, who cannot see where there is cliffs, where there is road, that blind person is about to fall down the cliffs, in danger. So if oneself is there, you're not blind and you see that person is in danger and you have the opportunity to help, to rescue or to save that person from falling down from the cliff. Even if that person doesn't ask for your help, but even just by the reason that you are able to see that person is in danger, and you have arms and you have hands, you are able to see, at least you can tell that person there are cliffs, even one doesn't have arms, hands or legs. [RL] Anyway, so if one has legs, then one can go there or if one has arms then can grab the person and one can, however, you see, as one has the opportunity to help, whatever capacity that one has, one should help that person. So having the capacity to help that person just by that you have the opportunity, the capacity to help that person, that itself becomes the reason that you are responsible to help that person. You see that person is in danger and you have the opportunity to help, even if that person doesn't ask you for help, without depending on the other person asking you to help.

Similar to this example, even all sentient beings, in a broad way, even all sentient beings don't ask, they don't advertise in the newspaper or TV [GL] that, by mentioning your name or by calling your name, by asking you for help [RL], all the animals, all the insects, they are begging you, they don't advertise on the TV or in the paper to ask for your help by calling your name. That all the hungry ghost beings, hell beings, however, all sentient beings, that these sentient beings do not have Dharma wisdom to be able to discriminate what is right and wrong, what is the thing to be abandoned and what is thing to be practiced, blind of Dharma wisdom eye, and they are constantly experiencing, are tormented by the three types of severe disease: the suffering of pain; temporary samsaric pleasures which is only in the nature of suffering, the suffering of change, by believing that as real pleasure, how much they work for, never end, never find satisfaction, and also that even with what they call pleasure doesn't last, suffering of change; and pervasive compounding suffering. So they are all tormented with the three severe diseases.

Then, possessed by or overwhelmed by the spirit or the mara: the ignorance, anger, attachment, this evil, this mara of ignorance, anger, attachment, they are completely overwhelmed, possessed, completely overtaken, like a person who is completely crazy, possessed by a spirit. That person, him- or herself, has no single freedom, completely overtaken by the spirit. Like that, the sentient beings, one's own kind, precious mother sentient beings from whom one has received all one's own happiness, comfort and enjoyment of all the past, from beginningless rebirth, now and future, including enlightenment. So these kind mother sentient beings are completely possessed or overwhelmed by the evil, the mara of ignorance, anger and attachment, these delusions, and they themselves do not have any single freedom.

So, this is the nature, how these kind mother sentient beings from whom one receives all one's own past, present and future happiness, then they are devoid of the blind leader, the virtuous friend, who revealed the unmistakable path to peace, the unmistakable method to achieve happiness, the long-run happiness, happiness of future lives, the liberation, the full enlightenment. Who reveal the unmistakable method to

these happiness. So they are devoid of the blind leader, the virtuous friend. So like this, so they are suffering so much, that these one's own kind, the precious, these mother sentient beings from whom one receives all the happiness, all the success, all the perfections.

HELPING OTHERS

So oneself has that much Dharma wisdom eye to be able to discriminate what is right to be practiced, what is the wrong thing to be abandoned and have met the blind leader, the virtuous friend who reveals the path of virtue, the unmistakable method of achieving happiness, specially liberation, full enlightenment. Even one hasn't met that but one has opportunity to meet, to find, the virtuous friend, the blind leader, the virtuous friend and so you have received the perfect human rebirth, which gives the opportunity to understand the meaning of the teachings, the path, which gives opportunity to listen, to reflect, to meditate, which means to transform the mind into the path, to actualize the path, which gives all these opportunities. So if from one's own side, if one wants to help others, one wants to help benefit all sentient beings, to free them from the entire suffering of samsara and the cause, karma and disturbing thoughts, and to lead to highest, the full enlightenment, the peerless happiness, if we do, we can help, because we have all the opportunities to actualize the path, the graduated path to enlightenment and through this we can make ourselves fully qualified, perfect guide to be able to guide all the kind mother sentient beings who are suffering. So if we do, then we can do, can help.

So by this reason that is that we have all these opportunities, so therefore, we are responsible. So it is very selfish, it is very cruel, that while the mother, who has been so kind, and who is so precious for oneself, for the daughter or her son, a mother who is so precious, so kind and did whatever she can, the best according to her capacity, according to her wisdom, her capacity, she did her best, whatever she can think of, the best, she tried everything, to obtain happiness. Then one day, this kind precious mother is in danger being attacked by the tiger. Then oneself, the daughter or the son standing on the top of the tree [RL] and then dancing or singing, because yourself is not in danger, your life is not in danger, you do not have that problem, simply because of that, because your own life is not in that danger, so simply you are satisfied by that and then not helping the mother and leaving her to suffer, which is the turn when the mother is in risk, it is the daughter or the son's turn to help the mother. You see, the daughter or the son has a responsibility, it is the daughter or the son's turn to help the mother, to rescue the mother from that life danger.

So not doing that and then just because your own life is not in danger, just singing, so one is not concerned for the mother whose life is in danger, so how that is so cruel, how that is so selfish. So, like that, all these sentient beings have been one's own mother and kind, numberless times as I mentioned one of the days, the four ways, all the kindness integrated into four number, then how all sentient beings have been mother and kind four ways numberless times, kind to oneself numberless times. But here we are just talking about mainly being mother and kind; we are not talking the extensive that by being father and kind, then also, times even not being mother or father, there are many other kindnesses, as I mentioned such as how everyday our everyday life enjoyment, comfort, that we receive by the kindness of numberless sentient beings, such as those things; how all the past, present, and future happiness including all the realizations of the path to enlightenment, how everything is received, the infinite qualities of Buddha's holy body, holy speech and holy mind, that able to perfectly guide sentient beings without any slightest mistake, so all these things we receive by depending on the kindness of the other sentient beings.

So while one has all the opportunities to help others, to help the kind mother sentient beings, the precious kind mother sentient beings, specially by actualizing the graduated path to enlightenment, by

developing the mind in the whole path to enlightenment, so without attempting to help others while one has all the opportunities, then only seeking happiness for self day and night, My problem! All the time, My problem, my problem! [GL] My problem! My happiness! My happiness! My happiness! My happiness! My happiness! So, like reciting a mantra continuously, like that, in the mind, in the heart: My happiness! My happiness! My happiness! My problem! My problem! My problem!, like that, continuously.

If the pleasure that one is seeking for oneself, if one is able to obtain that, then satisfied by that, so as the purpose of life, the meaning of the life, nothing else, nothing special, nothing better than that. As this is the only purpose of living, then so like that example, the son and daughter, while the mother's life is in great risk, because one's own life is not in that danger, so one is just satisfied with that and not having concern the mother's suffering. Then dancing or singing, how that is so painful, selfish, cruel, to the mother, so like this, same, so it becomes very cruel and selfish towards all these numberless - not just one - all these numberless, kind, precious mother sentient beings.

THE THREE SCOPES

So however, therefore, one must achieve full enlightenment and for that reason one must actualize the whole path to enlightenment from the beginning to the end, the graded path to enlightenment. Then as Lama Atisha explained in the *Lamp for the Path*, a person with a method seeking just only the happiness of samsara for oneself, that is to be known as the lower capable being. So what he is saying is this, this translation says a person who has completely cut off the attachment clinging to this life and seeking, and able to obtain the happiness of future lives, this describes, this is the definition, this describes what means capable, the meaning of, the definition of this lower capable being. This describes that, who completely cut off attachment clinging to this life. So that is one capacity, able to achieve happiness of future lives, that is the capacity that person has. So therefore this person is capable, such this capable being, that in order to - so I just give the meaning, not following according to the verses, just the meaning. So in order to achieve the aim which is just only the happiness of samsara, the pleasure, happiness of samsara, which means the happiness of future lives, as you can understand, that being has completely cut off clinging, attachment clinging to this life, this life's power, reputation, this life's happiness, by gaining power, reputation, so forth, then the enjoyments, food, clothing and so forth. Who has completely cut off attachment clinging to this, so therefore the samsaric happiness that this practitioner is seeking it has to be only the future life happiness, the body of the happy migratory being, human body or deva, and so forth.

In order to achieve this, then the method, living in the morality, such as the ten virtues. With the preliminary, faith in karma, action and result, so this practitioner, this person is to be known as the last capable being. So such as this practitioner, this path what this capable being practices is the graduated path of the lower capable being and general or common. Why is it common? Because this first graduated path is the foundation for the graduated path of the middle capable being and the higher capable being. This becomes the foundation, so that's why it's the graduated path of the lower capable being and common. Probably it may not be the exact translation, it is translated like this, or some of the terms may not be exact term: common doesn't mean ordinary, it is not saying ordinary, but together; because this is the foundation for the graduated paths of the middle capable being and higher capable being. It is not that middle capable being doesn't need this realization, the higher capable being doesn't need this realization, they have to have the realizations of this first path. Only then there is a possibility to achieve the graduated path of the middle capable being and the higher capable being, so maybe it's okay to translate like that.

Then, the graduated path of the middle capable being, the capable being who turned the back towards the happiness of samsara, then changed the action from the negative actions, negative karma, which means having stopped the negative actions, seeking only the blissful state of peace, seeking only one's own peace, that is what is called the middle capable being. So what it is saying is, the person who sees the whole entire samsara, the aggregates, our present aggregates, the association of body and mind. But the formless being, the deva realm, the worldly gods are divided into three categories: the desire realm, whose happiness depends on, like us, the outside object, the object of the five senses, so they are called desire realm devas, whose pleasures depend on outside external objects, object of five senses, the desire realm.

THE THREE REALMS: THE FORM REALM

All the six realm sentient beings can be divided into three, desire realms beings - we human beings go into the section of human beings whose pleasures depend on outside sense objects, desire object, so it goes in the section of desire realm.

Then there is the form realm, whose happiness, whose pleasure does not depend on outside sense objects. They renounce, they have no interest, they see only suffering, the pleasure what we experience depending on external objects, these form realm gods, the form realm beings, they see this is only suffering, no slightest attraction. No matter how much we think how great it is or how much excitement we have, that even we think that is great pleasure, not having recognized how it is suffering nature. But these form beings see the desire realm pleasures as unbearable, only in the nature of suffering, extremely gross, like we don't have attachment, we don't have clinging when we have toothache, we don't have attachment, clinging to the pain of the toothache [RL, GL]. Anyway, just an example [RL], that when we have headache there's no attachment clinging to the headache, [RL] except how terrible it is, how unbearable it is, there's no attachment clinging how fantastic it is. There is no excitement having toothache and headache, diarrhea [GL], the stomach ache. The form realm beings, through analysis, like a scientist who analyzes atoms, through analysis, meditation, they see totally, totally, suffering nature. No matter how much we think it is great pleasure, that which we have great excitement.

So the form realm being's pleasure, the inner pleasure, is derived through meditation, through concentration, so they seek only this. However, the form realm beings see the desire realm has short life, so much disease, so gross, no peace. So they see all these things. The desire realm has only suffering nature. And then their realm has a much longer life, more peace, no disease and so forth, so many qualities they see, they look at that way. They seek the peace derived from the concentration, so they seek this and they have renunciation desire realm pleasures dependent on external things. Anyway, like garbage, how we feel garbage. Anyway, so for them, our sense pleasures, desire realm pleasures, through their analysis, it's just garbage.

Even within the form realm, there are four categories, four levels. I think Jeffrey Hopkins translates as state of absorption, something like that, right? Meditative absorption. The Venerable _____ says "meditative absorption." [RL, GL] The meditative absorption.

So, there are four levels of meditative absorption. Through achievement of *shamatha*, calm abiding, which has nine levels, so when he or she can achieve these meditative, the states of these meditative absorptions, they are like this, the path depending on mainly calm abiding, then this special insight, mainly through calm abiding or mainly through the path of special insight. So first the preliminary, in order to achieve the actual state of this meditative absorption, they go through this preparation, the worldly path, the discriminating gross and peace, unpeaceful and peace. So looking at the desire realm

unpeaceful as it is unpeaceful, all the desire realm pleasures. Then looking at the form realm having greater peace, longer life, having no disease and so forth, many qualities. Then, looking at the desire realm only mistakes. So through this analysis, doing analysis like this, comparing the form realm, all the qualities that it has, more qualities and the desire realm, more mistakes and suffering. So through this analysis, they cut off attachment clinging to the desire realm pleasures, then seek the peace and happiness of the form realm, which is better, more qualities.

So there are six categories: the six comprehensions, the comprehension which understands, which sees the characteristics individually. So, do you know how it's translated, the first one? The six comprehensions. Maybe if you request to your omniscient mind, can remember [RL, GL].

So first, there are six states of comprehension, the first one is comprehension seeing the characteristics individually, called *ting-nyi so so bag-gyi cho*, the Tibetan term. This is like the substitute of the path of merit, from the five paths, the path of merit, substitute of that, that accumulating merit mainly by doing listening and reflecting. Then second, like in the place of path of meditation. The comprehension of wish or faith—this has to be checked, I am not quite sure which term to be used. It's call *mo-pa yi-che*. So it's like the five paths to liberation, the path of conjunction, which makes to approach or to join to the third path, the right-seeing path. So the second path, the path of conjunction, there are five paths to achieve liberation, so this is like the comprehension of faith or wish. This is in the place of the path of conjunction. Then, the third one I don't remember, [RL] disappeared. The third one is like the substitute of right-seeing path. Maybe one of the boys can remember? [Tibetan] They have done extensive studies on this, you see, [GL, RL]. Know all the details on this, unless it hasn't gone with kaka.

They start to abandon, to remove, the desire realm, the disturbing thoughts of the desire realm, so there are about nine sets, the delusions, the visible delusions of the desire realm, great of the great, middle of the great, small of the great. So there are three like this.

They remove that time, after achieving this third level, the comprehension, then they remove these three visible delusions of the desire realm. Then, after that, the comprehension of collected joy. Then, there may be other translations that, however to get the general idea, the comprehension of the collected joy. So this time, because of those delusions, delusions of the desire realm are removed, are abandoned. So, because of that, the mind is distracted by peace, by the bliss, and from time to time, also little unhappiness, or little slight, like a kind of small depression [RL] time to time then a little unhappiness, the meditator experiences.

Then after this, the comprehension of analysis or comprehension of cutting off the delusions, comprehension of cutting off, I just put this way just to get general, just to get some idea. So, at this level, when one reaches this fifth level, the disturbing thought of the desire realm, the great of the middle, middle of the middle, small of the middle, those delusions were removed before. So, because of that now it looks like as if there is no delusion. For that meditator's mind appears, feels like as if there is no delusion at all. Then the person again checks up by looking at the object, whether still delusion arises or not. Then the meditator sees there's still subtle delusion arises, depending on those objects, form and so forth.

Then the last one, comprehension of the result, comprehension that which is the result of the limit of the preparation. So, during this sixth level of comprehension, one has removed the desire realm delusions, the great of the small, middle of the small, small of the small. So all those were removed.

How the person's mind reaches from one level, the six comprehensions from one to one? How the mind reaches, get developed is again through this analysis, the meditation, the developing the renunciation to the desire realm, looking at its mistakes, and then the form realm, looking at the first form realm, the first state of meditative absorption, looking at its quality, having more peace, like that. So when they completed the six comprehensions, then after they removed all these delusions of the desire realm, small of the great, small of the middle and small of the small. So then that time, they completed the preparation and they achieved the first meditative absorption.

Then again, they look at the second meditative absorption, more peace, more quality, longer life, like this. Then they compare the first meditative absorption, comparing to the second one, the first is mistake, unpeaceful compared to the second one. So look at many mistakes. So then again, by doing analysis like this, comparing, looking at this second meditative absorption has more quality, more peace. Then again go, they achieve the six comprehensions. Then, that's how they reach the second meditative absorption.

Then, again, after they achieve this, they compare to the third meditative absorption, then they look at that one, it has more peace, more quality than the second one has more mistakes, more unpeaceful. Like this. Then again they achieve the six comprehensions then they reach the third meditative absorption.

Then, again, from there, after they achieve that, then they again do analysis of the fourth meditative absorption. Then they look at it more peaceful, more quality, then third one more mistakes, unpeaceful. Then again through this analysis they cut off the attachment, clinging even the third meditative absorption, so they cut off. This is how they renounce the attachment even to those, the peace, the happiness that one experiences through the meditation state, the first, second, third. So they have renounced even those peace, happiness derived through meditation.

Then, the fourth one, then by completing the six comprehensions they achieve the fourth state, meditative absorption. So then, again, they see that the delusion arises, by looking at form delusion arises. So then, the form realm, then they even look at the fourth meditative absorption, fourth level even that happiness, peace from meditation, then they look as mistake, they do analysis and then even cut off attachment clinging to that.

They then look at whole existence as nature of space. They look at this as quality, more peace. So they even get bored, renounce the attachment clinging to those form realm, those happiness, which is not sense pleasure, not come from depending on outside object but through meditation, so even that they cut off attachment clinging. Then look at all the existence as nature of space, then even they cut off attachment clinging to this peace. Then looking at all the existence as nature of space. Then, after that, they stop that and then looking at all the existence as consciousness. Then even they get bored with this, renounce this clinging to this. Then they look at everything, all the existence, it is not that there is nothing, that they don't exist, but looking at all the existence as nothingness.

THE THREE REALMS: THE FORMLESS REALM

So the formless realm has four categories: looking at all existence as nature of space, nature of sky; then consciousness, nothingness, like consciousness, the limitless space, limitless consciousness, then nothingness, then the last one is tip of samsara. So there are four categories in the formless realm. This is still samsara, form realm, formless realm which is still samsara, caused by karma and delusions, that they are created by karma and delusion, that these realms or aggregates created by karma and delusion, contaminated seed of disturbing thoughts, with this, again create the cause of samsara. It is the same, all this is samsara, even the form and formless realm.

So now, we should think, the differences between zen meditation and this formless realm, nothingness, which is samsara, formless realm the third one, nothingness. So, looking at everything as nothing, so nothingness, so we should analyze this and zen meditation what is the difference, whether it is the same or not, one should analyze. The zen meditation, what meant to be meditating on the emptiness, the ultimate truth. So, one should analyze this formless realm nothingness and zen meditation on emptiness, their point of view of emptiness.

So, according to His Holiness Song Rinpoche, who is a great enlightened being of the deity called, the Buddha called Chakrasamvara. So, Rinpoche said many times during the lam-rim teachings that this meditating on the blank mind, thinking of nothing, Rinpoche often used to say, thinking on nothing, the philosophy of nothingness, the meditating no thoughts, nothing, no object of the mind, the philosophy of nothingness, anything you think is nihilism, any thought comes that is wrong. Any thought, even if it's virtuous thought, even it's positive thought, it is wrong. So, any thought arises it's mistake. So, however, any object appears to the mind it's wrong, that philosophy. So Rinpoche used to say that by doing this meditation, the best thing what you can achieve is, the formless realm, and the best thing what you can achieve, by doing this meditation, so by clinging into this, by clinging in this view, nothing exists, to have no thought, so best thing what you can achieve is the formless realm, this nothingness, looking at everything as nothing. The other thing is, the animal, fool, very ignorant minded animal, so that is because this causes to dull, to make the mind dull, to lose the sharpness of the mind, clarity, the wisdom, it makes to lose the sharpness of the wisdom, staying with a blank mind, that however, so it makes the mind dull, more forgetful, it causes more and more forgetful.

I mean there are other reasons, other conditions, that why the forgetfulness, why it's happening, there are other reasons, there are other conditions, but this can happen also through unskillfulness of meditation, that such like this, keeping the mind in blank, this kind of meditation, then such like this meditation, then makes to lose, makes the mind dull, to lose wisdom.

After nothingness, then the tip of samsara, so they look at nothingness again, you see, mistake and then tip of the samsara as quality, by analyzing so then cut attachment clinging to the looking at things nothingness, then like this, one reach to the level, tip of the samsara. So all these four categories is done like that.

To reach this level one doesn't need to be a Buddhist, one doesn't need to take refuge to Buddha, Dharma and Sangha. This form realm, formless realm, even Hindus, even they can achieve this meditation state, even they have calm abiding, this meditation, even they can achieve these nine levels, this calm abiding meditation. So, the conclusion is all these are still nothing special, they still in samsara.

So now, this being who reached the fourth level, tip of samsara, there is nothing higher in the realm of samsara to compare, the other realm, the higher realm to look at more quality and this one, tip of samsara, to look at it as nature of suffering, there's nothing to compare. So, then they don't have remedy to cut the attachment clinging to this one, tip of samsara. So now, this attachment what they believe is only visible attachment, not completely removed attachment with the seed of attachment, it is not that, only removed visible attachment, which means only when they are at those realms, the attachment, they renounced attachment to the lower states, lower realms, that is only time being, because the seed of attachment is there, they haven't removed. So therefore attachment what they believe they have removed is the visible attachment, so it's only for the time being while they're in those realms, form realm, formless realms.

So in order to remove completely attachment, in order to abandon attachment that means you have to remove the seed of attachment, the imprint. If you don't remove the seed, then there is always possibility to arise attachment. So after reaching fourth level, tip of samsara, the formless realm. Then, when, they cannot stay there forever, so when that karma finishes, again they reincarnate in the desire realm, in other realms they reincarnate, from the formless realm, according to past imprint.

So, again, they circle in samsara that is because even though they have realization of samatha, the mistake is they haven't generated renunciation of the whole entire samsara. This meditator, generates renunciation to the desire realm, form realm, formless realm, those three other categories, but there is no renunciation to the tip of samsara, the last one, because there's no other higher realm of samsara to compare, to see this is suffering and other one is quality. So, therefore, there is no method to see the whole entire samsara, for that being, the tip of samsara, to see even that is nature of suffering, there is no method to see that, method to cut the attachment clinging to that. So therefore, no opportunity to generate renunciation to the whole entire samsara.

So, there is no way to generate the path, the five paths to liberation, in order to enter this five path to liberation, the door of the path is the renunciation of the whole entire samsara, seeing the whole entire samsara as the nature of suffering is the door of the path. So without that, there is no way to enter in the path to liberation. That is the first thing. So, therefore, there is no way to achieve liberation from the whole entire samsara. It is blocked.

Then also, one mistake is not having realized emptiness. So, not having renunciation to the whole entire samsara, that is the main mistake, second thing is wisdom is missing, wisdom realizing emptiness is not there. So there is no way, no direct remedy to remove the seed of attachment. So then, because the seed is always there, then again, by depending on the object, again attachment arises. So what they believe, even Hindus who achieve these levels, maybe even some of the Theravadins, those, there can be possibility that even think there is no delusion at all, even one feels like there is no delusion but it is only the visible delusion that is stopped, but not the seed, not completely abandoned, not making impossible to arise. So there can be also this possibility even as a Buddhist, for some, depending on how much Dharma one studies. However, sometimes there can be also this possibility. So like that. So I lost my point again. [GL, RL]

THE MIDDLE SCOPE BEING

Talking about the graduated path of the middle capable being. So, seeing the person who turned back towards happiness of samsara and who see, which means renounced, cut off clinging to the happiness of the whole entire samsara, the desire realm, form realm, formless realm, all these things, even the tip of samsara, even that peace, even the highest in samsara, tip of samsara, formless realm, even seeing that happiness like hell, suffering nature like hell, not having any slightest attraction, even to that tip of samsara happiness, seeing like hell. So then not having any even slightest attraction, the whole entire samsara happiness, that only in the nature of suffering, like hell suffering.

So then, seeking the blissful state of peace, the cessation of the whole entire suffering and cause, in this ultimate liberation, blissful state of peace for oneself. And then for that method, in order to achieve this, then living in the morality, then practicing the higher training of the morality, concentration, great insight. This is the fundamental path to achieve liberation.

So the fundamental path to achieve liberation is morality. There are seven fold of ordination. To achieve liberation for self, which is the path to individual liberation, so the refuge upasika vow, the five lay vow path of liberation, then the eight those, the thirty-six vows, the two hundred and fifty-three, then there are also vows, more than three hundred for the fully ordained nun. Then, before the fully ordained nun there is one to check called gelongma, as a preliminary to the full ordination of the nun. So there are seven levels of ordination. Taking the vow of morality, to live in morality. So they have seven types like this which are paths to liberation.

So this person, this path is graduated path of middle capable being, who is able to practice this, as I described here, who has that quality of mind, practicing these moralities abstaining from negative karmas. So this is middle capable being.

So I stop here.

[End of Discourse 03/12/92]

LECTURE 13: 4 DECEMBER 1992

THE MIDDLE SCOPE BEING (CONT.)

As Lama Atisha explained in the *Lamp for the Path*, the graduated path to enlightenment, by dividing in three, through this Lama Atisha explained the three types of practitioners of this path, the three capable beings. The lower capable being, that who has trained the mind in the graduated path on the basis of guru devotion, then perfect human rebirth, usefulness and difficulty to find it again, and impermanence and death, then sufferings of the three lower realms, refuge and karma.

Then, the middle capable being who trained the mind, who generated renunciation of samsara by meditating on the true suffering and true cause of suffering, the evolution of the samsara, the twelve dependent related links and so forth. By meditating on these things, having realized how the samsara, the whole entire the happiness of samsara, how in reality it is only in the nature of suffering. It is not that something which is not suffering then looking at it as suffering, it is not like that, it's something that which *is* suffering but we do not realize it, but we are hallucinated of it, looking at it as a pleasure. Like a person who is possessed by a spirit, then even where there is a cliff, being hallucinated sees as if there is a road. Due to disease or due to the mind being affected by drug, where there is a cliff, not seeing there is a cliff, seeing as a beautiful park or comfortable road to go. Seeing like that.

THE MIDDLE SCOPE BEING (NOT SEEING SAMBARA AS A PLEASURE PARK)

It is mentioned in the *Guru Puja, Lama Chöpa*, in this teaching of the Highest Tantra practice that which most profound means, Highest Tantra means, which causes to achieve full enlightenment unified state of Vajradhara in this very brief lifetime of degenerated time. Uncountable, so many former, those pandits, yogis, from India, Nepal, so forth, and Tibet, so many, that they achieved the full enlightenment within some years by practicing, integrating their life with this practice, the *Guru Puja*. However, in this teaching it is mentioned that, "Please grant me blessings to be able to hold the banner of the liberation by avoiding the thought, the mind seeing the samsara which is like unbearable prison, into seeing this as beautiful, joyful, pleasant park, happy park, and by keeping the treasure, the three higher trainings and the aryan beings wealth."

So, first, if it is described a little, just brief. Avoiding the mind seeing samsara, which is like unbearable prison, as a pleasure park. The samsara, the city is not samsara, the mountains are not samsara, the farm, fields are not samsara, cars are not samsara. So, what is samsara? Samsara is this consciousness, this mind which experiences so much suffering, this is samsara. This body which experiences so much problems, this is samsara. So now, the association of this body and mind, this which is the container of all the problems, which feels hunger, thirst, hot and cold, which experiences all these problems, this is what is called samsara, which means in English “circling.”

So those materials, houses, clothing, food and so forth, all these things are samsaric, perfection of samsara. Probably that in English “perfection” means something else, I’m not sure. Perfection probably doesn’t mean what I want [RL]. In Tibetan, term “*keo-rwai pun-tsog*”, I don’t remember seeing, this translation is probably my own translation, I don’t remember seeing from somebody else’s translation, I don’t remember. *Pun-tsog* [RL] *pun-tsog* means perfect, complete, so this are the needs for this body, for the mind, needs. Probably Robina knows what to translate. [reply inaudible] Yeah, you don’t know? I wish she might be expert translator. How do the others translate? [reply inaudible] What? Marvelous? Marble? [RL] What’s that? [GL] Marvel? [GL/RL]. Not the marble stone [RL/GL]. I’m joking. No, usually *pun-tsog* is kind of perfection, perfect. So that you have got cars, swimming pools, house, friends and that TV, what else [GL] Mercedes [RL]. So you have all the enjoyments. So people say perfect [RL]. It’s like that, I think not quite marvel. [GL/RL] Have job, everything, all the rest. [RL] What? [GL/RL] Anyway, so what samsara, circling is this one, this is pointing to one’s own present samsara, the association of body and mind, which experiences suffering the samsara.

So, without this, without such this mind which experiences suffering, such this body which experiences suffering, then we are free from samsara. But as long as we have such this mind, which experiences suffering, then we are not free from samsara. Such this body experiencing suffering, we are not free from samsara. Just putting it in simple way, it is like this.

So we have to know that this is extremely important analysis, why our mind have to suffer? Why does it experience suffering? Why we don’t have mind that doesn’t suffer? Why we don’t have the body that doesn’t experience pain, doesn’t experience suffering? Why our body and mind, why they experience pain? That reason is extremely important to study. Understanding clearly, in depth, and to meditate, that is extremely important. So, only then we come to know that if you don’t have this, such this mind that experiences suffering, such this body experiencing suffering, if we are completely free from this it means that we are liberated. So then you get the idea of liberation. If you are free from this, such this nature of mind and body, then it means you are liberated from the whole suffering. So, by knowing, even by intellectually knowing, through listening, practice of listening, studying, reading Dharma books, even just by intellectually knowing what is the cause of this samsara, what created this samsara, by knowing this, even by intellectually by doing listening to teachings of the holy Dharma, by studying, one comes to know that one has the answer in the mind, that in order to be liberated from this samsara, from such these aggregates, which is in the nature of suffering, in order to be free from this, one must be free from the cause of this samsara, one must eliminate, cut, the continuation of the cause, that which is the cause of samsara, that which is the karma and disturbing thoughts. The answer is one must cease this.

THE FIVE PATHS

Even the followers of the Lesser Vehicle path, the path to achieve liberation for oneself, just only from the suffering of samsara, and the causes, just free only from this, achieve this for oneself, the followers of the Lesser Vehicle path, Hinayana path. There are five paths: the path of accumulation (merit), path of preparation, then right seeing path, the path of meditation and the path of no-more-learning. So, even by

achieving the second path, the first path has within that there are three categories, the small path of merit, middle path of merit, great path of merit. So, within that, there are three levels.

Then path of preparation of conjunction, within that they have four levels, four stages. First is the heat, H-E-A-T, heat [RL], then point, maybe probably better tip, translated tip or the top, then patience, then sublime Dharma. So there are four categories within the second path, path of conjunction. So when one achieve the heat, top, patience, when one achieve the third level, patience, then that time, one has full confidence forever to not be reborn, never to be reborn in the hell, in the preta, animal realms, never to be reborn in the lower realm. Only then one achieves full confidence, the path of conjunction. There are five paths to achieve liberation, so the second path, path of preparation, within that there are four, so the third one, patience, so only then one achieve full confidence from now on never to be reborn in the lower realms.

So this is same. Even the Lesser Vehicle path, the Hinayana path, so the same, also the Mahayana path to achieve full enlightenment also has five paths. So it has path of conjunction similar four categories. So it's same. Without actualizing the Hinayana path, even if somebody straight enter in the Mahayana path, so when one achieve path of preparation, the third level of patience, that is the same. One will achieve full confidence from now on never to be reborn in the lower realms. It's the same.

When one has achieved the third path, the right-seeing path, then this right-seeing path, within this, the equipoise and what is other word? equipoise and what? subsequent? [reply inaudible] subsequent achievement. So the right seeing path, within that there are two like this, then within the equipoise there are uninterrupted, the... [break in taping]

HOW TO PRACTICE DHARMA

Even within one hour one creates so many causes of samsara, creates so many causes of future samsara, as we don't apply meditation, as we don't keep the mind in Dharma, because the seed is there, delusion rises, then motivate karma, leaves imprint on the mind, cause of future life samsara, the suffering realm.

So, as we talked at the beginning of the course, how everything is created by the mind, how everything comes from one's own mind, now, you see, so, that we meditated, as we thought our lives and did meditation, did analysis that how all the appearances of the six senses how everything came from the mind. So now here how all the six realms, including human, everything, whole entire suffering, how all this comes from one's own mind, how all this, which one is experiencing, which one will be experiencing, how all this comes from one's own mind. So, you see, one understand even from the definition, what samsara means, even from that, the meaning of samsara that explains, that even from this meaning, the definition, one can understand, how all the six realms, all these sufferings which one experienced, which one is experiencing now, which one will be experiencing in the future, all this, how this is coming from one's own mind, creation of one's own mind.

So therefore, since you do not like suffering, do not like problems, want happiness, then there' no other way, the only solution is to practice Dharma, no other way. The only solution is to watch the mind, after that then protect the mind, which means practicing Dharma, changing one's own attitude becoming the cause of suffering, samsara, then you transform the attitude from that, from the cause of suffering into the path, into Dharma, the cause of liberation, full enlightenment, cause of happiness, one transform the mind, attitude of everyday life into cause of happiness, cause of liberation, full enlightenment. So that is what is called practicing Dharma. When one does this, when this is happening, then one is practicing Dharma.

PERVASIVE COMPOUNDING SUFFERING

So as I mentioned before that, from this, one gets the idea why this is called samsara, why these aggregates is called samsara, circling. Then, this one, this explanation that I have just done, that also explains the very important, the third suffering, the pervasive compounding suffering, it describes that. The explanation what I explained before that is also the explanation of the third suffering, the most important one that we have to meditate, that we have to realize, the suffering that we have to realize, the most important one and the main suffering from where we should be liberated, from where we should be free, so the pervasive compounding suffering - there's suffering of pain, suffering of change, the temporary samsaric pleasures, the third one, pervasive compounding suffering, the Tibetan term, *chak-pa du-che kyi-tung-wa*, the pervasive compounding suffering.

These aggregates are caused by karma and delusion, the impure cause, and these aggregates are contaminated the seed of disturbing thoughts, that is also pervasive. Then comes the result, compounding, then comes the function or the result, compounding. Then because of the seed of disturbing thoughts which is there in the aggregate, the mental continuum, then, by meeting the object, condition, the cause is the seed, then the condition, by meeting the object, then the delusion rises. For example, right now, even there's no strong anger right now, but sooner or later, if somebody looks at you in a strange way, somebody behaves towards you that you don't like, how his eyes look at you or how the person behaves towards you, disrespectfully, arrogant or not being humble. You do something for that person, you do a favor for that person and the person stayed quiet, didn't thank you, sooner or later, when we meet an object that which one doesn't like, so you see, then suddenly as we don't control our mind by applying the meditations, so during that time if we don't practice Dharma, then the mind becomes uncontrolled, mind is controlled by anger. Suddenly anger rises. If there's no anger now here, visible anger is not rising now, but sooner or later, if somebody says something that you don't want to hear, that you don't like, then stronger anger suddenly can come out, manifest out, completely control the mind, completely occupy the mind. Completely invaded, completely took over the mind like a waterfall, no, not waterfall, like a flood that covers the whole city. The anger completely invaded one's own life or one's own mind.

Because the seed is there, so delusion rises then that motivates karma, then leaves a seed on the mental continuum and that produces future life suffering realm samsara, so that's compounding suffering. So these aggregates is compounding future life samsara, future life suffering. So compounding, so pervasive, it describes what this samsara, these aggregates, what it is, it describes that, the evolution of this, what made of this.

Pervasive compounding suffering is the function what these aggregates does, so these aggregates itself is nature of suffering, like this, the pervasive compounding. If we are liberated from this pervasive compounding suffering, this samsara, the aggregates, then we do not experience at all the suffering of change, the suffering of pain, all those other types of sufferings. Without the body, if you don't have this body then you don't have to, when you feel itching, like you don't have to scratch, and then also you don't have to make wound by scratching, for example, leprosy disease, like that, if you don't have this body, in the first place if we didn't create this body, then, didn't take this body, didn't create this body, and didn't take this body, we don't have to itch [RL], doesn't experience this, you know, then also by scratching making this worse, making infection. So the body is the pervasive compounding suffering, then the itching, when you scratch feel pleasure, suffering of change, then the infection getting worse, then those pains, those things, then suffering of pain..

This gives some rough idea what samsara is, just little idea of what samsara is. So no, the verse from the *Lama Chöpa, Guru Piya*, says, “The mind seeing the samsara, which is like the unbearable prison, as a pleasant park.” These aggregates, samsara, which is in the nature of impermanence, but appears as permanent, mind is appearing as permanent, body is appearing to us as permanent, and the self, the I, is also appearing to us, even though it is in the nature of impermanence, existing by depending on cause and conditions, but it is appears to us as a permanent phenomenon. However, all these are hallucinations, all these are illusions, all these are hallucinations. While they are impermanent phenomena but they appear to us as permanent.

Why do these impermanent things are appearing as permanent, why? It is same, that is same as I described how the truly existent appearance, why we have this - it is the same. The concept of permanence, that which is wrong concept, the impermanent phenomena appeared as permanent, then believing that is true, so this past wrong concept, concept of permanence, left imprint on our mental continuum and then this imprint then projects permanent appearance on the impermanent phenomena. So it projects the hallucination, the appearance of permanence, which is not true, so, on these impermanent phenomena. So then our mind believes that is true, so that time we are creating wrong concept, concept of permanence. So, then, this is one, how we the samsaric beings looking at samsara as a pleasant park, all these things are permanent while they are not.

THE SUFFERING OF CHANGE

Then the other thing is, so feelings what these aggregates experience is three, undesirable feeling, feeling tiredness or hunger and so forth, the feeling of discomfort when it becomes very gross, when it becomes noticeable as discomfort, then that time it becomes undesirable and one labels “suffering”. When the discomfort feeling compounded by the action—whether sitting, standing, eating, walking, doing job, working, whatever the lifestyle what one does—the new action the discomfort, the feeling that which is discomfort compounded by the new action, when it is so small it is not noticeable as discomfort, then that feeling one labels “pleasure.” But when that feeling which is discomfort compounded by the new action then, another action that which compounded another problem, that action you stop, then the second action, which compounded that feeling which is discomfort, the second after having done the action, there’s a feeling generated, but that feeling is already from the very beginning, discomfort. Before when it is unnoticeable, one labels as pleasure, but when that feeling is increased by continuing the action, which compounds that feeling more and more, and when that feeling becomes gross and noticeable as discomfort, when it becomes unbearable then that time it becomes suffering of pain. So however, even the pleasure what these aggregates, samsara, these aggregates experience, depending on the external objects, by meeting the sense objects, even this what is called pleasure, it is only suffering feeling in the reality. So one’s own mind labeled as pleasure and appeared as pleasure, but not pure happiness in reality.

So however, so like this, looking at samsara as, such as feelings which are only in the nature of suffering but looking at them as pure happiness, as real pleasure. So that is another one, that looking at samsara as a pleasant park.

SAMSARA IS NOT A PLEASURE PARK

For example, when poor people who are working very hard, doing pottery?, or those who don’t have home or job, when a beggar or poor people look at rich people with cars, TV, swimming pools, all these things, having company, having factory, having business, however, when the poor people look at the rich people, when they look at from outside, it looks like there’s no suffering there. In their view there’s no

suffering there, how pleasant, they find attraction in the life of the rich people, having all the materials, surrounding people, the friends and so forth, having power, having reputation, so they find much attraction there and it looks like there's no suffering there. But actually that, the reality is not like that. What they see from outside, it seems there's no problem, there's no suffering there, such a happy life, such a successful life. It is not like that. Materially it may be successful, but not having success in regards happiness of life, that, you see, success in regards not having problems, in reality it's not like that. The reality is completely different. There is so much suffering there.

Even in India, you see, one problem that many wealthy people, that at home there's big problem, looking very nice when they come in the parties, looking very nice when they go out, when you don't talk to them, when you just see, just say a few words, Hello and this and that, then you don't see their problems. But if you talk a little bit more, then you can see more and more suffering. The more you talk, the more you become closer to them, the more you spend time with them, you can see more and more suffering in their life and many of them, outside like this, but inside the home there's big problem, there's huge problem. The wife externally looks rich and all these things, with expensive cars and all these things, but in reality mind is living in great sorrow, with a husband who is a complete alcoholic. In the mind of the husband there's also much worry and fear, there's so much problem, losing power, reputation, and so many things, so much concern, so much expectation, so much fear and worry of not gaining wealth but losing wealth, to become poor. No matter how much even the person has, worry, fears of becoming poorer than other rich people, that you go down, that you become weaker or poorer than other wealthy people, the competition, there is so much worry and fear. However, there's so many problems in the mind, in the life.

To suppress this, to get rest from these problems, from all these worries and fears, they start taking drugs, drinking alcohol. When one drinks alcohol during those times one don't feel those problems, suppress the problems—the problem is there but the power of alcohol affects the body then that affects the mind. I guess it's possessed by the effect of the alcohol, however, the mind not to become sensitive to the problems. However, then they beat the wife, so her life is in great fear all the time that, so she's always getting beaten, or no freedom at all, living the life under great fear. Great fear to be beaten, to be killed, by the husband. So, like that, there's so much problems, in both of the persons' lives there's so much problem, there's no happiness.

So outside looking like successful, as if there's no problem, but if you really meet them, in the sense they express their own mind, their life, then you see totally only suffering. So like this, so looking at samsara as a pleasant park.

Also, I read in one magazine, there talked about one man who's regarded most successful in the world, which described his success in material terms—his business, how many companies that person has and how much money he made and so forth, that is the description. But, however, it also described that person's personal life. The personal life is completely disaster [GL, RL], filled with problems, that can't manage anything or something like that, is that right? What's the name of the person? [GL] I think you know that anyway [GL]. In charge of CNN, what? Who's in charge of CNN?

So anyway, similar to the wealthy person, the rich people or those people who have power, leaders of the country, those who have power and so forth, so the wealthy person who has many businesses, who has many, many companies, and so forth, the person who has power, reputation, the leader of the country, so however, there's so much suffering, so many problems. This is because basically because of not practicing Dharma, living the life with anger, jealous mind and the dissatisfied mind, attachment, living

the life with these attitudes so then it creates many problems, with this mind, living the life with anger, dissatisfied mind attachment so forth, jealous mind and so forth, then living the life with these attitudes, it creates many, many problems, it creates many discrimination, it creates many problems, many unnecessary, does many unnecessary things and creates many problems. So disharmony with people, many other people don't like that person, criticize that person, don't like that person, so many things, besides experiencing the problems of past life, karma, the past karma, besides that then living the life attitude with these jealous mind, anger, attachment and so forth, the methods what come out of these attitudes, all these methods are wrong, always it creates problems. With the attitude, the method what comes, what you meant to be for happiness, for success, but because the attitude is all this, the attitude is ignorance, anger, attachment, jealousy, all these things, pride and so forth so then the means, method what comes out of this is always something that which harms other people, harms oneself, harms others. So it's the nature of the work that is done out of this negative attitude.

Then there's addition problems, besides experiencing the result of past negative karma then there's these additional problems in the life. So it creates so many problems. Separating from the desirable object, meeting the undesirable object, not finding satisfaction, all these things, then when one can't handle it, the thought to commit suicide comes, then even one finds attraction for a bird. "Oh the bird has no responsibility [RL]. This bird landing on the round house has no responsibility, flying around, so free, so seeing happiness in the bird." That again looking at samsara as a pleasant park, you see, again doesn't realize how those life has so much suffering, doesn't see. So because of your problem, seeing others as pleasant, as happy life. Then they look at the beggars just begging food for themselves, so they don't have all this responsibility, they don't have worry all these family, all these reputation and power and all these things, all this competition, so again see that how happy life that they have, the beggars, how they are free, they don't have problems. So again there's hallucination, projecting that, looking at samsara as a pleasant park. So the beggar, that poor person has also their own sufferings, problems.

THE GENERAL SUFFERINGS OF SAMSAARA

As long as we are in samsara, wherever we look at, whatever different lifestyle, even one live in the city, it is suffering; even one live in the countryside, it's suffering; even one travels in the world, to see the whole world, suffering; even one doesn't travel, it is suffering; even one becomes farmer, even one, Oh how lovely, how beautiful it is to become farmer, to have your own farm, your own vegetables growing [GL, RL], to have your own fruit, your own things growing from the field, from your own garden. However, again, it is only suffering. Even if one lives alone, it is suffering, even if one lives in a community. You know somebody says, "Oh community, something to live outside of the city, somewhere, mountain or community that you raise animals" and then you think, "Oh, how wonderful it is," but then after one join in the community it's full of problems [GL, RL]. So many things—then again one escapes from that [GL]. So however, so even if one become waiter in a restaurant, anyway, even if one become beggar, then suffering; even if one become the President, the leader of the country, the king, it's suffering. So, that even if one becomes a singer, a very famous musician, again there is suffering. There's again similar lot of problems, like the wealthy person, the famous singer, famous musicians, you see, so much worry, fear, to lose reputation, power, things, that not becoming successful, better than others. So, unable to be better, so many worries, fears, so many problems, and that, the person who makes jokes, many hours, comedian, I heard that the person who constantly brings the subject to make laugh, to joke, so there's a lot of worry, fear, that not being successful, that the people not laughing, each time when he makes jokes, the people not laughing, that there's much worry. [RL]

Anyway, so whatever style of life that, however, you see, as long as one is in samsara whatever style of life of these things in the world, so, only suffering. Before one joins in that one see as a beautiful park, the pleasant park, but once one involved in that then one experience so many problems. So, like that.

“Grant me blessings to hold the banner of the liberation, to achieve the liberation.” A banner is something that you put on the top of the temple or house, so here you see, liberation, this is the high achievement, that, to achieve the liberation, the ultimate happiness, the very high achievement, the experience, by avoiding the mind seeing whole samsara that which like the unbearable prison as a pleasant park, which means seeing in the wrong way, hallucination. Then, “By keeping the treasure the three higher trainings and the arya being’s jewel,” There are seven aryan being’s jewels, wealth: devotion, perseverance, so forth, there are about seven, I think also wisdom, aryan being’s wealth, the quality of mind. “By keeping the treasure of the three higher trainings and Aryan beings’ jewel, those transcendent beings’ wealth.” So this is the path.

So just a little more, what happened this morning is, just a little more explanation on samsara, the graduated path of the middle capable being. So it’s like that. So I stop here.

[Dedications]

THE EVOLUTION OF SAMBARA

So, one watches the mind in the daily life, one watches the mind and then when there’s danger to rise, in other words, watches the mind and keeps the mind in Dharma. If one doesn’t keep the mind in Dharma, in the path, then, by applying the meditations from the graduated path to enlightenment, then because the seed of disturbing thoughts is there, then the delusion rises and then the ignorance, anger, attachment, so forth rise, which then motivate karma, and the karma leaves imprint on the mental continuum, then that imprint get actualized, so then that time the future life samsara, that which is the result, it happened, so it happens.

The continuation of this samsara, the consciousness aggregate continues, it joins the next life, whether it is such as formless where there is no body, where there is no form, whether after the death one reincarnate as formless being, then there’s only the samsara, the aggregate, the consciousness, the mind, there’s only the mind, there’s no body. Otherwise, the consciousness aggregate, the samsara, this present one, the continuation of this goes, joins to the next life. It migrates, taking form, then with that samsara, whether it is desire realm, deva or human being or hell, the preta, animal, however, then this samsara, the association of body and mind, one experiences all that suffering. If it’s a human being then it experiences all those eight types of suffering, if it’s a hell being, experience all those sufferings, the hot and cold, then if it’s hungry ghost, hunger and thirst, major suffering; then animal, being extremely foolish and being eaten by another one and so forth—so experience those sufferings.

So like this, one continuously circles from one life to another life, the continuation of samsara. The consciousness joins the aggregates join, creating the next life’s samsara, then that continuation joins next life aggregates, then that continuation again joins to the next life, the samsara, the aggregates, so it circles, the continuation of samsara, the aggregates circles from one life to another life, so on and on like this and experiences suffering—the general suffering of samsara, the particular suffering of each realm, again and again, again and again, so it goes on and on without end until we cut off the continuation of the samsara, the aggregates, the joining from one life to another life, joining again and again the next life the aggregates.

Until we break this continuation that is circling, that is joining, that is circling again and again, until we break this then one continuously reincarnates and experiences the suffering of samsara. As the continuation of samsara did not have beginning, so then, until we break this continuation of circling, also there's no end. So, there's no, our suffering, experiencing suffering of samsara has no end, samsara has no end.

That's why these aggregates are labeled "samsara" which means circling, it's labeled according to the function it does, continuation of this joins from one life to another life, from one aggregates to the next, the samsara, the aggregates. Like the bicycle, what function it does is circles, so it's called, by that function it's called "bicycle", "cycle." So similar, these aggregates which does this function of circling, then from one aggregates to another aggregates, that, so this is labeled, so this is called "circling" or in Sanskrit "samsara".

BEING YOURSELF

In our everyday life, if we watch the mind and apply the meditations, then, even there's the seed of disturbing thoughts within our mental continuum, that delusion doesn't rise and doesn't motivate karma and doesn't leave the seed of the future life samsara the suffering realm. So as we do not apply the meditation, do not watch the mind, do not apply the meditation, then every day, even within hour, by meeting these various objects—desirable, undesirable, indifferent—as we do not watch our mind and do not apply meditation, in other words as we do not look after our own mind. One leaves oneself as it is, lets it, one doesn't take care of oneself, like the mother or father leaving the baby, you let the child, you don't take care of the child, you let the child to do whatever the child wants. Rather than taking care, you let it to be whatever it's going to be or whatever it does, the old habit or how yourself have been, it's always being friend with the delusions, always friends with ignorance, always being friends with the dissatisfied minds of attachment and anger. This is how one has been so far, from beginningless rebirths, not only from this birth, but from beginningless rebirths this is how one has been. This is the old one, the old way, the old style.

This is the way you think to be yourself, "I want to be myself. I want to be free, I want to be myself." There is no problem with that if what you are, is the correct path, the unmistaken one. If you are not following the cause of suffering, if your mind is not having anger, not having ignorance, attachment, not having the self-cherishing thought. If this is what you are, then that is right thing to be, you can be yourself. If what you are is, I don't want to become anything, I want to be myself, just myself. I don't want to become something, I want to be free, I want to be myself. If what your self or your mind, if "what you are" is not having ignorance, anger, attachment, not having self-cherishing thought, then this way, you have no problem and you can be yourself [GL, RL]. This way there's no danger you to be yourself. You to be how you have been, there's no problem.

But if you are not like that, but if your mind is not like that, then "Oh, I don't want to become something, I want to be free, I want to be myself, leave me alone [GL, RL]. Leave me alone! [RL] I want to be myself." I think that is a big mistake, a big mistake. If "what you are," what your mind is, is the self-cherishing thought, ignorance, anger, attachment, if all these are what your mind is, all these causes of suffering, all the obstacles for not only ultimate happiness, even for temporary happiness, then this philosophy, this way of thinking, becomes a great obstacle to achieve all the ultimate, temporary happiness, to fulfill all the wishes. It becomes a great obstacle. One becomes an enemy to oneself, not allowing the mind to follow the unmistaken path to the liberation, you become enemy to yourself, you yourself, you made yourself to become the enemy or the interferer, not allowing yourself to achieve liberation, to achieve cessation of the whole entire suffering and causes.

So, “I don’t want to become something—I want to be myself,” that is a sign of ignorance, a sign of not knowing, not having Dharma understanding, not having understanding what is right thing, what is wrong thing, what is right thing to practice and wrong thing to be abandoned, not knowing these things, karma, not knowing karma, not knowing the path to happiness, not having the Dharma wisdom understanding the path to happiness.

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THE EIGHT MAHAYANA PRECEPTS

In order to do a practical benefit towards other sentient beings, the one most practical benefit towards the world, towards other sentient beings, that is to take the Eight Mahayana Precepts. So before taking these Eight Mahayana Precepts one should generate, not just a virtuous motivation, not just a motivation, first of all, a motivation seeking the happiness of this life, that is nonvirtuous motivation, so that makes the action nonvirtue, that which has result suffering. So, it is not right even the virtuous motivation, the motivation seeking happiness of future lives, seeking happiness beyond from this life, that which is virtue, even that is not sufficient or even that is not right. Then even the motivation seeking liberation, cessation of the whole entire suffering and causes for oneself, even it is a virtuous motivation better than before, more pure than before, higher than before but still this is not right. So, now, what sort of motivation, the virtuous motivation should be generated within one’s own mind in order to take the Eight Mahayana Precepts, the Mahayana ordination the reviving and purifying, so in order to take this, then one must generate the motivation, the most pure motivation, bodhicitta.

So there are a few differences, these Eight Mahayana Precepts and in Theravada or Hinayana, according to Hinayana the eight precepts, that which is practiced, that which is explained by, which is practiced by the Hinayanist, the eight precepts, the one the eight precepts of the, which is called *myer-ne*, the eight precepts, meaning abiding, which might mean abiding in the method which brings closer to the liberation. So the Hinayana, the eight precepts to achieve liberation for self, that doesn’t have the motivation of bodhicitta, taking the eight precepts in order to achieve enlightenment for the sake of all mother sentient beings, to free them from all the sufferings and to lead to enlightenment, so the eight precepts of individual liberation, which means the liberation for oneself, for each individual being.

Here these Eight Mahayana Precepts should be taken with the motivation of bodhicitta, then, also, the eight precepts, the Hinayana, to achieve liberation for self doesn’t need, it doesn’t have the lama who gives the vow, this ordination, to be visualized, to clarify in the aspect of Buddha, to look at it as Buddha that is, it doesn’t have, taking the eight precepts of the liberation for oneself and here it involves looking at it, Buddha, because these Eight Mahayana Precepts from where it came is from tantra, it’s not from sutra, the references, from which teaching came it’s not from sutra, it came from tantra, there are four tantras, it came from the lower tantra, Kriya Tantra, so therefore the fundamental practice of tantra is, you stop the impure appearances and impure concepts and keep the mind in the pure thought and pure appearances, that is the very fundamental practice of all four tantras, so that’s why here it involves visualizing the lama, the guru who gives the vow, to look at it Buddha, to visualize, in the essence and aspect, from the side of the disciple. So here this practice has to be done.

Then also visualizing all the buddhas and bodhisattvas around. So here one visualize the lama who gives vow, then one visualize Guru Shakyamuni Buddha essence, looking at the essence from the side of the

disciple who is taking the vow, then Guru Shakyamuni Buddha, then also aspect Guru Shakyamuni Buddha, one has to visualize like this and that is surrounded by numberless buddhas and bodhisattvas, like that.

And also the eight precepts of Hinayana, eight precepts of the liberation for self doesn't involve avoiding black food, so but here, Eight Mahayana Precepts it involves, not only the eight precepts but in addition, avoiding the black food: meat, onion, garlic, these things. There are also secondary ones but these are the basic ones, to avoid black food, which means it pollutes the, this substance it is not pure nature, arises desirous thoughts. By eating these things it somehow it obstacle or pollutes the body, then it affects the mind. So in Kriya Tantra, the main emphasis is to keep the body clean, because the body is the vehicle of mind, so by keeping the body clean, pure then it helps the mind to be clear and pure, so then it helps for concentration, for successful meditation. So that is because emphasis of Kriya Tantra is both inner yoga and outer yoga. Outer yoga is to keep the body clean. Therefore this practice came from Kriya Tantra so that's why it involves avoiding black food. So there are a few addition things which the eight precepts to achieve liberation for self doesn't have and here these things have to be practiced.

[Offering tea]

So please enjoy the tea, so while you're having tea I just go over the motivation.

By following the wrong concept—life, the I, the self, phenomena which are impermanent, one's own body, possessions, friend, enemy, stranger, so forth, these things—these phenomena which are impermanent, by apprehending them as permanent, then, such as our body, which is nature of impurity, which nature is impure, unclean. As Nagarjuna, who made clear and extensive explanation of the Mahayana teaching, explained in the teaching *The Jewel Garland*, and also in *Bodhicharyavatara, The Guide to a Bodhisattva's Way of Life*, by great bodhisattva Shantideva, how this body is a sack, a container, containing thirty-six unclean things, thirty-six dirty things. While this body is unclean, impure, then apprehending this as clean, then being attached to this. Believing in this way, then one becomes attached, one clings.

THE SUFFERING OF SAMBARA

So with these wrong concept, samsaric pleasure—which is only in the nature of suffering—one apprehends as pure happiness and then phenomena such as the I, which are empty of existing from their own side, one apprehends them as truly existent—due to following these wrong concepts, then one has suffering, one experiences the general suffering of samsara, particularly the three lower realms' sufferings numberless times from the beginningless rebirths of samsara. So, first one should meditate on this, feel this.

The general sufferings of samsara, the six types, the four types, three types and so forth, and particularly the sufferings of the hell, preta, animals, have been experienced numberless times, from beginningless life of samsara, oneself and other sentient beings.

Without a wandering mind, without mind being distracted by external objects, then by bringing back into one's own heart, if one seriously thinks that these experiences, how one's own life has been from the beginningless life of the samsara, it is something so inconceivable or unbearable, that which makes unable to eat food or sleep, that experience, having experienced all the sufferings of samsara numberless times from the beginningless rebirths. All the human sufferings, the eight types of the human sufferings, experienced numberless times, worldly gods their problems one has experienced numberless times, and hell sufferings one has experienced numberless times, hungry ghost and animal sufferings one has

experienced numberless times. That all the problems we experience in this life is nothing new, any problem we experience, any problem of samsara is nothing new, nothing is the first time, relationship problems, with any person, with any sentient being is nothing new, this is not the first time, one has experienced them numberless times.

All the other sentient beings also have been suffering like this. If one still follows these wrong conceptions then one will have to experience the suffering of samsara without end, all these general and particular sufferings of each realm, one will have to experience numberless times, without end. So from the heart if you seriously think, if we seriously look at our wrong conceptions and the result, the suffering of samsara, what we will have to experience numberless times without end, also in the future, it is something that which cracks the heart. If one seriously looks at it, it is something which cracks the heart.

It's the same thing also with all other sentient beings, by following the wrong conception also will have to experience suffering of samsara without end. At this time, we have received this perfect human rebirth which is extremely rare to find, we have received this time, which gives all the opportunity to practice Dharma and have met the virtuous friend who is extremely rare to meet, who shows the unmistakable path to the peace, and another extremely rare thing to meet is Buddhadharma, so we have met this time so therefore we have all the opportunities to practice Dharma, to achieve highest, the full enlightenment. So, therefore, just to achieve liberation for self is not sufficient, one *must* achieve full enlightenment, while we have all these opportunities, for the sake of all the kind mother sentient beings, who are the source of all one's own enjoyment, all one's own happiness, past, present, future, all the happiness, including liberation, enlightenment. Each sentient being is the source of all one's own happiness, every singly enjoyment and comfort.

And all the sufferings, all the problems, all the failures, all the obstacles, all these things came from the self-cherishing thought. All the undesirable things came from the self-cherishing thought, so therefore, cherishing the I, so everything, all the undesirable things came from the I, came from the self, so therefore the I is to be renounced, the I is an object to be renounced forever and others, since all the happiness, all the enjoyment, temporary, ultimate, every, all the goodness, everything came from bodhicitta, cherishing other sentient beings, that means all one's own good things, all the desirable things came from others, other sentient beings, from each sentient being, received by the kindness of each sentient being. All the desirable things, past, present and future, including enlightenment, all the realizations, everything, every single comfort, so therefore others are object forever oneself to cherish.

AN EXPLANATION OF THE PRECEPTS PRAYER

In one's own life, there is nobody to cherish other than the sentient beings, there is nobody to work for other than the sentient beings. Other than the working for sentient beings everything else is meaningless, is empty. Doesn't have meaning, empty. So, therefore, now, since this is the meaning of my life, purpose of my living, so therefore, so now what service I should do for other sentient beings? If you look at what sentient beings want, what they don't want, what they want is happiness, what they do not want is suffering. So therefore the full enlightenment is the peerless happiness that they need to achieve, this is what is missing for them and this is what they need to achieve, even they do not understand that there is such experience, that it can be achieved, even they do not understand the path and such achievement, however, in reality, this is what they need to achieve. Therefore I *must* free all sentient beings from all the sufferings and lead to peerless happiness, the full enlightenment. Then, first without oneself achieving the omniscient mind and perfect power to guide them and completed the mind training in compassion towards all sentient beings, without completing these qualities, no way you can do perfect service, no way you can do perfect work towards all sentient beings, without the slightest mistake.

So therefore who can do perfect work for other sentient beings without the slightest mistake, perfect service for others, that is only by enlightened being. So therefore I *must* achieve full enlightenment. Then, in order to actualize this, depends on cause, depends on the path, actualizing the path, the graduated path to enlightenment, so in order to actualize the graduated path to enlightenment, then that depends the fundamental practice, protecting karma, which is the very first Dharma practice, beginning of the practice of Dharma, protecting karma, practicing morality, so, however, in order to achieve enlightenment for the sake of all sentient beings I'm going to take the Eight Mahayana Precepts, the Mahayana ordination, the reviving and purifying.

Yeah, then, please do three prostrations with the visualization as I explained before of Guru Shakyamuni Buddha, visualizing the lama in Guru Shakyamuni Buddha, surrounded by numberless buddhas and bodhisattvas.

Those who can kneel, then you can kneel down. Then those who can't, those who have pain, then just kind of relax [RL].

Then please repeat the prayer, thinking that you are repeating to, by visualizing that Guru Shakyamuni Buddha is saying this prayer, the ceremony, the prayers and you're repeating that. Can I have the text? [Rinpoche leads precepts prayer in English]

"...in order to benefit them" is temporary benefit, you see, then next one "liberate" means ultimate, in order to give them ultimate benefit as well.

"In order to eliminate famine." So one should remember in the heart, not only the problems of sentient beings in this world, but there are numberless worlds so one should think all sentient beings' problems of famine, those who are experiencing now, those who will be experiencing in the future, so should think of all.

"In order to eliminate sicknesses." Then one should remember in the heart, all the sick people who are in hospitals, that who are not sure going to be survived today or not, through operations and so forth. There are people who are having heart attacks right now, even right now there are so many people who are having heart attack or difficult to breathe, that many people, whole families, many relatives, friends, so many people around, doctors, and couldn't help anything, that they are surrounded by doctors, families, friends, and can't do anything. So, things like that, that in the hospitals, so remember all those who have AIDS, cancer, the sick people, and those who are at home, however, think of all those sentient beings who are experiencing sicknesses now and who will be experiencing sicknesses in the future. So should think of all. So, in order to eliminate their sicknesses, then one is taking the Eight Mahayana Precepts. So, one should relate, I am taking the Eight Mahayana Precepts for them. So all those people in Africa and those places where there are so many dying of starvation, such unbelievable poor conditions, and no food, and eating insects, eating animals, so, eating worms, eating insects, remember all those, so taking Eight Mahayana Precepts to free them from all these sufferings.

"...until sunrise tomorrow." It seems this is shortened, seems this is made short [RL], I think it should have these words, I think it's again repeated, you know, "I will also, in order for this, this, this...", but anyway, in essence nothing missing.

[Second repetition]

Oh, I see, it is repeated. I made a mistake! [RL] I thought it's shortened, but it's my own mistake, I didn't watch carefully.

So please repeat third time also, then at the end of the third repetition, then please think that, so, without wandering mind, think that I have received, from all the Buddhas and bodhisattvas, then Guru Shakyamuni Buddha, received the ordination of the Eight Mahayana Precepts.

[Third repetition]

“...the thirty-seven practices on the path to enlightenment.” It is also translated sometimes thirty-seven aids to enlightenment, probably that might be more correct.

Think, as the previous buddhas, as they kept, as they practiced the Eight Mahayana Precepts in order to benefit for sentient beings, then I'm also going to practice living in these eight precepts today.

“From now on I will not kill, or”—this “or” is not necessary, this “or” is a mistake, means you have choice, either to not steal [GL, RL], you have choice either to kill or steal [RL, GL], to do one of them. You don't have both choice, but at least you have one choice.

“I will not use high, expensive beds or thrones” - [RL] I think this is a low throne [GL, RL]. So it is saying that, for example, singing a song or dancing, or wearing garlands, perfumes, the main thing, one can or one can't, for example, like this, according to the Lesser Vehicle path, Hinayana.

AN EXPLANATION OF THE PRECEPTS PRAYER (NONVIRTUE DEPENDS ON MOTIVATION)

That killing, stealing, sexual misconduct, telling lies, slandering, gossiping, harshly speaking, these seven actions are not permitted according to the Lesser Vehicle path. There is no permission. But in the Mahayana there's permission for these things because it is mainly, the main focus is the motivation, it's not so much the outer action but the most important thing, the main focus, the most important is the mind, motivation. Because what makes the action negative, there is no inherently existent negative karma, there's no negative karma existing from its own side, the action is made negative karma by the mind, the action is made negative by the negative mind.

So therefore these seven actions, three actions of body, four actions of speech, these actions can be made virtue by very powerful virtuous thought of bodhicitta, completely sacrificing oneself for other sentient beings and only cherishing other sentient beings, such that unbearable compassion and very strong bodhicitta then that attitude, such that purest attitude makes even those actions to become good karma, quick path to enlightenment and become means of accumulating extensive merit and purifies, as the motivation of bodhicitta is stronger, the action become more powerful, like purifying one hundred thousand eons of negative karma, even these actions, even one of these actions doing with such incredible powerful bodhicitta can become purification, can purify one hundred thousand eons of negative karma.

Same as the story of Guru Shakyamuni Buddha who was the bodhisattva captain and killed, with unbearable compassion, killed this one person who was going to kill five hundred people, business people in the ship as they were going on the ocean to get jewel. So like that story.

So therefore, in the Mahayana, whether the person can or can't is dependent on the individual capacity, the capacity of the mind, if there's more benefit for other sentient beings, can. If there's danger, can't. The whole point is if there's great benefit for other sentient beings by doing it, then can. So that individual person can. There's harm, there's no great benefit, by doing it, if there's more benefit not doing it, if there's more benefit abstaining from it, not doing it, if it has more benefit for other sentient beings, then by doing it, less benefit or harm others, then can't, then it's not permitted for that person, can't. Permitted, not permitted, mainly it's coming from the person's mind. The word is used—can't or permitted, not permitted—but that is not something coming from God, not something like that. Mainly if the person's mind, that mind which can make those actions great benefit for sentient beings and then not doing it, abstaining from it, not doing it, less benefit for other sentient beings, even, not doing it even become obstacle, abstaining from this, less benefit, even become obstacle for that individual being, because this person if he does those things then there's greater benefit for other sentient beings, so if the person doesn't do that, then also itself, that means the person who has greater benefit, who can also, become cause to achieve enlightenment quicker and greater benefit for other sentient beings, when it become greater benefit for other sentient beings, that means, by the way, naturally, it means quicker to achieve enlightenment, that action becomes. So not doing that kind of become obstacle, itself.

So actually permitted or not permitted it comes from individual person's capacity of mind, permitted, not permitted, so if it becomes harm, not permitted, if it becomes great beneficial for sentient beings by doing it than not doing it, then if that individual person's mind has capacity to do that, then there's permission, so it's like that.

So it is a very practical thing. So same thing that, for Dharma reasons, when it becomes Dharma, like chanting, for example, singing or chanting, so when we do prayers, we chant, prayer is chanting, so however, similar, the throne, the singing, wearing garlands, ornaments and so forth, these things that, if purpose for Dharma, then for example, chanting, what's the difference between singing and chanting? [Marcel explaining] Singing is for fun? And chanting? [RL, GL] What happens if the chanting becomes for fun? [GL, RL]

So I think it mainly depends on motivation, you see [RL, GL]. So when it becomes Dharma, when the purpose become Dharma, it has no danger, doesn't harm to oneself, it doesn't become dangerous for oneself, when the purpose become Dharma. When the purpose did not become Dharma, then it becomes negative karma, you see. So it's like that. So we have to understand the main focus.

AN EXPLANATION OF THE PRECEPTS PRAYER (SITTING ON HIGH THRONES)

So same thing, the purpose of not sitting on high thrones is mainly to respect the Dharma. So even when Buddha was giving teachings, it is mentioned in the teaching that the disciples piled up the robes, then Buddha sat on the lower, to respect the Dharma, the teaching of the Buddha. Then also, this is the basic reason, but then the other reason is, normally why that is done is also to accumulate merit, that, like part of the seven-limb practice offering the throne, you see, when you request for long life, so that's same, it has same merit seven-limb practice when one request for long life, that one visualize a throne, offering the throne, so also, so from disciple's side then one accumulates merit. But the main thing is to respect the teaching, like that, and then from the lama's side, that is the reason to do three prostrations first before sitting on throne, by visualizing all the lineage lamas of the teachings, graduated path to enlightenment on the throne and especially the root guru and then do three prostrations, then one is supposed to, then one sit on the throne that all these lineage lamas, all the merit field, the root guru, then, all the lineage lamas, all the merit field absorbed to the root guru, the root guru absorbed to

oneself, then also to not get pride, to not feel pride, then by, in other words, action of sitting on throne to not become negative karma, to not rise pride and so forth, attachment.

So, it is said in the teachings to remember impermanence and death, it is said in the teachings that when Lama Tsongkhapa sits on the throne then often remembers sitting on the throne is also suffering, in the nature of suffering, this is nature of suffering, so however, impermanence and death or emptiness, looking at it, remembering emptiness. Then those, however, whether one has realized emptiness or not, looking at things, the whole thing empty and the self, action, object, everything, place, people, so one look at their nature, look at the nature of everything empty of existing from their own side, what is appearing to oneself, the way that things are appearing to oneself, then what is appearing to oneself as illusion or the way things are appearing to oneself is illusion, which means truly existent, so that one you can say, illusion. But if you say what things are appearing, because what things are appearing there are two, anyway, so what things are appearing, what is appearing, probably that might be correct to say, as illusion, but the way that things are appearing, which means truly existent, then, “is an illusion,” “is a hallucination.” So whatever is more effective, one can think.

When it becomes Dharma, which means no danger, then it is permitted, when there’s no danger for the person, him- or herself, or no harm for other sentient beings, then it’s permitted. When it becomes harm, danger for the practitioner oneself and harm for other sentient beings then it’s not permitted, which means when it does not become Dharma.

AN EXPLANATION OF THE PRECEPTS PRAYER (NOT EATING AT INAPPROPRIATE TIMES)

“I will not use high” - that’s finished [RL, GL], now here eating food, going to eat food all the time [RL, GL] - I’m joking! So here it doesn’t say one meal, here “at improper times” means after twelve o’clock, so here we should think, for the sake of all sentient beings, to bring all sentient beings to enlightenment, one meal. So the strict way is one meal. It is advised by His Holiness Trijang Rinpoche, who is my root guru, that from whom I received the first teachings on the graduated path to enlightenment this life, Rinpoche advised that if one is taking eight Mahayana precepts quite often, either continuously or quite often then one can have breakfast. But if one is very rarely, so Rinpoche said, in public, which means not quite often, rarely that is done, then better to do more strict, because it is done rarely.

When we repeat this, we should also think one meal, and the purpose is for the sentient beings, to bring to enlightenment. “I will avoid eating food at the improper times, I will not wear perfumes, garlands and ornaments.” Here it says all _____, it’s not [RL], I’m sure it came from me, this one “all,” that many all should be there, there are many unnecessary words there [RL]. So please repeat this, “Sing, dance and so forth. Just as the Foe Destroyers abandoned killing and so forth, may I, by avoiding killing and so forth fully attain the highest enlightenment. May I be freed from the oceans of cyclic existence, this world disturbed by many sufferings.”

So when I say “*thab* _____” which means “This is the method”, then you say “*Leksö*” which means “yes.” That is done in Tibetan language [RL].

So please repeat the mantra, the purifying, which helps to keep the precept pure, the morality pure and which also purifies the degenerated one. So please repeat three times: OM AMOGASHI... [repeats three times.] So now please repeat together [more recitations].

DEDICATION

So please dedicate, the past, present, future merits accumulated by oneself, by Buddhas, bodhisattvas, so before dedicating, we should realize this, that as I often mention, now even we didn't get to go through extensively on the karma, didn't get to do the teaching of the karma in more elaborate, if it get done, then when we take precepts then we have more understanding how *extremely* important it is, how this is the most practical solution for other sentient beings, to help other sentient beings, cause temporary happiness, ultimate happiness, also including oneself, to help oneself, the temporary and especially ultimate happiness, to achieve for oneself.

So the karma is definite and the karma is expandable, that one small karma, one tiny karma, bad, negative or positive is expandable that you experience many lifetimes, five hundred lifetimes, one thousand lifetimes, that one karma, the result of one karma one experience many, like this, many, five hundred or one thousand lifetimes, like that, so many lifetimes that one experiences the result. So, and that the karma can never be lost, so however, so then by understanding karma more details then one come to know, then one feel even a very small virtue, even a very small good karma, one feel very important, one feel so important to do, to practice, one feel even the very small good karmas, the very small virtuous actions that one feel so important like the great good karma or the virtue, even the small ones one feel so important, so precious and so important to do because of the result, how many lifetimes you can experience. So that can never be lost and that is expandable. So for all these reasons.

So then one see how this living in the morality, taking, living in the vow, in the precepts, one see as unbelievable, the most important thing to do, the one greatest solution, so like that.

THE BENEFITS OF TAKING PRECEPTS

So, the extensive benefits are explained in the teachings, temporary and ultimate, the temporary is while one is in the samsara, all the happiness, enjoyment, while one is in the samsara, so many lifetimes that one can experience so much happiness, enjoyment, all those what one wishes, long life and so forth, healthy and so forth, so all those things normally that one is looking for, that we wish everyday life, what wish that we have in everyday life, to happen in this life. So all these needs we are creating the cause, from each of these precepts, we are, by living in each of these precepts we are creating the cause of all those needs what we are thinking in our everyday life to happen for this life, so we are creating the cause in so many lifetimes, hundreds, five hundred, thousand, so many lifetimes to this one day's good karma, living in one precept, so many hundreds of lifetimes one experience the result, all the, because unhealthy comes from negative mind and negative action, so comes from that, comes from negative karma; so healthy comes from positive mind and positive action. So living in the precepts is the best cause, is the best solution, that is the main cause of healthy, not only this life but all those coming lives, so many hundreds of lifetimes. So, cancer, AIDS, all these things, all these disease came from unrighteous actions, came from, unrighteous actions came from unrighteous mind, negative mind, so like that.

So this is the answer, protecting our karma, living in morality, living in the precepts, this is the answer for all the problems, this is the best solution for all the problems, to not experience the problems in the future, to purify present negative karmas that are existing, cause of present problems, and not create negative karma. Today we are living in the eight precepts, so we stop eight negative karmas, we made the vow until tomorrow sunrise to not create the eight negative karmas, so this is the way we should understand, living in the vow to not create eight negative karma, in other words, to avoid the eight negative karmas, which means the eight causes of problems in this life and in future coming lives, as you have already gone through in meditation.

How each negative karma—killing, stealing, sexual misconduct, so forth—has four suffering results: the ripening aspect result, rebirth in the lower realms, hell, preta, animal, then creating the result similar to the cause, even when one was born in the human realm, doing the same negative karma again, because it's habit from past, doing the same thing again, then even in the human realm, one experiences the result of other beings giving harm to oneself as you gave harm towards others in the past, so similar thing happening on oneself, so experiencing the result similar to the cause. And possessed result, to do with the place, being born in the place where there's fear, danger for life and so according to each karma, you see, there is a problem in that place, in that city or wherever one is, so there's danger, there's unhealthy environment, there are many harmful people, animals, that things are so destructive, things are so harmful for one's life. So, food, air, the environment, food, so forth, become unhealthy, instead of causing long life and healthy, become unhealthy, cause of the disease, unable to digest food, things like that, like that example. So each negative karma has four suffering results like this.

So now we should think each of these good karmas, today we are creating eight good karmas, so each good karma that we completed, with the motivation, action, the base, thought, action, aim, also has four results, happiness, completely opposite from that negative karma, four result happiness. That is easy to understand because once you understand the four suffering results of each negative karma then this is just opposite, it's all happiness. So from each of these, we are creating eight good karmas today, living in the eight precepts, so each one has four result happiness, so this is what we get, temporary happiness from each of these precepts, in short, the benefits of the precepts, so all these temporary happiness that we are looking for, that we are wishing everyday life, for this life, so we are creating the unmistakable cause today to achieve these things, that so many hundreds of lifetimes to experience, to achieve these things, even in the times while we are in samsara.

So, not only that it has great benefits to this life, besides, that, then the most important benefit is the ultimate benefit, the qualities of Buddha, even each precept causes the qualities of Buddha, the result is infinite qualities of Buddha's holy body, holy speech, holy mind so that you can perfectly guide sentient beings, free them from suffering, lead to enlightenment. This is the ultimate goal and these are the results of taking the precepts. These are the ultimate benefits what we gain, since there is so much, since the part of the culture, you do something and you get something, so what we gain from this, by dedicating our life in this practice what we gain, by bearing hardships, by sacrificing, by renouncing worldly pleasure, by bearing hardships living in this practice of precepts, what we get from this is especially this ultimate benefit, infinite qualities of Buddha's holy body, holy speech and holy mind, so that one can perfectly guide all sentient beings.

The last thing is, today we abstained, we stopped eight harmful actions, which harms other sentient beings directly or indirectly, we stopped by living in the vow, so therefore, not only the human beings, animals, not only the sentient beings in this world, all the numberless sentient beings, they don't receive these eight harms from oneself, so that is the peace what they receive. By living in the vow to not kill, you see, all the sentient beings they receive this great peace from you, not receiving harm of killing, their not receiving harm of killing from you, they receive this great peace from you. All sentient beings they receive this peace from you as you made vow to not kill on the object, all sentient beings. So like this, they receive, by living in the vows to abstain from these eight negative karmas, so all sentient beings receive so much peace, by not receiving these eight harms from oneself. Therefore this is most practical contribution of world peace, this is most practical contribution of not just this world, as we motivated, as we made the vow to not harm on the object all the sentient beings, so this is the most practical contribution peace for all sentient beings, for every sentient being. Normally political people in the world when they have meetings talk only the peace of this one small Earth, only the peace of sentient beings

living on this one Earth, so here today what we are doing is causing peace, by living in these eight precepts causing peace towards all sentient beings, so this is what we should realize, or what we should recognize what we are doing, the result of what we are doing.

Therefore because of all these reasons that I explained just now, it is extremely worthwhile to feel happiness, to rejoice, to feel joy in one's own heart, by recognizing, by realizing all these benefits what each individual, us, receive and what we are offering towards all sentient beings, yeah.

DEDICATION

Now please dedicate.

Due to all the three times' merits accumulated by oneself, by all other sentient beings, may the paramita of morality be completed by keeping it without mistake, without pride, and keeping it purely.

So now, so dedicate that due to all the past, present, future merits accumulated by oneself, by buddhas and bodhisattvas, due to all these merits, may the bodhicitta be generated within one's mind and in the minds of others. Those who have may it be developed.

Now please dedicate all the three times' merits accumulated by oneself, by all the buddhas and bodhisattvas, may my father, mother sentient beings to have happiness, may I be able to cause this by myself alone, may the three lower realm beings—hell, preta, animal—be empty forever and may I be able to cause this by myself alone. Wherever there are bodhisattvas may their prayers to be succeeded immediately and may I be able to cause this by myself alone.

And due to all the three times' merits accumulated by oneself, by Buddhas and bodhisattvas, due to all these merits, that which are empty, may the I who is empty, achieve Guru Shakyamuni Buddha's enlightenment, that which is empty and lead all sentient beings, who are empty, to that enlightenment as quickly as possible.

Then the bodhisattva's prayer that which contains all the bodhisattvas' prayers, the ten numberless hundred thousand bodhisattvas' prayers, which is contained the prayer of the good deeds, so all are condensed in this one stanza prayer, I will dedicate all the merits as the bodhisattva Manjugosha understand the and also Kumantabhadrā, as they understand, I will dedicate all the merits in order to follow them, to be able to follow them, these bodhisattvas.

And as the three times' buddhas have dedicated their merits, I will dedicate the merits to quickly enlighten all sentient beings.

Then, three prostrations with the same visualization.

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THE THREE SCOPES

So, as I was trying to give just some brief idea of the essence of the path to enlightenment. As Lama Atisha explained in the *Lamp for the Path*, the three capable beings, the practitioner who has realization of

the graduated path of the lower capable being, in general, and middle capable being, in general, and higher capable being.

So just to repeat again the verse without going through repeating again the meaning, just the verse.

A person who is capable, not just any person, a capable being, the literal translation, very condensed, just word by word, without adding some, it's okay to recite in Tibetan but to recite word by word is, it doesn't, one can't understand much, so just make, just rather, little bit more than literal, exact word translation. If one doesn't add anything, then someone who cannot understand then doesn't become clear.

“A capable being with a method seeking just only the happiness of samsara for oneself is known as a lower capable being.”

So I'm not going to repeat again what I described yesterday or day before yesterday, to repeat again it takes time. Then, but the way it's written in the text if it's done exactly then it is very tasty, it has a deep meaning.

“A capable being who has turned back towards happiness of samsara and changed the action from negative karma, having stopped the evil actions, seeking just only the peace for oneself—it means nothing higher than the cessation of the whole entire suffering and causes, nothing higher than the liberation from samsara—that is called middle capable being.”

AN OVERVIEW OF THE GURU PUJA

So yesterday what I was talking was just a brief explanation of what samsara is, just brief introduction. So yesterday I was talking, yesterday or day before yesterday, the verse from the *Guru Puja*, the puja that we did last night [RL]. The last part of the prayer that which contains from beginning of the path to enlightenment, requesting, the last part of the practice is requesting to the merit field, the principal, the root guru, requesting that to grant blessings to, in other words the realizations of the whole path to enlightenment, from guru devotion, from perfect human rebirth, the graduated path of the lower capable being, in general, middle capable being, in general, then higher capable being, then, not just only the common path, three principal paths, but also tantric path, Highest Tantra path, it has the essence at the end, essence of the Highest Tantric path, the most skillful means to, that which gives enlightenment, that makes possible one can achieve enlightenment, not just only within one life, but within a few years, in a brief lifetime of degenerated time. So the most skillful means contains the Highest Tantra, that which is quickest path to enlightenment, based on lam-rim, the three principal aspects of the path to enlightenment. So I was describing the verse from the section of renunciation of samsara, there are two or three verses, very effective, the words are very condensed but very powerful, very effective for the mind to, they have very deep meaning, very moving the way it is presented, those stanzas.

So generally it depends on the translator's quality, when it comes in the English, sometimes the deep feeling, the powerful taste, the powerful meaning or the taste that you feel in the Tibetan text is maybe weak in English, depends on the quality of the translator, sometimes maybe the taste is gone, not exactly the same.

THE EIGHT WORLDLY DHARMAS

So, yesterday where I stopped was, as long as one is in samsara, until one is free from samsara, whatever different style of life one tries to live, everything, the whole thing whichever different style of life one takes or one lives, there is no real peace, there is only suffering. There are so many problems in life. So generally, so no matter how much the person looks externally well organized, well dressed, kind of rich looking, beautiful looking, with all the ornaments, with all the decorations, if you start to have a conversation—one talk or two talks, three talks, then more and more you talk—you hear more and more problems, more you talk then gradually you hear more and more problems. So that is how it is in the samsara, wherever you look at, it is like this.

Pabongka Dechen Nyingpo, the author of *Liberation in the Palm of Your Hand*, who has completed the whole path from guru devotion, renunciation of samsara, bodhicitta, emptiness and the two stages of the Highest Tantra, who has completed the whole path, who is the embodiment of Chakrasamvara, the Buddha called Chakrasamvara—Pabongka Dechen Nyingpo explained that even the ordained person, even the ordained monks and nuns find it difficult to practice morality, so it is also suffering, like that.

However, those who are living in the pure Dharma practice don't have these common problems that we see in the normal life, that we see in the normal worldly life: the different aspects of society, the farmer, the businessman, all the different styles of life. So the common problems that we see, as what I described yesterday, the pure Dharma practitioner doesn't have, those problems with the attachment or problems with the anger, all these emotional minds. So why doesn't the pure Dharma practitioner have these common problems? Because that person has cut off the attachment clinging to this life, that which is the basis of all these expectations, which creates all these expectations in the life, reputation, power, expectation or clinging the for comfort and, material receiving and to have reputation, then, praise, reputation, interesting sound, clinging the, so these four, expectation of, there is attachment clinging in these four desirable objects.

Then, expectation, attachment to not have the discomfort, the not experiencing, not receiving material things, interesting sounds, and conversely to not receiving criticism, to not hearing uninteresting sounds. Because of clinging, because there's attachment clinging in comfort, reputation, praise, receiving material things and interesting sounds—because there's attachment clinging in these four desirable objects—then in the life, when the opposite thing happens—discomfort, not receiving material things, criticism, uninteresting sounds—when these unfavorable situations happen then it makes the mind upset, it disturbs the mind, it makes the mind depressed, upset, angry. When these four unfavorable situations happen, that brings life down, it brings the person's spirit down.

If one didn't have attachment in those four desirable things, four favorable situations, these four things, these four “dharmas,” dharma in the sense of “existence,” because in Tibetan language, Dharma, *chö*, means one thing—practicing Dharma. The term *chö* is used in that way, for practice, in order to achieve happiness, the happiness of future lives, the happiness of liberation from samsara, and in order to achieve highest enlightenment for sentient beings, so the Dharma, so practicing Dharma, so that is the term, in Tibetan language the term that is used is *chö*. But then also, *chö* is used also for general existence.

So, for example, *chö-nyid*, only Dharma, or Dharma only, *nyid* is “only” and *chö* is “Dharma,” that means emptiness or shunyata. So here *chö* means emptiness. Then, *chö-chen* means having the *chö*, the phenomena which has *chö*, means for example, form. So far we haven't got to recite the Heart Sutra, so it's [RL] so the emptiness of form is [RL] *chö-nyid* and form is called *chö-chen*, having *chö*, having emptiness.

So however, there are eight worldly dharmas. There are four desirable objects and four undesirable objects, that means the eight objects of attachment that the worldly mind—the mind clinging to this life—clings onto. I guess it can be said this way. So like, clinging to the absence of discomfort, clinging to not having criticism, so like this; the eight objects of worldly mind, the eight objects of attachment clinging to this life.

If we do not have attachment clinging to these—comfort, receiving material things, praise, interesting sounds and so on—if we don't have attachment clinging in these four objects, then there's nothing that which brings life down, making us depressed or angry, upset. Maybe put it this way, if there's no attachment in receiving praise, then when we receive criticism, when we meet we situation where somebody criticizes us, there's nothing that makes us depressed, down, upset, angry. There's no reason, if there's no attachment to receiving praise, to hearing nice things, nice words for yourself, about yourself, if there's no clinging, then when there's criticism, when the criticism happens, it doesn't disturb the mind, it doesn't upset the mind.

This is very important psychology. If you do not understand this point, what makes you to get upset, depressed, your mind down when one hears criticism, if you don't know that it is because there's attachment into receiving praise. The more attachment there is to receiving praise, reputation, the more worry and fear there is in not receiving it, not gaining reputation, not achieving reputation, there's that much worry and fear. Also, there's that much worry and fear in receiving criticism

I think short break.

When we hear criticism from others, how much it bothers to oneself, to one's own mind, how much it hurts if somebody talks mistakes of oneself, if somebody provokes, how much it hurts one's own mind, depends on how much one clings to receiving, how much attachment one has in receiving praise, reputation. So, the stronger attachment there is in the other object, receiving praise, hearing the good things, nice words about oneself—how much stronger the attachment, when one hear criticism it hurts one's own mind that much more.

DEALING WITH CRITICISM (BY REMEMBERING EMPTINESS)

We should look at it this way. This is psychologically how it works within our mind. It's related; there's a connection between this criticism hurting you and attachment, in the opposite object of criticism, the praise. So actually, what we should recognize, is actually this person is not hurting you but actually your own mind is making the person's words hurt yourself, your own mind is using that person's criticism to hurt yourself. Why it is your own mind that makes the person's words what is called criticism, this is besides the, that the person's words are either blaming or either explaining your own mistakes, it is words that are explaining your own mistakes, expressing your own mistakes.

Or maybe you didn't have that mistake but saying the words that you have these mistakes. So one's own mind again make up the label, criticism, this person is criticizing me, so when this person says these words which express one's own mistakes—or you don't have the mistakes, but saying the words that you have mistakes—even if you haven't done it but saying you have done. Depending on this, then one's own mind makes up the label, "criticism," then it appears as criticism. One's own mind makes up the label, criticism, you yourself build up this concept, your mind labels it criticism, and you believe in that, then that is how you make the concept, this is how you create the concept, criticism. Then, making up the label, "bad," then it appears as bad. Similarly, somebody praising, expressing the good qualities of oneself, depending on this, then one's own mind makes up the label, "praise" or "good," one's own

mind makes up the label, “nice,” “good,” how nice it is, how nice this person is, how this person is nice to me. The more the person praises more and more and more and more, then one’s own mind makes up the label, how nice, how nice, how nice, how nice [GL, RL]. How nice it is, how nice this person is, it’s kind of business [RL], or it’s kind of a play, a joke or play. So anyway, one’s own mind makes up the label, nice, and then it appears nice, nice words, nice person, and we believe in that, so that’s how we make the concept of nice.

Besides these things that we already talked at the beginning of the course, long time ago [RL, GL], this we talked a long time ago at the beginning of the course, that more subtle thing, we already talked at the beginning of the course. But besides that, even from this, you know that it’s come from, both came from one’s own mind, creation of one’s own mind, by putting different labels, on the different words one put different labels, depending on the different words then one put different labels. Besides that, that is very clear it came from one’s own mind, that, and because by this reason it’s clear, all the excitement or emotional upset, however, the whole thing is one’s own mind. It is mainly creation of one’s own mind, it came from one’s own mind, that if you know how to deal with when somebody criticizes to you, if you know how to deal with it, it doesn’t upset oneself, it doesn’t make the mind negative towards the person, it doesn’t make angry, it doesn’t bring your spirit down.

DEALING WITH CRITICISM (BY GENERATING COMPASSION)

For example, one can remember emptiness or able to apply the meditation on compassion, as I mentioned at the beginning of the course, using the person who is criticizing you, who is badly treating you, to develop compassion. The person who left you, the friend who left you, who changed their mind, who used to like you so much, but, whether it is loving kindness or whether it is love that which is attachment, however, now that person’s mind changed, that thought stopped, the friend left, gave up oneself. If one is able to use this to develop compassion, if one is able to use the relationship problem, the other person criticizing, badly treating, dislike you, hate you, if we can use to develop compassion then you made the relationship extremely worthwhile, beneficial. By using it to develop compassion, then the experience of the problem become extremely beneficial, because without compassion we cannot achieve full enlightenment, we cannot cease all the mistakes of the mind, all the delusions, obscurations, cannot complete the whole realization, qualities of all the realizations of the path. Without compassion, we cannot even complete the works, even our own works, our own mental development. Without compassion, we cannot free all sentient beings from all the suffering and causes and lead to the highest happiness, the full enlightenment. Without compassion within our mind we cannot do all these things, we cannot succeed works for self, works for all sentient beings, we cannot succeed.

There are many other meditations you can apply how to deal with the situation, how to make it to not disturb your mind, to not upset your mind, how to make the situation to not hurt you, how to make the life situation to not cause or to not make oneself crazy, nervous breakdown or whatever. But if one is able to use the experience of the problem, the life situation, to develop compassion for that person, for that sentient being, then I think it becomes most beneficial, most worthwhile, because compassion is source of all your happiness up to enlightenment, and is the source of happiness towards all sentient beings, all sentient beings receive happiness from you only if you have compassion. As I mentioned some days ago, during the talk on how we are responsible of all sentient beings’ happiness, same.

As I mentioned that verse from *Bodhicharyavatara*, “My karma persuaded, therefore I received this harm. Didn’t I make the person to fall in the hole of the hell from the human realm?” From the human realm to fall down in the hole of the hell. With, by this action.

So what he is saying is in the past, I gave harm to that person, what this person did to me I did similar in the past, that one really relied upon so much, you gave everything to that person, while you relying upon him or her so much this person suddenly changes his or her mind and left you, whether it's attachment-love or loving kindness, whatever. So, I created similar negative karma, harmed him or her in the past lives. So then my giving harm to him or her in the past became the reason, that is what caused this person to create negative karma and give me harm this life. As a result of this person's giving harm to me, which is negative karma, that person will be born in the unbearable suffering realm, the realm which has the heaviest suffering in samsara, the narak, the hell realm. So, it's saying didn't I make him or her fall down in the hell from the human realm. So in other words, if I didn't create negative karma with the relation of that person in the past lives by giving harm, then there's no cause that this person would give this harm, there's no reason, there's no cause for that, so this wouldn't happen and this person doesn't have to be born in the lower realms, so there's peace.

So this way, there's no choice, the compassion has to rise to that person who gave you up, who left you, who doesn't love you, by thinking of karma, by thinking of the evolution of this, the sequences of why this is happening, if you think of this evolution, if you think of the karma of this, it came from one's own side, the mistake is done originally from one's own side, so therefore, this person is only object of compassion, is only object of one's own compassion.

So, if one is able to experience compassion, able to generate compassion, there are so many benefits of having problems. The problem has so many benefits, but if we can use the life problems in order to generate compassion towards others, this is the best way to use the problems of life, it's the most, from the problem we get the greatest benefit, so benefit is all those things which I mentioned before, all these are achievements what we get from the problems of life, from those people whom we think are harming us.

It is said in the *Bodhicharyavatara*, in *The Guide to a Bodhisattva's Life*, by Shantideva, "Being upset it eliminates arrogance, pride."

When somebody criticizes you, when you come to know your mistakes, your mind can get upset, but there's benefit, that is you become humble towards others, you don't feel pride, arrogance. If you feel pride then it is said in the teachings, it is the cause to be reborn as a slave in the next lives, then as a blind person, then having very small capacity to do things, unable to help others, unable to do things even for your own happiness, even for success for yourself, you don't have power, so very small capacity. Then, bad color of the body, unpleasant, that people don't like to see. It is mentioned that a person whose mind is filled with pride, like balloon, if you put water on a balloon that cannot stay, so like that, person whose mind is filled with pride, then the water of the quality cannot stay on top. Someone with pride, the person doesn't try to learn from other people, so it interferes with develop the quality, understanding, realization. So there are many shortcomings mentioned about pride, arrogance, that negative mind. So however it becomes obstacle to develop the mind. So the upsetness eliminates the arrogance.

I think this might have meaning also, this one, this [Tibetan], also being poor, it might have that meaning, being poor, so, eliminate arrogance. This might have this meaning, being poor, then the benefits of being poor, how poverty eliminates arrogance and causes compassion to arise. It has benefit that it causes compassion to arise towards other samsaric beings, who are experiencing suffering of samsara.

For example, a person who has AIDS, because you understand your own experience, how you feel by having this disease, so much fear, so much worry, fear, how you feel, it is very clear when one has this disease, how one feels, how one suffers so much. Therefore when one sees so many others who have AIDS then naturally a person feels so much compassion for all other people who have AIDS, how they are suffering so much. So it is very easy to know how they feel by having this disease, how it is so unbearable, so therefore, when the person think of others having the same disease, then it helps to generate strong compassion.

There happened one Chinese student in Singapore who has this disease, but because he practiced compassion, by doing the bodhicitta meditation, *tong-len*, taking and giving, taking other's suffering then, giving away one's own happiness, merit, all these things, with loving kindness giving away to the sentient beings, so taking other sentient beings' suffering with compassion. He did this special bodhicitta meditation, taking and giving, only just for four days, didn't do many hours. So I asked him how many times he did, he said, only a few minutes, only two or three minutes he did, each day he did only a few minutes, two or three minutes but what happened, even though the time, the meditation time that he did is very, almost nothing, so short, but what happened is that he was, after four days when the doctor checked he had completely recovered. The doctor could not find AIDS. That is mainly because when he was doing this meditation that he felt unbelievable compassion, there's no time to think of his own problems, there's no concern of his own problems, only concern of others, when he was doing this meditation, only concern of other sentient beings, especially those who have AIDS. So when he did this meditation, so many tears, constantly so many tears came. So, you see, he didn't do meditation for many hours, but from where the power came, healed completely the AIDS, it came from the strong compassion, unbearable compassion that which is his own mind, that he felt for others. So the whole healing power came from this compassion.

GETSUL TSIMBULWA'S STORY

This is similar when you have your own problems, whether it's relationship problem, whatever it is. Anyway, I'll mention here since the topic happened. Getsul Tsimbulwa, the disciple of great yogi of Chakrasamvara, Nakpa Chöpa, I don't know what it's called in Sanskrit, but Nakpa Chöpa, who flies in the sky with the five hundred dakinis, who could be female enlightened beings are having high realizations of tantra, "dakini" means female enlightened beings. So with the five hundred dakinis playing damarus and bells, so with the music, so like this, this yogi surrounded by five hundred dakinis, then fly in the space, so like that.

However, his disciple, a monk, Getsul Tsimbulwa. First, the story is this, the great yogi Nakpa Chöpa, the teacher of that monk Getsul Tsimbulwa, t was going to the holy place called Oddi, I think, to do the last part of the practice before achieving enlightenment, so it's called *chöpa*, anyway, the last part of the practice of tantra, I think. So, the yogi was on the way to that place, and there was a big river and next to the river there was one woman whose body is completely covered with leprosy and very, very black, kind of very, very ugly looking. So then this lady was waiting next to the river and asked the yogi, "Please could carry me on your back to the other side of the river." So the yogi he went straight, but this has another story. [RL, GL] Anyway, that, the story has a story [RL].

However, [RL] afterwards his disciple Getsul Tsimbulwa the monk came. So when the monk came then the lady asked him the same thing, to carry on the back, to take to the other side of the river. So the monk felt unbearable compassion to the woman. According to vinaya, the ordination of the self-liberation, it's not permitted to touch a woman. Even so, he felt unbearable compassion, so without any thought of feeling dirty, he got unbearable compassion towards her and he carried the woman on his

back, then when he reached the middle of the river, the woman transformed into deity, Dorje Pagmo. You see, this woman is embodiment of the female deity, enlightened being, the buddha, Dorje Pagmo. But, you see, but it manifested as ordinary woman, extremely ugly and filled with disease, like that.

So then, in the middle of the river then this woman transformed into deity, then she took the monk Getsul Tsimbulwa in the pure land, called Thakpa Khajo, her pure land. So without need to die, without need to leave the body on the earth, with the body, the monk went in the pure land with the body, with human body.

In some of those certain pure realms, like that of Dorje Pagmo, Tara, or Amitabha, if you are able to be born there, then you are able to complete the path in that life, able to complete the path by receiving teachings directly from the buddha and able to complete the path. It's a quick way, going to the pure land of a buddha. This does not happen in every pure land, but certain pure lands, such as Tushita, Lama Tsongkhapa's pure land and so forth. So it's a quick way to achieve enlightenment, if one did not become enlightened in this life or in the intermediate stage, like Lama Tsongkhapa did. Due to some reason, for the benefit of other sentient beings, Lama Tsongkhapa chose to become enlightened in the intermediate stage, after this life. So however, there are like this. Otherwise you might think pure land Hawaii or somewhere else - I'm joking, this I'm joking! [RL] Hawaii, or Bali beach or somewhere, or Goa or somewhere [GL, RL]. Might think one of those ?lines.

If the yogi Nakpa Chöpa had carried her then he would become enlightened, would have gone to the pure land and would have been enlightened first, but he didn't, so Getsul Tsimbulwa, the monk, did that, because he generated unbearable compassion. His unbearable compassion, carrying her, sacrificing himself completely, not being worried about getting disease and all these things, so completely sacrificing himself to help that woman. That purified so much negative karma, an inconceivable amount, so much negative karma is purified. Before unable to see her as the enlightened being, Dorje Pagmo, but only an ordinary woman filled with disease, very ugly, but because of unbearable compassion and sacrificed oneself to take care of that woman, so that purified *so many* obscurations, so much negative karma, so then [snaps fingers] because of that then, after carrying her, then he saw her in the aspect of the buddha, in the aspect of the deity. Then, without need to leave that body on the earth, he was able to go to pure land and achieve enlightenment quickly. That is the benefit of generating compassion even for one living being. What benefit you get from it is unbelievable. Even whom you generate compassion is, even it's one living being, you see, but the benefit is unbelievable.

ASANGA'S STORY

The same thing with Asanga. From those two former great ancient pandits, who did extensive clear explanations of Buddha's teachings, one is Nagarjuna, one is Asanga, they are called the two great charioteers. So Asanga he tried to achieve Maitreya Buddha, tried to see Maitreya Buddha, by doing retreat. So he spent twelve years in the cave, in the hermitage to achieve Maitreya Buddha, to be able to see Maitreya Buddha, but didn't achieve. Even after twelve years by doing retreat in order to achieve Maitreya Buddha, even Asanga did twelve year retreat in the hermitage, but did not achieve Maitreya Buddha.

So, he left the hermitage, before that he left the hermitage already three times, then he saw something and that inspired him to go back, so did like this, each time when he left the hermitage, he thought, I could not achieve, so then he left the hermitage, so each time in the road see something, then that inspired to go back, so like this, did retreat for twelve years, still didn't see Maitreya Buddha.

So Asanga then left the hermitage and came down. So in the road Asanga saw a wounded dog, the lower part of the body, completely wounded, filled with worms, lower part of the body of the dog filled with worms. So Asanga felt unbearable compassion, so he cut his flesh from his leg, from his thigh, cut the flesh because, if you take the worms out they need to survive, they need food, so he cut his flesh to put them there. Then, he went to pick up the worms, so if he picked up the worms with the fingers, because so they are fragile, so to not hurt them, so he went to pick them up with the tip of his tongue. So, by closing his eyes, when he went to pick up the worms, could not touch. Then he opened his eyes, then he saw Maitreya Buddha right there. Before what he saw was just dog, just wounded dog, but now Maitreya Buddha.

So immediately he grabbed [RL], I think he grabbed Maitreya Buddha and then said, "I have been meditating on you for a long time. Why?" I guess a little bit like complaining, I'm not sure [RL, GL] "I have been meditating you such a long time, why you didn't come? Why I didn't see you?" So then Maitreya Buddha said, "I was always there in the hermitage with you, I was always there but you didn't see." Then Maitreya Buddha proved to Asanga by showing on his dress Asanga's spit, in the hermitage, you see, Asanga spat [GL, RL]. So, what happened, so Maitreya Buddha showed, proved to him by the spit [RL, GL].

Then Maitreya Buddha asked, "What do you want?" So then he requested him for teachings. Then Maitreya Buddha took him to pure land Tushita and then gave teaching for the duration of one morning according to their time, one morning of Tushita time [RL]. This is Tushita, the pure land Tushita [GL, RL]. So Maitreya Buddha gave *Abhisamsaya-alankarika*, this teaching, which explains the whole path, about the path gone beyond, the whole path to enlightenment, which describes extensive qualities of the four kayas, two truths. So Maitreya Buddha gave teaching one morning according to their time. I think, according to human years, fifty years or something like that.

So however, then, Asanga then came from Tushita and gave this teaching in this world, then and also wrote many commentaries to Maitreya Buddha's teaching. So now this is one major text that monks in Sera, Ganden, Drepung, the Lama Tsongkhapa tradition monasteries, that these monasteries where they learn philosophy, where they learn, study the whole sutra, these monasteries where they study most extensive, where they study Buddhadharma most extensive way and also by form of debating. So they study these commentaries, memorize this text, not only this, there are many others, all those five root texts they have to memorize by heart, and also the commentaries they have memorize. So this is one common text that everybody in those monasteries memorize and study the commentaries, not just one, many commentaries. So they spend many years just studying these texts. There are many different classes of studying these subjects.

So, however, the essence is the lam-rim, the teachings of the graduated path to enlightenment. It's all referred to those teachings. So therefore, since from that time then, since Asanga brought these teachings, then there happened, so many like stars in the sky, so many pandits, yogis, many beings actualized the path, there's so many, India, Tibet, different countries, many practitioners actualized the path, becoming enlightened. Now, still the teachings are existing and commentaries and still, even nowadays many meditators having experience, actualizing the path from these teachings, still, so even in the West in many of our Dharma centers, the geshe they teach from those texts, explaining the path. So nowadays even that many us Western people have opportunity to learn, to hear these teachings, so it can be said that this is due to Asanga's great compassion that he generated by seeing the wounded dog.

So even though he did retreat for twelve years in a hermitage he didn't see Maitreya Buddha but now only after sacrificing, only after feeling unbearable compassion and sacrificed one's own life completely to that dog, only then, he saw Maitreya Buddha. So then that means, unbearable compassion, sacrificing one's own life to even one living being, it purified inconceivable negative karmas, obscurations what blocked to see Maitreya Buddha, purified [snaps fingers] during that time, so immediately, the karma that doesn't see Maitreya Buddha, seeing wounded dog is gone, that is purified, now see Maitreya Buddha, the karma unable to see Buddha as Buddha, in aspect of Buddha, only seeing ordinary being, wounded dog, that is purified by unbearable compassion and sacrificed oneself for that. So, therefore, that karmic obscuration is gone, purified, so then seeing Maitreya Buddha, seeing the Buddha as Buddha. Before, ordinary being, wounded dog, seeing in that way. So that compassion, unbelievable benefit, what, from that compassion incredible benefit what Asanga is able to do for sentient beings.

So the reason why I'm saying if we are able to use our life problems to develop compassion like this, for others. For that person if you can develop compassion for that person who is creating so much negative karma, that person who is completely overwhelmed by anger, that person him or herself has no slightest freedom, no freedom at all, completely like possessed by spirit completely possessed by the evil, the disturbing thought, the anger, so forth, these disturbing thoughts. So it is exactly the same, we can get a similar benefit if we are able to generate compassion to that person or to that sentient being who is suffering so much. If we are able to generate strong compassion like that and able to sacrifice our life to take care or for the happiness of that sentient being, so in this way, the problem, what the person did to you, does to you, the harm, the experience of the problem become quick path to enlightenment.

THE BENEFITS OF PROBLEMS

So it is said, these are the benefits of problems: one generates compassion towards samsaric beings, one becomes careful of creating negative karma and one enjoys accumulating virtue, creating good karma. Shantideva gave some examples on the benefits of the problems.

What I was saying before, if, by applying meditation, one is able to handle what a person does to you, when they don't love you or leave you, however, all these things, by applying the meditation, it doesn't upset you, it doesn't disturb your mind, this proves that what upsets you is not that person's words, it's one's own mind, because if what upsets oneself is without depending on one's own mind, without depending on one's own attachment, if it's just only caused by that person, if it only came from that person, then there's no way you can't apply meditation. If what mistake arises, without depending on one's own mind, it came from the words, it came from the person, which means independent, inherently existent, then, by applying meditation, you cannot make that it doesn't hurt you. The life situation or what the person says to not hurt you, one cannot do that. If it does not depend on, that the person doesn't love you or left you or saying nasty things, talking mistakes of oneself, so this hurting you, if it didn't come from one's own mind, if it did not depend on one's own mind, then, if it came from the side of the words, which means if it came from its own side, which means inherently existent, then since it is independent, there's no way to apply meditation and then make it to not harm, not hurt you, there's no way to do that.

LETTING GO OF ATTACHMENT

What makes it to become shock for one's own mind, is attachment, the attachment of one's own mind. As I explained before, if one did not have attachment to comfort, to receiving material things, to praise, interesting sounds, if one doesn't have attachment in these things, if one doesn't have attachment clinging to the happiness of this life, then this person doesn't love you or left you, the person did the

opposite to these four desirable objects, the person does opposite to these four objects that which one is attached or that which one is expecting.

The conclusion what I'm saying is, if one doesn't have attachment clinging to these, then this person doing all these things opposite to these four objects which one expect or attached, the situation doesn't become hurting, it doesn't hurt, it doesn't bother you. So therefore for your mind it is balanced, psychologically it's balanced. Before psychologically your own mind makes what the person speaks, what the person thinks of you, all these things, psychologically one's own mind makes it to harm yourself, to hurt yourself.

Now, by applying the meditation, emptiness or bodhicitta, renunciation of samsara, the most powerful one as I mentioned other times, death can happen any time, any time, this week, even tomorrow, today, even today, even within this hour it can happen, therefore the most powerful and the easiest meditation is the impermanence and death, that death can come even today, even this hour. So what is the point of attachment? By thinking of death, which can happen today, even this hour, even within this hour, when you think this, then, when the mind is in this state, in the state of remembering impermanence and death, that it can happen any time, suddenly you don't find any reason to cling, there's no purpose, it immediately cuts off clinging, it's nonsense to cling. So what appears to one's own mind, expecting all these things, clinging to all these things—it's nonsense, it's childish, it has no meaning.

Since there's no attachment to these things then when the other situation, those four opposite things, when this happens, when the other person does, then for your mind, those two equalized the comfort and discomfort, criticism and praise, receiving material things and not receiving them—it's equalized and then interesting sounds, not having interesting sounds, uninteresting sounds, it's equalized, those two opposite objects are equalized for one's own mind. Therefore, in that person who is a pure Dharma practitioner, in her or his life, the mind is always in that state, cut off attachment clinging to this life, these eight objects, so the mind is always free from all these expectations, from all these hundreds, thousands of expectations, worries, fears, all these things that come from this attachment clinging to this life, all the problems: unable to harm the enemy, unable to develop friends or relatives—all these worries and fears. All these things are completely stopped, all these emotional problems are stopped, they're not there.

So there's stability of mind and stability of life, there are no ups and downs. There's great peace and satisfaction within that person's heart, whether this person is in the city or in the hermitage, even if the rest of the people in the country are fighting, quarreling, having so many problems, political problems, whatever, two parties fighting and killing, whatever is happening, this person is free from all problems. Even the angry, jealous mind, so many of those arise because of the attachment. So therefore when one has cut off attachment, by applying the meditations of the graduated path to enlightenment, especially by having realized the impermanence and death, that the actual time of death is uncertain, so especially by having realized this then the attachment clinging to this life is cut off. So all these hundreds of thousands of problems coming from there, then all completely stopped.

So that's why destroying enemy, developing the friend, relatives, so forth, all this life seeking for power, reputation, the comfort, happiness of this life, keeping the life so busy, day and night, so busy for this, so busy, the object what the attachment is looking for, the comfort of this life, so unbelievably busy that, however, creating so many problems with others, disharmony and so forth, so one is completely free from all these, once the attachment clinging to this life is cut off, all these, like branches, so all the emotional mind, all the problems are completely cut off.

So therefore why it is said in the teachings so much that how great peace, that's why in the teachings many meditators they talk about their experience, how incredible peace they have or satisfaction or content, the Kadampa geshe, Milarepa, so many meditators they talk about their experience, happiness, peace, freedom in their life, so that is like this.

LETTING GO OF EXPECTATIONS

Psychologically the more attachment, the more expectation there is of this life's comfort, this life's happiness—having this object, friend, hearing praise, hearing people only say nice things about oneself—how much expectation, attachment there is, there is that much worry and fear of separating. And also the day when the separation actually happens, that one actually loses that companion, friend, he or she completely changes and follow somebody else, that day, the depression, anger or upset is much greater. If there's less expectation, less attachment, there is less worry and fear normally in the daily life, but then when this separation does finally happens, there's also less shock and less depression and less upsetness. So it helps also, so less clinging there is, that, because of that less expectation and worry, fear, so therefore more healthy, the mind is more healthy, and because the mind is healthier, more peaceful, so the body becomes healthier because even the four elements—fire, water, air, earth, blood circulation—are all more balanced, more peaceful. As the mind is not that violent, emotional, so the elements of the body also are more peaceful, balanced, they are not disturbed, so therefore then it keeps less disease. When the elements within the body become unbalanced, disturbed by the mind, because the mind become disturbing then that causes many diseases, the heart attack and so many other diseases.

When we do meditation, for example, on equanimity, on compassion or patience, we can practice the present existing enemy that who is doing things, who is doing the actions that we don't like. So we can apply these meditations to the present person we call "enemy," that is good but I think might be very useful as a preparation for the future, to visualize that now. It's psychological training for oneself that your own mind prepared, just like the army, before actually fighting the war they do many years of training, anyway maybe the war happens, maybe the war doesn't happen, but anyway they do the training, it's wiser to have the training, some years, so that prepared, ready to fight and to win over the enemy when the war happens. So similar we do the meditation that the person whom one has strongest attachment, so this person is doing completely opposite to what you expect, what the attachment expects, what the selfish mind expects and what the attachment expects, the attachment clinging to this life, the thought of the worldly dharmas, what it expects, so one visualize that this person completely hates you and doing everything opposite to what the selfish mind wants and what the attachment wants.

So visualize, first make up this, in your mind make up like the army training, make up this and then try to apply the meditation, the death can happen even today, this hour, so forth, then, so in other words, you expect, rather having very fixed mind, hundred per cent fixed mind, this person is going to be always like this, this person is going to be always friend, always going to be good to me, rather having fixed mind, permanent fixed concept that this person is going to be always like this, permanent, so, you see, that one expect, this is the nature samsara, that the opposite things what the self-cherishing thought want, what attachment clinging to this life doesn't like or doesn't want, so this, the person is going to do, so to expect.

But that does not interfere with loving kindness. Having this expectation, the mind being prepared, expecting the opposite, so that when the situation actually happens, so you don't become, your mind doesn't become hell, one's own mind doesn't become hell, a hell-mind, so that you want to commit suicide, to jump off a bridge or a house or put electricity in the bath-tub, something, that one [GL], I'm

not sure, I heard something like that [RL], I'm not sure, maybe not correct. Anyway, so maybe I heard wrong [RL].

Anyway, so however, that so many months, years, life become completely crazy, can't do job, even, that one has met Dharma and even normally you do some meditation, some prayer, even mind is completely obsessed, mind become so sick, so depressed and so sick, everything is dark, you go out, inside the house, no matter how beautiful the house is, a very rich apartment, the food has no taste, even it costs hundreds of dollars, thousands of dollars, no matter how well made it is, made with many flavors inside, by putting many [Student: Raisins!] No, not raisins. [GL, RL] Yeah, I think probably [RL, GL]. Probably I think if you eat raisins it might stop the problem [RL, GL]. Anyway, I'm joking! No, this word, what's it called? Anyway, doesn't matter.

Anyway, so, [RL] so even put so many [RL, GL], I think this word means normally spices, some small things like that, it doesn't matter so much. The conclusion is, how much delicious it's made, there's no taste, one cannot enjoy. So whatever enjoyment, whatever richest enjoyment around one has, there's no enjoyment in the life, like completely destroyed, the mind which enjoys completely destroyed sort of. So anybody, even if one sees other people, outside or inside the home, unhappy, that doesn't want to see people, even if one sees people, even they don't disturb you but somehow in your view they become annoying or disturbing.

Even if one has met Dharma and there's some practice that one used to do, like prayers and meditation, one is unable to do. Then, it is very close, the wind disease, so much wind disease, uptightness, so much wind disease rises, then there's danger of becoming schizophrenic and crazy, to become completely wild, crazy, so all these. So however, now, so as I mentioned that, I mentioned one day one student in Switzerland who received teachings quite a number of times and even able to read Tibetan scripture, even he taught Tibetan language to other people, but however, that I think, seems he didn't get done any retreat, somehow didn't get done, I guess, it seems life was spent more, seems didn't get to spend much in practice, so however, even the person is around Dharma but didn't get to practice, even though he has wish all the time to do retreat sometime in the future, to practice Dharma or to do retreat. So however, so after his girlfriend left him, his life completely collapsed and didn't get to apply meditation, Dharma, so he hanged himself and died. In other words he killed himself.

This story becomes two things: one thing is that, the story of him, one thing, the retreat or Dharma practice should be done now, not putting off later, some time later to do. Then something like this happens and one thinks, I'm going to do later. "Oh yeah, Dharma is very good, but I'm going to do later. Dharma is a good thing, very worthwhile thing to do, but I'm going to do later, some time later." So however, always thinking later, later, later, next year or after some years or something, when I finish this or when I get done this or that, so however, then suddenly death happens, suddenly death came then the opportunity is gone and this story to tell, one point is that.

The other point is, one has to prepare in the mind, rather having one fixed mind, attachment, only that, rather that, one should have the expectation that the person is going to do opposite to what the self-cherishing thought wants, what the attachment clinging to this life, to expect is very important training, to expect that the person is going to do, the body, speech and mind, going to do something opposite to self-cherishing thought and attachment clinging to this life. If one expects, rather than rejecting, accept, so if one expect, the more one is able to expect, when the person actually does it, the day the person actually does it what you expected before, because you expected it, you have less worry and fear, it helps to have less worry and fear, because you expect it and because you accept. So therefore the day when it

happens, so because one is prepared, one's mind is prepared so there's no problem, there's no, as that much one's own mind is prepared, accept or expected, this way that much less depression, less shock, so upsetness, all these things.

COMPASSION FOR THE ENEMY

So therefore, that is extremely important psychology. For example, the person who doesn't love you, the enemy who harms you now, who hates you, who criticizes, who only harms towards you now, even with this enemy you can generate loving kindness, even this person who only hate you, criticizes, physically harms but you can generate loving kindness. You can think of the kindness of the mother, these four ways of kindness, numberless times or other way, the other extensive, you can meditate on other extensive kindness, that this person, what this person is looking for is always happiness, happiness, what he doesn't want is suffering, what he wants is happiness, so this person is devoid of enlightenment, devoid of highest happiness enlightenment, this person is devoid of liberation from samsara, this person is devoid of even temporary happiness, so after meditating how that person is the mother, however, that this person is the source of all my past, present, future happiness, including enlightenment. However, you try to see that person so kind and so precious, so that is the main point to feel in the heart. So once you feel that person in your heart, then this person is devoid of highest happiness, enlightenment and devoid of even the liberation from samsara and devoid of even the temporary happiness, even the happiness of samsara. What the person wants is happiness but doesn't know, ignorant in the cause of happiness, and what the person does in the reality, aim is happiness but in the reality, in the action, what the person does is always destroying the, always running away from the cause of happiness, always destroying the cause of happiness, by getting angry, by rising heresy, so forth, running away from the cause of happiness. So, it is due to ignorance.

So then one generate loving kindness, how wonderful it is that this sentient being, this precious, kind mother sentient being, how wonderful to have happiness, to have all this happiness, how wonderful it is, happiness up to enlightenment, especially that, how wonderful it is. So how wonderful it is to have this, that sentient being, then I will do that, I will cause this person to have all this happiness. So one can generate loving kindness even to somebody who does nothing, who does no benefit only harm to you, only harm to you, one can generate loving kindness like this. This is nothing to do attachment, here there's no attachment involvement. So therefore one can generate loving kindness towards the friend, same loving kindness one can generate to the friend, so therefore this other mind which we were talking before, expecting this person to do completely the opposite to self-cherishing thought, attachment, it doesn't stop you to practice loving kindness, it doesn't interfere you to practice loving kindness towards that friend.

By having less attachment clinging to a friend, it gives more space for loving kindness, to generate loving kindness. The mind becomes more clear, like clear space or clear water. Like fog covers the clear space, like that attachment, those emotional minds cover, kind of make mind unclear, unable to practice pure loving kindness, the loving kindness path to enlightenment. Therefore by becoming attached and clinging, there's more space for generating loving kindness, sincerely from the heart, and you want to cause happiness whether this person loves you or doesn't love you, helps you or not, whether this person gives harm to you or helps. Whatever the person does to you, from one's own side, without depending on anything the person does to you—help or not, harm or not—without depending on that, from one's own side, sincerely from the heart, you wish happiness, temporary happiness and especially ultimate happiness. You want to cause to that person, to that friend, happiness. So it becomes even clearer, it is easy to develop, there's more space, mind become clearer, easier to develop loving kindness.

So I think, I stop here. I think I talked so much.

DEDICATION

Please dedicate the merits, *jang chub sem chog*...

So, this is very important, when we do dedication, to precisely meditate, intensively to meditate as I have explained, because the dedication, we should dedicate to achieve enlightenment first, so this way the merit becomes unceasing, inexhaustible, how much we use can never be finished. If you put a drop of water in the ocean, then as long as there's the ocean, this drop of water that you put in the ocean is always there, so it becomes unceasing, the drop of water you put in the ocean becomes unceasing. So therefore whatever merit we accumulated, even with good heart, sincerely from the heart, to make other sentient beings happy, even saying some nice words, some respectful words, praise, or that if one see one insect being attacked by another ant or another insect, then saving, even tiny food for that insect, ant, so however whatever merit that we accumulate, so if we dedicate for enlightenment, to achieve enlightenment for sentient beings, then becomes unceasing, the result never finishes, even after we achieved enlightenment, still we live on the result of the merit, so you continuously work for all sentient beings and bringing all sentient beings to enlightenment, every single sentient being. So, you see, you are continuously experiencing the result, the result of the good karma, even those small good karmas, so it is extremely important to dedicate for enlightenment. That's why we do all the time this *geva di*... this to achieve enlightenment for sentient beings, this dedication.

Then second thing is, extremely important to seal with the emptiness, it is extremely important to seal the merit, oneself, action, the object, enlightenment, the three circles, to seal with emptiness. So, by looking at them empty, by looking at their nature, which is emptiness, then, in that way, then dedicate. So this way, the dedication is done unstained by ignorance, the concept of true existence, so therefore the dedication becomes very pure dedication. Otherwise, if the dedication is done with the concept of true existence, thinking everything is independent, truly existent, then it's like the food mixed with the poison, so it does not become pure. So that's why, and also if one does not dedicate the merit by sealing with the emptiness, then later, anger, heresy rises then it destroys the merit, the good karma.

So, for example, today we took Eight Mahayana Precepts, accumulated unbelievable merit, so much merit, so if it's not dedicated by sealing with emptiness then later, put so much effort, time, life is given up to accumulate merit, but then if you don't dedicate perfectly, purely, by sealing with emptiness, then later, anger and heresy rises, then can destroy the merit, so therefore the reason why often I mention the merely labeled or empty, so that has a very important reason, so should, intensively one should concentrate.

Due to all the past, present, future merits accumulated by me, by buddhas and bodhisattvas, due to all this merit, that which are merely labeled by the mind - so it means, when you say that, when you think in that way, it can appear that they don't exist from their one side, naturally; there's nothing there, all those merits, there's nothing there except what your mind labeled. So the merits are completely empty, like space, completely empty.

So now similar, think, the I, may I, who is merely labeled, again become like space, doesn't exist at all from its own side achieve Guru Shakyamuni Buddha's enlightenment, that which is merely labeled by the mind. So again, like space, it doesn't exist from its own side. Now, like space, in emptiness all these three are empty, so in emptiness, there's no such thing, merit, I, enlightenment, everything is one taste, there's no this and that, emptiness, like the space, there's no this and that, there's no merit, there's no I, there's

no enlightenment, everything is in one taste. And lead all sentient beings, who are also merely labeled, so again they don't exist, they are empty from their own side, so become one taste. Also sentient beings become one taste, in emptiness, one taste in emptiness, there's no I, there's no sentient beings in emptiness. To that enlightenment as quickly as possible.

[Dedications in Tibetan]

LECTURE 16: 6 DECEMBER 1992 AM

THE EIGHT WORLDLY DHARMAS

So yesterday what I was mentioning, that how the thought of the worldly dharmas, the thought of the eight worldly dharmas, the attachment clinging to this life, how this is the basis of all of the problems of this life. This is without talking the result, the sufferings, the problems what one experiences after this life, this is without talking that. As a result of the action that which is made negative karma, nonvirtue, by the attachment clinging to this life, which is nonvirtue. So, the rebirth in the lower realms—the hell, preta, animal realms—their sufferings, then all those problems one experiences even the times in the future lives when one is born human being, experiencing the result similar to the cause and creating the result similar to the cause and possessed result, to do with the place, as I mentioned briefly one of the times.

So as it is explained in the sutra teachings, in the teachings of the graduated path to enlightenment, so this is without talking of the problems that which one has to experience life after this, this is without talking that, just how much, the worldly mind, the attachment clinging to this life, how this becomes foundation for all the problems in this life, that we went through so many times, repeated, so because strongly attached to the other four objects, the comfort, receiving material things and praise, then the interesting sounds, sweet words, so these things, being so strongly attached in these things, so having this strong emotional mind, the attachment in these, so then when one don't, when there's change, so strongly attached to this, when change happens in these objects, the day, the hour when the change happens, then unbelievable depression or anger, so drives us crazy, it makes the life that much more crazy.

So, as I mentioned yesterday, the day when there's change [snaps fingers] on the object of attachment, on the day when the change happens, separating from, that object separated from you, that one clings so much, anger rises, jealousy rises, so many other negative thoughts rise due to that fundamental, the emotional mind the attachment. Then, even though normally at other times when that condition did not happen, there's no thought of killing other people, one thinks it is bad to kill others, even though there is this faith or understanding that it's no good, but then when the object of attachment goes away, the friend leaves you, gave up you, the day the object of one's expectations or the worldly mind, you can't think of Dharma, even one has heard Dharma, about karma, but that time no space to think of, then the thought to kill the enemy, the object who used to be from whom you cannot separate from even a day, even an hour, that can't separate, so unbearable to separate from, however, then thought comes to kill.

Then also the other person, the other person who possesses this person, that this friend follows, gave up you and follows that person, so then thought to kill, to do anything to destroy, so there's no space for Dharma or no space to think of karma. Nothing except this life, to destroy the person who hurt, who harms one's own self-cherishing thought, to destroy the person who hurts the self-cherishing thought,

one's own mind the self-cherishing thought, to destroy the person, to destroy that sentient being whom one used to feel so unbearable to separate from even one day, hour, before. So who hurt now, whom one thinks, believes, to one's own mind that which is attachment, who hurt to one's own mind - what is that? That is self-cherishing thought, the worldly mind, nonvirtuous mind, the attachment clinging to this life. So, hurt, so no space for other things, Dharma or to think of karma, so just only think of this life, today's happiness, present happiness, happiness which the self-cherishing thought is seeking, happiness what the nonvirtuous mind, attachment clinging to this life, what this mind is seeking, happiness what they seek. So this happiness.

Only the thought comes how can one destroy them. In Singapore I met one man at the airport then later he telephoned, or maybe I met him at the center, I don't remember a hundred per cent, my memory is very bad. So the man said he had a big, he had a huge problem he said. He said that he's not sure whether he's going to be alive even tomorrow, he said he's not sure. [RL] So then later he told me that his wife left him or went away [GL, RL], anyway, she was away [RL, GL], I think she was away for quite a long time, maybe, the problem is not so much that she was away, but the problem was that I think he heard she has some other friend [GL, RL]. I think that is the main problem [GL, RL]. Not so much that she was away.

So I think somehow she wrote him that she was coming back, so he was thinking to kill her [GL]. So he told me, by telephone or at the house, I don't remember—I think by telephone—he told me that he will go to temple and he will tell the Buddha, I don't remember, maybe he said excuse me or something [RL, GL] like that, anyway, what he said was he would tell the Buddha that I will take her with me. So what he was telling me that he will, when she comes back, he will take her with him. So his meaning is this, first he will kill her, then he will kill himself. So that was, so for him it means she's coming with him, so after killing, somehow after killing her, then he kill himself, then she was coming with him [RL]. Somehow he used these words, that I will take her with me. Anyway, I'm not sure, I didn't check with him, you mean, do you believe after you kill her and yourself then that she is coming with you, I didn't check, I didn't ask him, but it kind of sounds like that.

Anyway, so he kept on saying, he's not sure whether he'll be alive tomorrow or not, this week, he kept on saying. So I talked to him a little bit, saying this is completely opposite to what Buddha taught or something. Then I don't remember, I didn't meet him later, I didn't meet him afterwards, other times I didn't meet him anyway, so I don't know what happened now. Maybe he's in another realm, maybe both of them are in another realm. I'm not sure, can't say.

Even though it's a person that one thinks of day and night, that it's unbearable to separate from, so then they become the object to kill. All this it leads to court and all this, so kind of problem gets spread out from, depending on that, another problem comes, depending on that another problem comes, depending on that another problem comes, then also all the unnecessary expenses, costs, court and then so many other things, unnecessary. That from the childhood time that parents spend so much money, as I told before, the parents from when they were young time, childhood time went to school to have education and then worked so hard, saved money, then with that money, fed, took care of the children, spend money to educate, then the children, from young time went to school to educate, so after all these years of studying then finally found job and then made money, got some money. So then again this money that received, putting unbelievable effort and time, sacrificed whole life for that, for that reason then went to university, college, and day and night studied, so put so much effort, life into that, besides your own parents. So, then this money that, sacrificed the life so much that this very precious life, sacrificed for, to make money, so this money which one received after all this, then this is spent for all these things that

which are unnecessary, which doesn't have to be done, if one is able to handle life situation, when these things happen if one is able to handle, if one is able to look after oneself, if one is able to protect one's own mind, by practicing Dharma, which means by applying the meditations then, even one cannot cut off, but make it less, decrease the emotional mind, the anger, attachment. So all these things, expenses which are not necessary, no need.

THE SHORTCOMINGS OF SAMBARA

In the view of this emotional mind, attachment, anger, all that money is spent for all these things, so many, even one can't afford that much money for the good cause, to help poor people or those many things, those many other people who are suffering, they need help. So even if one can't afford those, but then here in these problems, one becomes slave of anger and the worldly mind, attachment, then all these expenses are gone for that. One problem comes, dependent on another problem, dependent on that problem then another problem comes, so this is kind of like root of a tree. From one big one then comes another one, then more and more, more and more, so like that, so many, from one thing, then, so because of the discriminating thought, anger and then this, the attachment clinging to this life, so then, like the root of the tree, so then, especially gave harm to somebody, killed somebody, so then the relatives become enemy to you, however, so, so many problems, that which continues year to year, month to month, year to year, in the life.

Also I heard recently that, in Australia, a student, a girl who is quite new to Dharma, her husband is alcoholic, I'm not sure. So one day the husband hanged her in the house, at their house, so she screamed [GL, RL]. Namgyal thought it's impossible to scream [GL]. Anyway, she might have screamed before it get tight. Anyway, so I think, somehow, that, either somebody saving her or whatever, the next, the neighbor heard some noise, so then, when she was almost dying, almost finished completely then, after she became unconscious then somehow right that minute, the next family came in the house, so as the neighbor was talking to the husband, then she was able to escape from the house.

Then also, that, quite a number of years ago, I think in Sikkhim, some Indian came from Himachal Pradesh, some Indians came from there to Sikkhim. I think there was one doctor, so I think this, the girl who was with him, whether it's his wife or, that I'm not sure. So however these people came from Himachal Pradesh to kidnap her. These people, these two or three men came, so they killed the doctor. The way they killed the doctor was that they cut the ears and left them hanging, his hands fastened on the chair, at his house, his arms are fastened with the chair, and then they cut his penis and put in his mouth, and the whole room filled with blood. So, like that, and they took his wife to Himachal Pradesh.

The world is full of these problems, so many. There is news about this, how the people's lives, suffering so much, that how samsaric beings are suffering so much, experiencing so much pain in the heart, physical suffering, especially mental suffering, not only experiencing but also creating the cause continuously, not only experiencing the problems, the result of the past karma, on top of that, continuously creating the cause of the same problem again. So this is what is happening in everyday life, every day creating the same thing.

Every day one sees on TV, every day one sees in newspapers, also one can hears, so, one's own relatives, friends, the people one knows, one hears, besides what is in newspapers and TV. Even by watching TV that's what we see, when we read newspaper this is what we see, so all the shortcomings of this attachment, the worldly mind, this nonvirtuous thought, attachment clinging to this life, all the hours this is what we see on TV, what we see in the movies. This is what we hear in the world, so many problems, all these are shortcomings of the evil thought of the eight worldly dharmas, the attachment clinging to this

life. So all these are like mirror, all these are teachings of, what we see, what we hear, all these are teachings explaining the shortcomings of the thought of the eight worldly dharmas, what we see people are going through, suffering, hearing, all these things.

So, all these are talking about the shortcomings of samsara, what we are watching, what we are hearing, when we see people, when we hear about people, even in the radio, news, all these things, so expressing, all these are teachings talking about how samsara is only in the nature of suffering. It is reminding us to practice Dharma, all these are reminding us to practice Dharma in order to be free, in order to be liberated from the samsara, saying that, If you do not practice Dharma, then this is, so these things what one has been experiencing from the beginningless rebirths, even in this life experienced so many times. It's like, the problem is like package, the problem of relationship is like package, that outside there's cover, then box, then inside, again there's other papers, then inside there are things, package or the whole set, like the tea-set or the refrigerator set, anyway, like that, tea-set. If there's a bedroom there's a set, anyway it doesn't matter, so now [RL] there's a whole set, the cups and things, then pour tea, you see, there's whole tea-set. So each relationship problem is a whole set, its whole evolution is a set. So one experience another set, then afterwards, then experience another set, another set [RL]. So similar, one after another like that, you see.

KARMA (EXPERIENCING THE RESULT SIMILAR TO THE CAUSE)

All this is telling us that if we do not practice Dharma, if we don't try to be liberated from samsara in this life, while we have this precious human body, this perfect human body and we have met Buddhadharma, which has unmistakable path to liberation and have met the virtuous friend who can reveal the unmistakable path, while we have all these opportunities if we don't practice Dharma, then we will be experiencing the same problem, the same situation, the suffering of samsara without end. So as it has been beginningless, the continuation of the suffering, as it has been beginningless it will become endless if we do not practice Dharma.

If we look at the world, if we look at ourselves, at the world, at others, while we are experiencing the result of the past karma, all these problems are the result of ten nonvirtues, the basic negative karmas, the ten nonvirtues. From the past negative karma of sexual misconduct, these relationship problems of this life are the result of the past lives and past time negative karma, sexual misconduct. While one is experiencing the result, going through the result of the karma which one has already created in the past, then again one is creating, continuously creating the same cause, doing the same thing again, repeating again, doing the same thing again, which causes one to experience the same problem again in, next time, even after some time when one is born as human being again to go through the same problem, again to do the habit, because one of the results of the negative karma is doing the action again, so that is creating the result similar to the cause, so next life doing again that action, so that is one of the results, so goes on and on, so that is what, even being born in hell, narak, that is not forever.

Here there are some differences in Christianity. In Christianity it says once you are born in hell, you never come out. You are in hell, in the naraks, forever, but in reality, in Buddhadharma, that not forever. Not forever because it's the result of negative karma, it is an appearance, the whole thing is an appearance of one's own negative karma, so depending on how heavy the karma is, the heavier it is the longer one experience the result. By experiencing the result of the karma, how longer one experiences it depends on how heavy the karma is, so therefore there's a certain duration. Even if it is many eons, there is an end, because it's the result of karma, so by experiencing the result, when the karma finishes, there's an end. What I'm saying is, even if the result is to be born in hell, it's a certain length of time.

But comparing to the result of the karma, doing the action again, creating the result similar to the cause, I think this is worse than the hell, because creating the result similar to the cause, doing the action again, again this has four suffering results, then again that has creating the result similar to the cause so that leads, from that again there's the four suffering results, so that one causes to create negative karma again and experience the result, create negative karma again, so I think this is worse than the hell suffering, repeating the action again is more harmful than the actual hell suffering. Experiencing the hell suffering itself, that itself doesn't cause to create the karma again, but negative karma itself, the killing, stealing, sexual misconduct, this, by having completed then that has four suffering results, then one of them is creating the result similar to the cause, doing the action again, so then again that has four suffering results, so then this one is much more harmful, if you think long term, like that, if you don't think of how painful it is now, if you think of long-run, without end, so this one is much worse than the hell.

What I was saying is, while in the world, other sentient beings, other people, ourselves, so while we are experiencing the result of the past negative karma then creating the cause again, while we are experiencing the result, we are creating the cause continuously. But also, besides this is the nature of the life, besides life itself is like this, also what one hears, on top of this, what one hears only stories of this, result of karma, experiencing problems, creating cause, but also what one watches, like movies, TV, it's also the same thing, the problem of life caused by this attachment and experiencing the result and creating the cause again, so what one watches is also that, what one hears is also this, so it's like this.

So in reality the life is like this. There's no peace, this thought of the eight worldly dharmas, this doesn't give any peace in our heart, in our life. When there's comfort, receiving material things, praise, interesting sounds—when these things happen, then the thought of the worldly dharmas, attachment is torturing oneself. It has completely controlled oneself, the mind is completely occupied, overwhelmed by that, and there's no freedom for yourself, you are completely overwhelmed, completely overtaken by the attachment, the clinging to this life. So when one has these things, when one has met these objects, the thought of the worldly dharmas, the attachment clinging to this life is torturing oneself. There is no peaceful mind during that time, there is no relaxation, there's no rest in the heart, there's no rest for the mind, so there's no real rest in the life. As I mentioned earlier, even physically resting in the life, going to hotel or beach, those expensive places, by spending many thousands of dollars, and also by traveling, by going there very far, however, that in the heart, when our mind is, when we don't keep ourselves free from this emotional mind, this thought of the eight worldly dharmas, then there's no actual rest, there's no actual peace of mind there, in the heart or in the life.

THE EIGHT WORLDLY DHARMAS STOPS US PRACTICING DHARMA

Even when we have these objects, attachment, the thought of the worldly dharmas tortures us, doesn't give any freedom, any peace. Even the times when we don't have these, even the times when we lose these objects, again this attachment tortures us by our expectations, and expecting, clinging to that, and you don't have, you have lost, so even the times when one doesn't have, so the attachment tortures. Then this causes anger to rise and even other additional delusions, anger, jealousy and other things, then more, then even tortures more our mind, our life.

Even when we try to do meditation, try to have some peace in the mind, even we try to do meditation, we are unable to concentrate for even a minute, the mind is full of expectations, mind is full of clinging and this and that, so many things. So because of that then we can't concentrate even a minute without the mind wandering to the object of attachment. We can't create a peaceful mind even for a minute, cannot, unable to bring peace even a minute, without attachment and the scattering thought. So again

even when we try to meditate, this evil thought of the worldly dharma comes to attack you, not letting you to meditate. So when we do any it is like this, so when we do any Dharma practice, it doesn't let us to do practice, it makes us to delay to do retreat, to take teachings or to do practice, it makes us to delay, the attachment tells, the thought of the worldly dharma tells us, First you do this, it tells, it advises us that first you do this, "you do this" means what the attachment wants, what the thought of the worldly dharmas, attachment, what it wants, so tells us, You do this first, then you do retreat later. Then you do the practice later. So it gives us very wonderful advice [GL, RL].

It makes us delay our practice Dharma. Even if we try to practice Dharma, this attachment, thought of the worldly dharma makes our practice impure, not pure Dharma. Even when we try to practice Dharma, it doesn't let our actions to become Dharma, even when we meditate, even when we practice charity, helping others, when we do listening, reflecting, meditation practice, the thought of the worldly dharma it doesn't allow these actions, even the times when we try to practice Dharma, even we try to dedicate, try to make special time for to practice Dharma, even in that time, even during that time try to practice Dharma, the evil thought of the worldly dharmas it interferes our actions, listening, reflecting, meditation, making charity for other sentient beings, those so forth, to not become Dharma, to not become holy Dharma and it makes these things to become worldly dharma, nonvirtue, which result is rebirth in the hell, preta, animal. Even the action that which becomes Dharma but not pure Dharma, like this.

Because attachment has taken over, before we do these activities—listening, reflecting, meditation, listening to Dharma, reflecting, studying, meditation, helping others—the evil thought of the eight worldly dharmas suddenly comes in the mind, takes over our mind and then it makes us to expect power, reputation, praise from other people, to become known in the world, to get power, power of this life. Attachment takes over our mind and then makes us to seek the happiness of this life. Then that's how even what we meant to be Dharma, practicing Dharma, even that did not become Dharma and becomes worldly dharma. Even if the actions are somehow Dharma, they can't be not pure Dharma.

REMEMBERING DEATH

When we think of death, the easiest, most powerful meditation, the remedy to destroy, to cut off the thought of the worldly dharmas, that which constantly tortures us, tortures our life, doesn't give peace. When we think that we are going to die today, that death may happen today, either I'm going to die today, even this hour, or death may happen today, even this hour, so when you think this [snaps fingers] it's like an atomic bomb, it's like throwing an atomic bomb right. I think I mentioned before, you know, how the Americans they, when they shot the missiles—not Marcel! [GL, RL] So when the Americans shot the missiles, they hit exactly the right point, where there's target, where's the spot that they aimed. Anyway, like throwing atomic bomb, the country where the enemy is. When you think like this, this attachment that tortures all the time, brings all the problems of life to yourself, to other people, so many other people, family, and so many other sentient beings, that which makes hundreds of thousands of thoughts, expectations, so, doesn't give any peace, so this attachment, that which is abiding in the heart, that completely destroyed, cut off. So when you use this thought [snaps fingers], when you think, I'm going to die today, or death might happen today, even this hour, so when you think this in your heart, not just repeating the words, but when you think in the heart, suddenly, all of a sudden, all these things, all these expectations, thousands of expectations, thousands of things to do in the life, suddenly has no meaning, suddenly didn't make sense, suddenly there's no meaning, suddenly become unnecessary, all these things suddenly become unnecessary.

So suddenly there's satisfaction, suddenly there's satisfaction found in the heart, suddenly there's contentment [snaps fingers]. Suddenly so many problems which one experiences or which one believes in, no longer exist. They are cut off. So there's great peace in the heart.

Yeah, please have tea. [Blessing of tea]

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THE EIGHT WORLDLY DHARMAS BRING ALL PROBLEMS

As the Kadampa geshe explained with their experience, the whole problem in life, even for who do not practice Dharma, even who doesn't have any religion—fanatic? Huh?—even someone who is an atheist, anyway, who doesn't follow any religion, even including those people, all the problems they have in their life, and those who accept religion, follow spiritual path, those who are Buddhists, anyway, even who is trying to practice Dharma, trying to practice the graduated path to enlightenment, so unable to develop the mind in the graduated path to enlightenment, experiencing many obstacles, having many obstacles to practice Dharma, to develop the mind in the path to enlightenment—those people who never accept any religion, even those who are Buddhist or even those who are trying to practice the graduated path to enlightenment, so all the problems, all their problems, all our problems, all the obstacles to develop the mind in the path to enlightenment, to generate the realizations of the graduated path to enlightenment, so the whole problem, all the obstacles, all these are based on or caused by the evil thought of the eight worldly dharmas, this attachment clinging to this life.

There are so many of those books in the shops or at the airport, everywhere, books about people's lives. Even when we read books about people's lives you can see the whole problem is based on this attachment clinging to this life. Even when we listen to other people talking about their life problems, you can see very clearly everything is based on, all their problems that happened due to discriminating thought, anger, that is because of attachment clinging to this life. So, these eight objects. So one can see very clearly even when we listen to somebody's life story, have been experiencing problems one after another, whether the person lived in the East or lived in the West, wherever, in different places, so many problems the person has experienced, has gone through. So you can see everything's caused by this.

Even by analyzing one's own life story, experience of the problems, if one analyze one can see clearly everything is related to that attachment clinging to this life. One can see very clearly what made life so difficult, so suffocating, what has been making the life so difficult, not having freedom, not having peace in the mind, if one analyze, if one check, this evil thought of the eight worldly dharmas is the one that makes life so suffocating, so difficult, not having, life without freedom, life without peace.

So this thought of the eight worldly dharmas, the attachment clinging to this life is the one that makes oneself become a problem for other people, become problem in other people's life as well as what makes other people to become problem in one's own life, it's also by this attachment. Even if one is extremely learned, even if one knows the whole text, sutra and tantra, root texts, commentaries, all the different commentaries, even if one can explain, can remember everything by heart, but the daily life actions—walking, sitting, sleeping, so forth—even one takes a religious life, but not becoming pure, but not being

real, becoming false religious life, so again, even that is caused by this attachment, clinging to these eight worldly dharmas is abiding in the heart. It's because of this.

That if even one tries to live ascetic life in solitary places, not seeing people and so forth, but again the life did not become pure, did not become real ascetic life, did not become real renounced life, even one doesn't meet anybody, doesn't eat food, that does not become a real ascetic life, does not become renounced being. That is also due to the attachment clinging to this life abiding in the heart and expecting for reputation. So one lives an ascetic life, in a solitary place, not seeing people, not eating, so forth, that people will find out and then they will praise how you are so good and this and that, great meditator, pure and so forth, all these things. Again attachment comes, and doesn't allow the person to lead a real ascetic life, a real renounced life. Even if the person does all these things, it does not really become a renounced life. Even if the person lives there with nothing, lives there in the hermitage with nothing but still does not become a real renounced life, so again that is due to this attachment clinging to this life, clinging for reputation, praise from the people, so forth, so like that.

Even if one is reading scriptures, the subject is Dharma, even one is reciting prayers, the subject, prayers of Buddhadharma, even the subject is Dharma, but the person's action reciting prayer, reading scriptures of Buddhadharma, the actions did not become Dharma. That even one is wearing dress which shows one is living an ascetic life, the renounced life—old, ragged, rags, clothes, lots of holes, lots of patches or very old cloth—even if one is wearing like this, which shows the renounced life, there's no attachment in the food and clothing, so forth, the enjoyment, but then, but in the heart, again attachment entered in the heart, So if I act like this then people will see me renounced life. So however again there's attachment clinging to praise, reputation, the comfort, the happiness of reputation, praise. People will make offerings, respect, like this. So again, this means attachment clinging to the happiness of this life. Again that did not become real ascetic life because mentally not ascetic, even physically ascetic, but mentally not ascetic, not renounced being.

This part that I have said, this last part is not so much Western people's problem, this last part [RL]. The first part, the long part which I talked [GL, RL], this last part is not so much your problem [RL]. This last is more for Eastern side, the last part is not so much for the West. [RL] But anyway, I mention this.

The Kadampa geshe said with experience that even if you have hundreds of thoughts, but the whole problem is not having one thought. [RL] Even if you have hundreds of thoughts but the whole problem arises—it become a little bit long, but, you see, I meant to explain this, but it became long so I think maybe you may have lost the point [RL]. So as was said, non-religious people and religious people, even Buddhists, who are trying to practice the graduated path to enlightenment, all those other people who have problems in life, even this person who is trying to practice the graduated path to enlightenment having so many obstacles to practice and to develop the mind in the graduated path to enlightenment, what makes the mind stuck, unable to develop in the path to enlightenment, as Kadampa geshe explained with experience, there are many hundreds of thoughts but the whole problem is not having one thought, one thing is missing in the life, one thing is missing there in the mind. What that is? That is to reflect the impermanence and death, to remember, to always remember this, so that is missing. To always remember in the heart, so this is missing.

So because this one thought is not there, no matter how many hundreds of thousands of thoughts you have in the brain, there are so many problems in the life and so many obstacles, even who is trying to practice Dharma, so many obstacles to practice, to develop the mind in the path, but if one has this, even one doesn't have all those hundreds of thousands of problems, but if one has this one thought, the

mindfulness all the time remembering the impermanence and death, then it cuts off all the obstacles, all those obstacles do not rise, to practice Dharma, to develop the mind in the graduated path to enlightenment, all the actions, in everyday life, the actions, eating, walking, sitting, sleeping, so forth, all the actions in everyday life to become Dharma, besides meditation, besides studying Dharma, become pure Dharma, everything become pure Dharma.

“IT’S BETTER TO PRACTICE DHARMA” (DROMTÖMPA’S STORY)

The Kadampa Geshe Kamlungpa, a great meditator, said, in the text *Opening the Door of Dharma: The Initial Stage of Training the Mind in the Graduated Path to Enlightenment*¹ that “I never heard great meditator felt cold, starved, hungry, starved, felt cold and starve, died. I never heard, I have never seen and I won’t see in the future, so it is talking about the benefits of practicing Dharma.”

I jumped a little bit, before, I was going to mention this one, there was a story about an one old man, who was reading a scripture. Dromtönpa, the translator of Lama Atisha who is embodiment of the Compassion Buddha, Chenrezig, so Dromtönpa saw this old man reading a scripture and asked, “What are you doing?” This old man answered, “I am practicing Dharma.” So Dromtönpa said, “It is good that you are reading the scripture, but isn’t it better to practice Dharma?” [GL] So the old man stopped reading the scripture and he thought, “Probably Dromtönpa might have meant to circumambulate the temple as the meaning of practicing Dharma.” So he stopped reading the scripture and he started to circumambulate the temple. So one day again Dromtönpa came by and saw the old man and Dromtönpa asked, “What are you doing?” “I’m practicing Dharma.” So Dromtönpa said, “It is good that you are circumambulating the temple, but isn’t it better to practice Dharma?”

Then the old man thought, maybe what he meant to practice Dharma means meditating, doing meditation. So he stopped circumambulating the temple and then he tried to meditate, so sitting with crossed legs and tried to meditate [GL, RL]. So then again one day Dromtönpa came along and saw this old man, then asked, “What are you doing?” So, “I’m practicing Dharma.” So Dromtönpa said, “It’s good that you are doing meditation, but wouldn’t it be better to practice Dharma?”

Then the old man got confused because he tried many things, he tried all these different things which he thought were Dharma but then Dromtönpa kept on asking to practicing Dharma, then, so now, he got confused, what he meant practicing Dharma. So then the old man asked to Dromtönpa, “What do you mean by practicing Dharma?” So then Dromtönpa replied, “Renounce this life!”

So now, you see, “renounce this life” does not necessarily mean, as I mentioned before, the person who lives ascetic life, who lives in solitary place, seeing nobody, not eating, not sleeping, wearing rags, old torn clothes or robes, as I mentioned before. Because of attachment seeking reputation, the motivation of doing these things is attachment seeking reputation, respect from people, offerings, the motivation is clinging to this life’s happiness, so even if the person lives in a solitary place with nothing, but the person’s action, life, did not become Dharma. It becomes worldly dharma, no differences from the person who has everything, living the life with the thought of the worldly dharma, clinging to the happiness of this life. It’s the same. In reality, same. As that person’s life did not become Dharma, the person who lives solitary place with nothing also did not become Dharma, not seeing people, not eating food, so forth, did not become Dharma. Worldly life is the same, both is the same, worldly life. Externally looking renounced, but not actually renounced. A renounced life doesn’t mean to be poor. If

¹ This text was written by Lodrö Gyaltzen, a disciple of both Lama Tsongkhapa and Khedrub Rinpoche. It is the basis for Lama Zopa Rinpoche’s *The Door to Satisfaction*. I have been unable to find a reference for Kamlungpa.

one interprets renunciation as being poor in this life, then one didn't understand, externally poor, then didn't really understand the point, one lost the point.

Renouncing this life means cutting off this evil thought of clinging the eight worldly dharmas, that which become foundation of all the problems that I mentioned before, yesterday and today, that which is the basis, that which is the creator of all our life problems and obstacles, and even the obstacles to practice Dharma. So the main attitude that which makes us to create negative karma all the time, you see, in our daily life, our attitude is not anger all the time, anger doesn't take over the mind continuously, but what takes over our mind, what possessed mind all the time is by this attachment, the evil thought that which clings to the eight worldly dharmas. As I mentioned also yesterday, actions done out of the worldly mind, this attachment clinging to this life becomes nonvirtue, worldly dharma, nonvirtue, did not become holy Dharma.

REMEMBERING IMPERMANENCE AND DEATH

So I referred to yesterday that, the quotation that Dromtönpa, yesterday or some other time, Dromtönpa asked Lama Atisha, what the result will be of actions done out of worldly mind, the attachment clinging to this life, then Lama Atisha answered, "The result will be rebirth in the narak, the hell, and hungry ghost, animal." So that was Lama Atisha answered to the disciple Dromtönpa.

Many of us, like myself, got up this morning, with what motivation? With attachment, one did not remember impermanence and death, there's no mindfulness because not remembering impermanence and death, so one get up with the attachment, one get up with the concept of permanence, that I'm going to live long, for many years. So however, then because of that, then the attachment clinging to this life, so with this motivation one gets up.

Then, when one washed, again one did not remember impermanence and death, so again the motivation is attachment clinging to this life, with this nonvirtuous thought, then one did washing. So getting up becomes negative karma, washing becomes negative karma—all the washing, how many hours one wash [GL], three or four hours washing in the bath tub, three or four hours washing, dressing, fixing up, from the hair down to the toes [GL, RL]. So two or three hours that is spent in the morning, from the tip of the hairs down to the toes, washing, fixing, decorating [GL], that [RL] so since one did not remember impermanence and death so then the attachment took over the mind, you see, clinging to this life, so everything, that two or three hours that is spent, the washing, fixing, decorating, all these things, everything become negative karma.

Then when one went to work, again did not remember impermanence and death, so again the mind is overtaken by attachment clinging to this life, so again the work, doing job for eight hours or how many hours doing work become negative karma and then, eating, drinking, again those times one did not remember impermanence and death, so again, attachment took over the mind. So, you see, the attachment is constantly abiding in our heart. If we did not remember impermanence and death, so it doesn't go away, we didn't allow it to go away from our mind, from our heart. So all the eating, drinking, how many times we eat and drink in that one day, in the twenty-four hours, so everything becomes negative karma.

DEDICATING A CUP OF TEA

So for example, I used to mention that, this mug of tea, my mug is very big, much bigger than yours [GL], so if I didn't watch my motivation before I drink tea, if I make offering to, while I'm drinking if I

make offering to Buddha, then it becomes, everything becomes cause of highest enlightenment. Even without, even there's no positive motivation, but you see you offer by thinking of Buddha, yourself as Buddha, your mind or yourself as Buddha, either you visualize Buddha in your heart, so if you make offering, every drink, eating, if you make offering, then everything become cause of highest success, enlightenment, even it didn't have bodhicitta motivation, here in this case, related to Buddha, the holy objects, even statues, stupas, scriptures, because of the power of the object, without talking the actual being, even with the holy object, even the action, prostrating, respecting, offering, even it's done out of anger, even it's done as imitation, like small children doing prostrations, respecting, making offering, doing circumambulation, doing imitation what the parents do, so even the children's doing imitation, just without any, without devotion, without any particular virtuous motivation, even that child just doing imitation becomes cause of enlightenment, the highest, the enlightenment.

So even normally, our daily life actions to become good karma, has to be made by our mind, which is virtue, and the action is made negative, bad karma, by our motivation which is nonvirtue. The action is made nonvirtue by the mind. Normally that is how it is, but there are exceptions, actions related with the holy objects, such as these holy objects, even the statues of Buddha, scriptures, stupa, without depending on motivation, the action becomes virtue, even the cause of highest enlightenment.

So if I drink all this tea with attachment, without those practices, just with attachment clinging to this life's happiness, then how many times I drink tea, because the motivation is nonvirtue, so therefore how many, that much action of drinking tea become negative karma, all that become negative karma, so it is like, this much tea is like this much negative karma, it's like that. So drinking tea with this motivation, non- virtuous motivation, is like drinking that much negative karma. So bigger the mug is, you know [GL]. So it's like this.

So, for example, if you are going to Kathmandu, then, if you go from here, again without remembering impermanence and death, without meditating, without motivation, the motivation going to Kathmandu without possessed by the right view, emptiness, or bodhicitta, thought of enlightenment, without renunciation, by remembering impermanence and death, so such as these meditations, so without that, then if one goes with attachment clinging to this life, then we go down to Kathmandu then each, like drinking tea, then each step going to Kathmandu becomes negative karma. So it is like that.

THE APPEARANCE OF TRUE EXISTENCE

So that one day eating, drinking, wearing dress, talking, so again if there's, without the mindfulness of emptiness or as I mentioned before, how everything is appearing as, the way things are appearing to oneself, at present, truly existent, a hallucination, the way things are appearing, I mentioned this yesterday or some other time, but I didn't make clear. One's own mind labeled I, there's appearance of I, as one's own mind labeled I, there is appearance of I. That is not the problem, that exists, the appearance of I that exists, that is not the problem. The problem is, the I is appearing as truly existent, as independent, as not merely labeled by the mind. So by having that the mind believes, apprehends, "This is true." So this is foundation of all the delusions, this ignorance is the foundation of all the delusions, karma, all the sufferings, so this is the biggest problem, this is the fundamental suffering, this is our fundamental suffering.

So that's why I said yesterday, the way the I and so forth, the way things appeared, which means truly existent, to our mind. That is illusion, which appears to us *not* merely labeled by the mind, *that* is illusion, that is hallucination, that doesn't exist, but the appearance of the I is not illusion, that is like illusion but it's not illusion. The I is *like* an illusion but it's not an illusion. The truly existent I is illusion. Samsara and

nirvana, the I, action, object, is not illusion, but like an illusion. But these things, the way it's appearing to us, the way that things are appearing to us, until we become enlightened is truly existent, so they're illusions.

So however, what I'm saying! I didn't mean to come to talk again about emptiness [GL], again the merely labeled [GL]. Anyway, so what I'm saying, without the right view and without bodhicitta, without renunciation of samsara, by remembering such as the nature of phenomena, the reality of phenomena, these causative phenomena, impermanence and death. So again the attachment, it's constantly there abiding in our heart, since we don't let it go away, since we don't let it go, by applying the meditations the lam-rim, graduated path to enlightenment. So therefore the attachment is always there, so then again, so even when we talk, how many hours we talk, so again there's, so without remembering those meditations, or without generating a virtuous motivation, so then, constantly, if we leave the mind as it is, then what happens is constantly the attachment takes over.

It's like this, for example, like the Communist Chinese took over Tibet, that as long as some change doesn't happen, then constantly taking over Tibet. So like that, as long as we don't do anything, if you leave the mind as it is all the time then continuously that attachment takes over, if you leave it as it is, then this is what happens, constantly. So again how many hours we talk, conversation, so everything becomes negative karma, all the actions become negative karma because of the motivation.

THE IMPORTANCE OF PURIFICATION

In this way we can see how extremely important it is to do purification with Vajrasattva practice, to do purification with refuge by reciting Buddha's name, by meditating on Buddha, visualizing Buddha, to do purification by visualizing Vajrasattva, to recite mantra, by reciting Buddha's name, *lama tonpa chom den...*, by reciting one time it has power to purify 80,000 eons of negative karma. How is it possible? That is because of dependent arising, depending on the power of the holy object, depending your mind, your devotion, your quality of mind, and the nature, because of the power of Buddha's holy mind, so then the name, reciting the name has power. How this is working is because it is the nature of the phenomena, it's the power of the phenomena, like the nature of fire is hot, that it can burn is the nature of the phenomenon. By pouring water, whose nature is wet, on top of the fire it can be stopped. That is a dependent arising, that is the nature of phenomena, that the way it's working. By hearing the name of a person who harms you, whom you think harms, the enemy, by hearing even the name you get angry, it has that effect, you get a negative imprint. By hearing the name of the person who has good heart or a person who is a bodhisattva, saint, who sacrifices the life for others, whose life-story is only cherishing others, only serving other sentient beings, like Guru Shakyamuni Buddha's past lives as a bodhisattva, somebody who is a very good person, extremely good-hearted, who does only good things for others, so by hearing the name it brings peace, it brings happiness, it brings joy in the heart, leaves positive effect in the mind.

Also, hearing somebody's name that brings attachment, just hearing the name brings attachment, by visualizing that person it affects the mind, the attachment. Remembering, visualizing that person whom you think gave harm, bad, then it affects the mind, angry. So, even hearing the names, even the different visions, they have different affect to your mind.

So therefore, the Buddha one visualizes, somebody who ceased all the mistakes of the mind, completed all the qualities of realization, so by visualizing in the aspect of Buddha, with all those qualities of body, speech, mind, so it leaves positive imprint, so it leaves highest positive imprint, highest, best, positive

imprint in our mind, so it becomes great purification by the power of the object. So that's why these practices of purification become extremely important.

So when we check one day's life, from morning until night, if we analyze our actions, how many become negative karma, by checking the motivation, the attitude, how many times the mind, the motivation becomes negative, so however, like this. So, more talks on this practice of purification might come later, more details on this.

PRACTICING DHARMA ELIMINATES CONCERN FOR THIS LIFE

It is true that in the monasteries in Tibet, like these Sera, Ganden monasteries, the conditions, only having black tea, as I mentioned earlier many of the monks who became extremely learned, great practitioners. For weeks, months they didn't even have concrete food, solid food to eat, tsampa, only little tsampa sprinkled on top of the tea and then stir, and then drink. However, like this, of course, practiced Dharma, studied extensive Dharma, of course, because mind is completely occupied, while the mind has only Dharma nothing else, so therefore there's no big worry, fear, concern of this life, because what the mind thinks is only Dharma, not seeking the comfort of this life, only Dharma, that's what day and night the mind is so busy just—with Dharma—therefore mind is free from all the concerns, all the difficulties, all the worries, so however, that one never hear, in the monasteries the monks died, starved to death, hungry and died. One never hear these things.

So, same thing, like this, the real meditator, the pure Dharma practitioner never happened this one, even that person completely renounced the clinging to this life, attachment clinging to this life, never suffers, those problems, even one never expects, those problems never happen and that is due to the power of Dharma. Who doesn't practice Dharma, who clings to this life, who doesn't let go, unable to practice pure Dharma, these problems happen. But a person who completely let go, never experiences these problems.

For example, one Kadampa geshe, maybe Ben Kungyel, I'm not sure, one Kadampa geshe, he has leprosy disease, before he become great yogi, very high practitioner, that when he began to practice Dharma so he thought, I live in the street, just recite the mantra OM MANI PADME HUM, the Compassion Buddha's mantra, just recite this mantra, and then remember impermanence and death every day, cut off the attachment clinging to this life. So mind stay in this and then live in the streets, just recite OM MANI PADME HUM so he completely decided like this, he completely made this determination. So as he made this strong determination, so whatever happens this disease, that it doesn't matter, this is what I'm going to do. So as he made strong determination and then, and then I'll stay on this rock—it's not a road, I made a mistake! I'm going to stay on this rock and cut off the attachment clinging to this life by remembering impermanence and death, so with this determination, then I just recite the mantra.

So which means even one doesn't know so many other prayers or practices, but what you know is just OM MANI PADME HUM, but most important thing is the mind, the real practice of Dharma is the mind being free of this attachment clinging to this life, thought of the eight worldly dharmas. So, mind keeping, mind becoming Dharma, mind living in Dharma free from this attachment, then just recite, even what you know is just OM MANI PADME HUM, only this, then just live the life by reciting OM MANI PADME HUM. So, point of story what it's talking is kind of saying that.

So however, when this Kadampa geshe made this determination to practice Dharma, he sat on the rock, and that night during that night, sleeping on that rock, then much sweat or much water came out from the body and then got better, his leprosy the next day got better. So, due to the mind, due to the attitude

which becomes Dharma, so that itself healed the leprosy disease, the determination, letting go the attachment clinging to this life.

There are so many stories like that. What it's talking about is, even if you don't expect, even you renounced the comfort of this life, happiness of this life, even one has renounced, experiencing no clinging, but because of the power of Dharma, happiness comes. In other words, like all those Kadampa geshe, like Milarepa, like Guru Shakyamuni Buddha, all those, the lineage lamas of the graduated path to enlightenment, so this is, it works like this, because of the power of Dharma.

RINPOCHE'S LIFE STORY: ROLWALING

We would play in the field where there was water, and we would come back home when my mother shouted from the window that lunch was ready. We would come back for the meals.

We would mix earth with water on small flat stones, then some boys would act as benefactors serving this as food to the other boys, who would pretend to be doing pujas. Near our house was a large rock with mantras carved into it, and I would sit a little way up the rock and pretend that I was giving initiations. The other boys had to try to take the initiation. I didn't know any prayers, so I would just make some kind of noise and pretend I was praying.

My mother sent me to the monastery, and I was carried there on someone's back. I would stay there two or three days and then run home. I escaped down to my home quite a number of times. Because of this, my mother sent me to another place, Rolwaling, from where there is no way that I could come home alone. Rolwaling is in a much more secluded part of Solu Khumbu than Namche Bazaar, with very few tourists going there. The whole of the Rolwaling area is actually a holy place of Padmasambhava, the great yogi who was invited from India to purify the land of Tibet and to subdue the spirits that were interfering with the building of Samye, the first monastery in Tibet.

There are some quite amazing caves related to Padmasambhava. The people there tell stories of how Padmasambhava would fly from another place and stay some time in one of the caves. Beyond Lawudo Cave there is a huge mountain, with an airstrip built by the Japanese and two villages. The area is called Kunchung, and there is Padmasambhava cave on the steep hill there. Padmasambhava's foot- or handprint, where he touched the rock, is supposed to be there, and also a syllable *ab*.

I went there once with some Western students, and we offered tsog very quickly—in two or three minutes. It had to be very short because it was late and if we had tried to go down the steep hill in the dark, I think we might have had to roll down. Around this area, there are many Padmasambhava caves and many footprints and other related things, such as long-life nectar. This whole area is regarded as a hidden, holy place of Padmasambhava.

Rolwaling also has Padmasambhava caves. There are snow mountains all around and grassy slopes, with villages in the distance. Not on the road but a little way up the mountain, there is a Padmasambhava cave with a rock in the exact shape of his hat. If you clean well, offer incense, and do a prayer written by Padmasambhava, nectar drips from a rock inside the cave. There are marks in the ceiling from where the drops come. Wandering yogis living ascetic lives pass through the area and stay in the caves. There are many wonderful caves with water inside.

I could not escape from Rolwaling to my home because you have to cross very steep snow mountains for two days. Some people who are very fast might do it in one day, but normally it takes two or three

days. When you come down the snow mountains, down below are different colored lakes, some white, some blue. There is snow all around, and also rocks. Sometimes when people are crossing the steep snow slopes, an avalanche comes down and all the people disappear. In a minute, because the avalanche turns everything upside down, you don't know where the people are; they disappear deep inside it.

With my teacher I went back and forth between Thami and Rolwaling about four times, but only once, on the way back to Thami, where I was born, was there a small avalanche. It wasn't near us, but everybody going down in the middle fell down. All the luggage was scattered all over the place. The people fell way down to where there were some rocks above the lake, but they weren't worried. They were singing songs when they came up to collect their things.

My second alphabet teacher, a full monk who was also my uncle, carried me on his back and gave me food. In Solu Khumbu it is the custom that most of the people, including many of the monks, drink alcohol. There are some who do not drink. My teacher made food before we left home and as we walked he passed the cooked meat and other food back to me. I remember that one time we fell down some steps and I gave a small scream, Ahhhhhh!

There is a very dangerous place where you have to cross deep crevasses that go many, many stories down to very blue water. We crossed the snow with ropes tied around our waists, so that if someone suddenly fell down, the person in front of them could hold them up. The first person guiding the group would be someone who had traveled the route before and knew the road well. There were no particular tracks. There was another very dangerous mountain where I think a Westerner was killed. It was a huge mountain with water running down it and rocks constantly falling, huge rocks and small rocks. The huge rocks would come down wooroodoo!, then the small rocks would drop tiiing! There were a lot of different noises. It was terrifying. I don't know why, but every time we had to cross this path we would stop and everyone would drink alcohol, the strongest one made from potatoes. The Sherpas make about thirteen different foods from potatoes, which is the main food in Solu Khumbu. And one of the things they make is very strong alcohol.

So, everybody drinks some alcohol, then they generate heat by rubbing their hands together. They are then able to carry their huge loads across. They carry two or three square butter tins, plus their food and blanket and things to sell. Just hoping that it will be all right, they cross. I don't know whether or not there is another route, but somehow we always had to go through this.

You then climb up through the water and rocks to the top. We went back and forth four times, but somehow no rocks fell down while we were crossing. But every time we had reached the top of the mountain on the other side and were resting and drinking, the rocks would come down woorooroo! Many times I thought, "Oh, somebody at the end will be killed." But every time the rocks came down right after the last person had reached the other side. But all the way across everybody recited whatever mantras they knew.

There are four Tibetan Mahayana Buddhist sects - Sakya, Kagyu, Nyingma, and Gelug - and the main sect in Solu Khumbu is Nyingmapa. All the monasteries there were Nyingmapa, but later when I returned from many years in Tibet, India, and Kathmandu, there was one Gelugpa monastery, with monks and nuns. It was founded by a very highly realized ascetic lama, who had actualized all the lam-rim realizations (shamatha, renunciation, bodhicitta, emptiness) while living for many years in a mud hermitage in Tibet. He had clairvoyance so he could give advice to people and guide them. This lama

started a monastery down below Lawudo, the cave where I sometimes go, which is larger than we have built here at Kopan.

So most of the people carried their very heavy loads and recited Padmasambhava's mantra as they crossed. You would see them constantly reciting *OM AH VAJRA...*, intensively with one-pointed concentration because of their fear of death. Some people recites *OM MANI PADME HUM*'s. Whatever they knew they would recite intensively as they crossed.

If you have the realization of impermanence and death, your own life becomes equal to Dharma. No matter how many years, months, days you live, you live your life equal with Dharma. With that realization your actions naturally become Dharma and you continuously practice Dharma. It is not that your life is longer and the duration of your Dharma practice is shorter. Your life is equal to your Dharma practice.

I don't remember what I did during that time, whether I recited any mantras or not. I don't remember at all. But I do remember that I was carried by my teacher. Of course, as soon as everybody reached the other side, where there was no danger, all the prayers stopped.

Anyway, my conclusion is this, I lived for seven years there in Rolwaling, this place that is more hidden. In the summer time and in the autumn, tourists would come. Not all the time - just sometimes. Sherpa porters would guide them and sometimes bring to my teacher's house, or sometimes we would go down to see them in their tents. The Rolwaling Valley has a river running through it and mountains all around. On one side of the river there is a monastery and a large stupa with a road running around it; on the other side of the river there's a very nice green place where the Western trekkers used to camp. One or two times I went there to see the trekkers.

The bridge crossing the river to that spot is just two tree trunks tied together. You have to walk on that, and it's not very wide. One day I went to give some potatoes to the Western people in their camp - I don't remember who they were. My teacher told me not to go, but I think I pushed. Somehow I wanted to go to give the Westerners the potatoes. So my teacher put some potatoes in a brass container that was used for eating rice or drinking chang, the local beer. So off I went, alone. I went onto the bridge, and when I reached the middle of it, in my view the bridge tilted, and I fell down into the water. The river was quite a wide one.

My head came up, then went down. According to what my teacher told me, my head was facing upriver, then later I was facing downriver. I was getting close to more dangerous places where the river is very, very deep. So my body was carried by the river, with my head coming up from time to time. When my head came up, I saw that my teacher was running towards the river. The monastery was quite far from the river. There was some flat ground, then a huge mountain with the monastery a little way up it. There is a gumpa with other houses around it. My uncle was a fully ordained monk at that time and there were other married lamas living there. They were practitioners who did a lot of retreat, but not monks.

I saw my teacher running down the mountain to the flat ground. He was wearing very simple cloth pants and was holding these up as he ran to catch me.

At that time, the thought came in my mind, "Now this what people call "Lawudo Lama" is going to die. This is going to end." I did not have much understanding at that time, and I had no idea of emptiness, but this thought came. Just the thought came, but there was no fear at that time. Now it would be

difficult for me if death comes, but at that time my mind was completely comfortable. There was no fear at all - just the thought, "This what people call "Lawudo Lama" is going to die."

I was about to reach the very deep water where it would be very difficult for my teacher to catch me, when he finally grabbed me. I was dripping wet. I'm not sure but I think my teacher said, "I told you not to go!" I think it must be a shortcoming of not listening to my teacher that somehow I fell down and dropped the container and the potatoes - everything. I heard from some people that one of the Western tourists came with his camera and was taking pictures as I was being carried along by the water.

I stayed in Rolwaling seven years, memorizing prayers and reading texts, including all the many hundreds of volumes of the Buddha's teachings (*Kangyur*) and the commentaries by the Indian pandits (*Tengyur*). Lay people would ask us to read these as a puja, so my teacher would read all day long. I don't know how long it took to read - many months, I think. Sometimes I went outside to go to the toilet and would spend more time out there, just hanging around. I didn't return to the reading very quickly.

I spent seven years like that in Rolwaling and then in a place called Pagri in Tibet, we did pujas in people's houses every day for three years. I took *getsul* ordination, the thirty-six vows, there in the monastery of Domo Geshe Rinpoche, who is regarded as an embodiment of Lama Tsongkhapa. I wasn't a monk before that. I saw many monasteries, but somehow because of my karma, I became a monk only in that monastery, which is a Gelugpa monastery. According to the prophecy of the protector and of many high lamas, and to the stories told by his disciples, the Lawudo Lama, who was a married Nyingmapa lama, was a great ascetic practitioner.

I lived in Pagri three years and memorized a lot of texts. You have to memorize two sets and then be examined on them in the gompa in front of all the monks. When I did the examination on the first set, Tibet had already been overtaken by the Communist Chinese. I stayed six months in that monastery. I did puja every day in family houses, but I memorized the texts in the mornings.

RINPOCHE'S LIFE STORY: AFTER TIBET

I then escaped from Tibet through Bhutan, where I stayed seven days in the main city, Bhatore. After that I went to Buxa, a concentration camp during the time of the British where they imprisoned Jawaharlal Nehru and Mahatma Gandhi. A lot of fighting happened during that time, with many people killed, so that place was built like an army prison, with big forts on each mountain. The monks Sera, Ganden, and Drepung, who wanted to continue their studies, were put there, along with monks from the other sects. All the four sects were put together in that one place.

On a certain number of days each week, everybody would also come together to do pujas. At other times each college would do their own pujas, debating and things like that.

There came TB and also some other disease. I went for a holiday to Darjeeling a few times, and I also went to Delhi. I was invited by the second British nun, who was called Freda Bedi (the first English nun died in Darjeeling). She was a follower of the Theravada first, but later, after she met the Tibetan lamas, she followed Tibetan Mahayana Buddhism. She visited Buxa, where all the monks lived together, and she visited especially all the incarnate lamas. She invited many of the incarnate lamas to a school she started to educate them in English. Hindi was also taught, but I think that her main aim was to teach English.

I spent six months in Delhi, and it was at that time that I got TB. First I caught smallpox and had to stay fifteen days in the smallpox hospital, which was very far from the school. When I came back, I got TB,

and then went to the TB hospital. I cried three days in that hospital. The reason I cried for three days was that there was no opportunity to learn English. In the beginning a lama who was in a higher class and who also had TB was going to stay, but then no one was going to stay in the hospital. At that time I somehow had a great ambition to learn English, so I cried for three days and wouldn't speak to anyone, not even the Indian boys staying in the same ward.

When I went into hospital, I had to change into hospital clothes, pants and a shirt. In the break-times, I would go outside, where you could see the passing traffic through the fence. I would stretch my legs towards the fence, put the book between my legs, and then I would cry. The Indian boys would gather around and tell me, "Lama, don't cry. Don't be upset!" But I didn't speak to them for three days. I met one very nice Indian man in the old men's ward who agreed to teach me English. I had a book that contained normal conversational English, given to me by Thubten Tsering, His Holiness Ling Rinpoche's secretary, who lives in Delhi. I liked this book and I used to go to see this Indian man in his bedroom and learn some of the words. Then I got better.

So, I stayed six months in Delhi then at the end had to do an English examination and they arranged for us to have an interview with the Prime Minister, Jawaharlal Nehru. He was very, very old and his skin was kind of blue. He was lying down, but on a kind of chair, not on a bed.

I again went back to Buxa to continue to study. I did a little debating, but more like playing. Unfortunately I don't think I have created much karma to study whole texts. I have received teachings on some of the philosophical texts, so some imprints have been left on my mind. At that time I think I spent more time learning English, but in a useless way, because I tried to collect and memorize English words the way we learn Tibetan texts. I once thought to learn the whole dictionary by heart. The Tibetan way of learning involves a lot of memorization, so I believed that if I memorized a lot of words, it would be okay. I didn't know that you have to concentrate on the accent and train in speaking. In any case, there was also no opportunity to practice there, apart from using a few words if you met some Indian officials. I memorized many, many words from different books, and all the *Time* magazines. I would forget and then memorize them again, forget and memorize again, forget and memorize again, just as with the Tibetan texts. I spent a lot of time doing this but it was useless; it wasn't the way to learn English.

For eight years I received different teachings there and did a little debating. I then came to Nepal and went to Lawudo. At that time I checked all the texts that had belonged to the other lama, Lawudo Lama, mostly handwritten manuscripts. I think he must have put a lot of effort into copying texts. There were many practices of different deities and commentaries. However, there was one Kadampa text that is a foundation practice for all the four sects *The Very First Mind Training, Opening the Door of the Dharma*. I read this text from the beginning to the end, and I spent some months there. It was only then that I came to know what Dharma is. Before that, I didn't understand the meaning of Dharma. Even though I had recited, memorized, done pujas, and all those other things, I didn't understand the definition of Dharma. It was only at that time that I came to know what Dharma is.

This is the conclusion of my talk - it's just taken me a long time to reach it. I expanded on other things. Only after seeing this text did I come to know what Dharma is. After understanding what Dharma is, I then checked back over everything I had done, and I could not find anything that had become Dharma. That is what I wanted to tell you, but it just took me a long time.

[End of Discourse]

LECTURE 18: 7 DECEMBER 1992

THE THREE SCOPES

As Lama Atisha explained in the *Lamp for the Path*, “With the realization of one’s own, with the realization of the suffering within one’s own mental continuum...” Probably this might be simpler—“By realizing one’s own suffering, wishing to completely cease all the sufferings of others, that is the great capable being.” So by realizing one’s own suffering, wishing to completely cease all the sufferings of others, that is great capable being.

So, on the basis of what I described past two or three days, on the basis of the realization, the graduated path of the lower capable being, what I mentioned before, just to make clear, on the basis of the root of the path to enlightenment, the guru devotion, seeing, from one’s own side, in the pure appearance, seeing pure, enlightened being. So on the basis of that, then the realization of the usefulness of the perfect human rebirth, and difficult it is to find again, these things, this part of the subject that which, path that which persuades the mind to take the essence of this life, to make this life meaningful. Then how to take the essence, the meditation on the impermanence and death, then, the sufferings of the three lower realms and refuge, karma.

So on the basis of having those realizations, realizations of those meditations, then on top, then having realization of the graduated path of the middle capable being. Before mentioning that part, having all these realizations from guru devotion up to karma, completely cuts off clinging to this life, seeing that the works, seeing the attitude seeking happiness of this life, working for this life, the attitude clinging, the attachment clinging to this life, and then body, speech and mind working just for this life’s happiness, seeing complete nonsense, seeing no meaning, completely empty.

Then in the practice, then by realizing the shortcomings of the ten nonvirtuous actions and understanding the benefits of living in the precepts, living in the morality, abstaining from ten nonvirtues, so on the basis of this, then by meditating the general sufferings of samsara, the sufferings of each realm, deva, human being, the evolution of samsara, the topic, so reflecting all these, how one is circling in samsara through the twelve dependent related links. So, that, meditating on the true suffering and the true cause of the suffering, the karma and disturbing thoughts, however, then seeing the whole entire samsara is only in the nature of suffering, like the nest of poisonous snakes or being in the samsara is like being in the very center of the fire, being, that being inside of the very center of the fire, where there’s completely hot, red, in the very center of the fire. Being in samsara is like being in the very center of that hot red fire, that the inside the fireplace, not inside the flame, but where there’s extremely hot red, just being inside of that. So like this, being in samsara is so unbearable, like being in the center of a fire, only in the nature of suffering.

So by meditating all these general and particular sufferings of each realm, and cause of the sufferings, so one see, and all the samsaric happiness, perfections, that are only in the nature of suffering, however, like a poison, not having slightest attraction. So, so unbearable that, when one think of one’s own suffering of samsara, like an arrow has gone inside the heart, so unbearable, however, not having slightest, not finding attraction even in the dream, not finding attraction to samsara, samsaric happiness, even in the dream.

However, it is so unbearable that, if one is caught in the prison, there's the wish to be free from this, at this minute, right now, there's strong wish to be free from that, that if one is caught in, if one fell down in the fire, there's a wish, it is so unbearable that strong wish to be free from this, just every minute, every second, there's such strong wish, in every minute, every second, continuously to be free from this right this minute, right this second. So like that, so this is, the wish to be free from this, oneself to be free from being caught in the fire, burning, being burned by fire, feeling hot, so it's so unbearable that, you see, the wish to be free, the aversion to being in the fire and wish to be free from this constantly rises, so strongly, constantly it rises. Without need to think of the reasons that the nature of this fire is hot, and how it's hot, that without need to think of all the reasons, that constantly, there's unbearable aversion, being in the fire, then there's constant strong wish to be free from this.

Then, if one feels like this, to be free from this samsara, so like that if one feels constantly day and night, then one has realization of renunciation of samsara. So at that time one has realization of the graduated path of the middle capable being.

Seeing the samsaric happiness, delusion, the true cause of the suffering, the disturbing thoughts, the attachment, anger, so forth, the samsaric happiness like poison that kills, that does great harm to the life. Then, seeing, like how we feel with, when a person, when somebody provokes us, when somebody gives terrible harm that which hurts one's own mind so much, one see that person, enemy, completely, hundred percent that is harmful being, undesirable object, hundred percent we look at it extremely bad, enemy, uninteresting. However, like that, one see one's own delusions like that, you see, enemy, that extremely harmful, enemy that has been, who has been harming, torturing oneself from the beginningless rebirth, the enemy who has been harming from the beginningless rebirth until now, from the time without beginning, these delusions, enemy, has been harming me.

So however, by meditating, by recognizing, realizing, how one's own delusions have been harming to oneself, that interfered or didn't allow to achieve, so far to achieve liberation, full enlightenment. So, for example, with outside enemy, there's not the slightest wish to listen what the enemy says, what the enemy wishes, there's no slightest wish to help the enemy or to follow the enemy, so like that, so what there is in the mind, what there is in one's own heart is only how that is harmful, how that person is harmful, how that person is bad, hurt me, so much harm what he or she gave to me. So similar like this, so, not having slightest thought, wish to follow the enemy, the delusions. Only thought to destroy the enemy, the delusions.

However, so, on the basis of having this realization, graduated path of the middle capable being, the renunciation of samsara like this, then the practice that, practicing those pratimoksha vows, whether it's ordained person or whether it's lay person, you see, either lay vow or if it's ordained, then those higher vows.

By realizing one's own sufferings, what Lama Atisha explained, the definition of the higher capable being, so by realizing one's own suffering, suffering that which is possessed by one's own mind [Tibetan], one's own mental continuum, [Tibetan] so, wishing to completely cease [Tibetan] all the sufferings of others.

THE HIGHER SCOPE AND BODHICITTA

So when you have renunciation of samsara, renunciation of one's own samsara, realization of the renunciation of one's own samsara, as I explained before, so, that time then one has realized, the suffering that is possessed by one's own mental continuum. Then, the consciousness, the principal

consciousness, the consciousness of mind—there are six consciousnesses—so this consciousness that which is similar to the wish to completely cease all other sentient beings' sufferings, the disturbing-thought obscurations and the subtle obscurations, which means, the disturbing-thought obscurations, which means all the delusions and even the seed of delusions that which gives rise to the delusions, which makes possible to rise delusions; to cease all the delusions, even the seed of delusions, then even the subtle imprints, the subtle obscurations, even the subtle imprints that is left there on the mental continuum, to cease completely.

So this is bodhicitta, so with this realization of bodhicitta, this is the attitude of the higher capable being, the bodhicitta realization. Here it is not talking like the, by thinking, first meditate the, how the samsara is in the nature of suffering, quotations and logics, we do analysis and then try to transform the mind into the wish, the aversion to the samsara and generate the wish to be free from this. Only by thinking of the reasons, by doing analysis what samsara is, how it is in the nature of suffering, only then generating the wish to be free from this, then only rising the wish to be free from this, aversion, then only feel some aversion to the samsara. Otherwise, the mind is not in that experience, otherwise the mind does not feel that, the mind does not feel that and is opposite and the mind is, the mind when we don't meditate the renunciation of samsara, when we don't meditate to see how the samsara is the nature of suffering, the mind that gets controlled by the wrong concept, the wrong concepts and attachment, so one sees attraction to the samsara.

Also only when we first meditate on one's own samsara, meditate how one's own samsara is the nature of suffering, then we think of other sentient beings how they are kind and so precious, how the other sentient beings are also suffering in the samsara, that even what they want is happiness, but they are devoid of happiness; what they do not want is suffering, but they constantly experience suffering, but they constantly keep themselves busy that day and night creating the cause of suffering and they constantly run away from the cause of happiness or they destroy the cause of happiness.

When we think like this of how other sentient beings are so precious, so kind, how all one's own past, present and future happiness, perfections, including enlightenment, how everything we have received by depending on the kindness of other sentient beings and then how they are suffering, so that only then one feels some responsibility, only then our mind feels, some thought of responsibility rises, to do the work for other sentient beings, to free all other sentient beings from all the sufferings and to obtain happiness for them and then to do perfect work for all other sentient beings. There's no other way that one can do this, there's no other solution, there's no other way that one can do this except only by oneself achieving full enlightenment. Only by building up all these reasons, then only then is there some wish to reach enlightenment, can we generate some thought of enlightenment.

So depending how strong the renunciation is one feels with one's own samsara, depending on how much aversion, wish to be free from this samsara, how strong one feels, then when you think of other sentient beings, how they are suffering, how they are also experiencing suffering of samsara, as the renunciation is that much stronger to one's own samsara, the compassion that which arises by reflecting how other sentient beings are experiencing suffering of samsara, so compassion arises stronger. So depending on that then also the thought of enlightenment, the thought to achieve the bodhicitta, the thought oneself to achieve enlightenment is also that much stronger.

So, in the first place if one's own suffering of samsara, there's no feeling in the heart, if it becomes just words, just mere words, there's no feeling in the heart, only words, only in the lips, between the lips, then same thing, then also one of, the compassion, then compassion for other sentient beings experiencing

the suffering of samsara, so this also becomes, one cannot feel in the heart, it just becomes words, the compassion just only on the lips. Then the thought of achieving enlightenment, there's no feeling in the heart, only on the lips, it just becomes words, so like that.

WE MUST TRAIN IN THE WHOLE LAM-RIM

So therefore, when we practice, when we train the mind in the graduated path to enlightenment, so we have to train our mind from the beginning of the path, and not just choose which meditation you like. "This one I don't like—the three lower realms suffering, I don't like to meditate on this. The kindness of others, that's good." [GL]. "Equanimity maybe good, maybe not good [GL, RL] Maybe good, maybe not good. Sometimes good." [RL] "The renunciation of samsara meditation, that how samsara is in the nature of suffering, not so much [GL, RL] not too interesting." [GL]. However if you meditate, this one "I like, this one I don't like. If you do like that, I like bodhicitta, so I just do this." So however there is no way to really develop bodhicitta by leaving out all these realizations, all those from guru devotion, perfect human rebirth, impermanence and death, lower realms' suffering, all these things, there's no way to really generate renunciation of samsara, the preliminary realization to bodhicitta, the renunciation of samsara which is the preliminary to bodhicitta. Without that it is impossible to have the realization of bodhicitta that, even if there's a wish to generate bodhicitta, even if one thinks that is good, even if one thinks that's a very positive thing, however, practically can't develop bodhicitta, practically cannot have the realization of bodhicitta without all those fundamental, wither preliminary realization of the renunciation of samsara.

So renunciation to the whole entire samsara comes in three groups, renunciation to the desire realm, the desire realm perfections, happiness of desire realm. Then form realm, formless realm, you see, one has to see the whole three realms how they are in the nature of suffering.

So, to really develop, to really generate the realization of bodhicitta, it is very important to train the mind from the very beginning of the path, on the basis of guru devotion, then train the mind in the perfect human rebirth, then useful, difficulty, impermanence and death, then the lower realms suffering, refuge, karma, all these things. So, otherwise, without actualizing the realization of the graduated path to enlightenment step by step, on the basis of guru devotion, then the renunciation of samsara, so like this, step by step, so without doing that, so sometimes, that, depending what you like, from those meditation depending what you like, then sometimes spend more time in that meditation, sometimes spend more time in bodhicitta.

Of course it leaves an imprint on the mind, it leaves a positive imprint on the mind, but it does not help to really have successful development of one's own mind in the graduated path to enlightenment, to actually realize bodhicitta in this life, and then to be able to correctly practice tantra, to be able to complete the Highest Yoga Tantra path, the completion stage and the generation stage. In order to achieve full enlightenment, to generate the tantra path, both the generation stage and completion stage, to complete this path one needs to have realization of bodhicitta as a preliminary, in order to complete the Highest Yoga Tantra path, the generation stage and the completion stage, successfully to complete especially the completion stage, you have to have bodhicitta, there's no way to complete this path and achieve enlightenment without bodhicitta, there's no way. One needs to have realization of bodhicitta as a preliminary and the realization of emptiness.

So, meditating on path, depending on what you like, without training the mind step by step, without laying the foundation, the guru devotion realization, from one's own side seeing purity, the enlightened being, then having the realization, laying the foundation of the realization of the renunciation of samsara.

In order to have the realization of the renunciation of the whole entire samsara, that depends on first having the realization renunciation of this life. So by realizing the perfect human rebirth, impermanence and death, by realizing this part of the meditation, then completely cut off clinging to this life, by having realized perfect human rebirth, difficulty of finding it again, it is difficult to find this perfect human rebirth again, then impermanence and death. So by having first the renunciation, the realization of the renunciation of this life then one can generate the realization of the renunciation of the whole entire samsara, which is the preliminary to bodhicitta.

Then with this realization of bodhicitta, then not only the Highest Yoga Tantra, as one feels so unbearable that the sentient beings are experiencing suffering of samsara, so unbearable that, sentient beings are in samsara even for one hour, or a minute, even such a short time like this being in samsara, one feels that for many eons sentient beings have been experiencing suffering of samsara, feeling so unbearable. So, feeling such strong compassion for other sentient beings, this becomes the main reason to practice tantra, especially the Highest Yoga Tantra. One feels it is so unbearable that sentient beings are in samsara, experiencing the suffering of samsara even an hour, a minute, it is like for many eons that they are suffering. Therefore, one feels responsible that I must bring them to enlightenment, as quick as possible, quicker and quicker. So then for that reason then I must achieve enlightenment quicker and quicker, as quickly as possible. Then for that reason, the one solution is then to practice tantra, the short cut path to enlightenment, then, especially Highest Yoga Tantra. So this is the reason why there's a need to practice tantra.

So, with realization of bodhicitta, by receiving initiations, the four initiations from the qualified vajra master and by leaving, which can definitely plant the seed of the four kayas within one's own mind. Then, by receiving the initiation, that ripens the mind to be able to practice tantra, the generation state and completion state. So then one trains one's own mind in the generation stage first, which is the preliminary to the completion stage, which makes completion stage successful. So the completion stage, which has five categories or five steps: the isolation of body, the isolation of speech, of the mind, the clear light, then the illusory body, then the unification, then no more learning, which is enlightenment.

Only by having the realization, by laying the foundation, guru devotion, then renunciation of samsara, bodhicitta, then the realization of the tantric path, the generation stage and completion stage. Otherwise, even if we know all those subjects but we didn't train the mind from the beginning and we just do whatever we like, then, even we spend one hundred years or one thousand years [RL] doing, not training the mind, not establishing the realizations step by step—even we spend one thousand years just doing the meditations which we like—we can never, can't really develop, can't complete the whole path, we cannot make the whole graduated path to enlightenment within our own mind.

So, I mention this, complete this one then maybe have tea. On the basis of realization the lower capable being, then middle capable being path, on the basis of all these realizations, which means the renunciation of samsara, then, having the bodhicitta, the principal consciousness aiming at enlightenment, oneself to achieve enlightenment, similar to the wish that, to cease completely all the sufferings of other sentient beings. So, the whole entire suffering of samsara, the disturbing-thought obscurations, including the seed, then the subtle imprints, the subtle obscurations, to cease completely. With this attitude, in the practice of the six paramitas, the bodhisattva's deeds, practicing one of those, this being is a higher capable being. So with the bodhicitta practicing the paramita of charity, morality, patience, perseverance, concentration, wisdom, with bodhicitta practicing one of these six, any of them. With the realization of bodhicitta, practicing, from the six paramitas practicing one of them, any of them. So that is the highest capable being.

So having bodhicitta means not the slightest thought of working for oneself, completely abandons the thought of working for self—it is completely renounced, completely given up. There is no thought of working for oneself, *only* the thought of working for other sentient beings. Only cherishing other sentient beings. With that attitude, then, in the conduct or practice, of the six paramitas, then practicing any of them in order to achieve enlightenment for the sake of all sentient beings. So, that is the highest capable being.

So, I think, better to have tea. [Blessing of the tea]

THE NATURE OF SAMBARA

So, yesterday's subject, one important thing yesterday and day before yesterday that is, the root of the subject is that, elaborating from the graduated path of the middle capable being and what is samsara, how that is in the nature of suffering, how the samsara is in the nature of suffering, that, little bit about that, and until one gets liberation from the samsara, whatever style of life, wherever one looks at samsaric beings, the people in the world, wherever one looks, whatever style of life, whatever group, whatever style of life, rich and poor, it's only in the nature of suffering. We talked about how each of those lives has only problems, and then talked about the person that even the Sangha, those that unable to keep the vows, how even that is in the nature of suffering, so again it is the suffering life. Then we talked about the person who is living in the pure Dharma practice, how that one doesn't have those emotional problems, all those problems that we see in the common, in the rest of world that we see in the life there's so much problems, this person, whether it's lay or whether it's ordained, who lives in pure Dharma practice, who is renounced, who is cut off the attachment clinging to this life, doesn't have all these problems. So we talked about that and so basically talked about what is Dharma, what is not Dharma, just last two days talk, then that, what is Dharma, what is not Dharma, like that.

If one does not remember impermanence and death, then this attachment takes over the mind, overwhelms, controls oneself, then every single action—eating, walking, sitting, sleeping, talking, everything from morning until night—our daily life's actions from morning until night become negative karma, by that attitude which is nonvirtuous, which is nonvirtue.

THE THREE TYPES OF WORLDLY DHARMA

Especially practitioner of Highest Yoga Tantra who has experience of clear light, illusory body, who has control over the winds, freedom over the chakras, channels, winds and drops, the kundalini or drops, the seed, the sperm seed, so who has complete control over these, who has achieved complete control over these things, the yogi who experiences the clear light, those very high tantra realizations, the completion stage clear light, illusory body, their experience of bliss is a hundred times, many hundreds of times much more than ordinary people's the sexual pleasure, so comparing to that the ordinary sexual pleasure that is nothing.

There's greater and greater experience of happiness as one develop the path, just experiencing that's not a mistake. Complete happiness, complete enjoyment, is only when you become enlightened, the complete enjoyment or happiness, the highest. It is the same thing with the person who's the politics. Just doing politics, that alone doesn't mean it is wrong. It is wrong if the person is doing politics with negative thoughts, with nonvirtuous mind, attachment, the black mind, the completely black mind, the worldly mind, the eight worldly dharmas.

There are three types of eight worldly dharmas. The completely black one is done with attachment clinging to this life, that is completely black one. Then, the other one is I think the mixture, the mixture one, in Tibetan _____, means mixture color, _____ is mixture of color, there's black and white, you know, kind of different color, so mixture the eight worldly dharmas, so that [RL] I don't remember a hundred percent, but I think that might be done with the self-cherishing thought. There's no attachment clinging to this life but the action is done with the self-cherishing thought. Then there's white worldly dharma, which is having concept of true existence, that, these eight objects which I explained before—comfort, receiving material things, praise, interesting sounds, and the four opposite ones—have true existence. You have the concept apprehending that these eight dharmas that they exist from their own side. So, the actions done with the concept of true existence, these are the eight white dharmas. So the eight worldly dharmas has three types, explained like this, black, mixture and white. So all these are to do the different types the wrong concept, you see.

I'm not one hundred percent sure but I think the mixture and white might comes also in the commentary of the Lama Tsongkhapa Guru Yoga practice where it says, Lama Tsongkhapa made life meaningful, made his own eight freedoms and ten richnesses meaningful in such this degenerated time, which means such a difficult time to practice Dharma, when there's so much obstacles to practice Dharma. Then, having done extensive listening, the whole entire teaching, then attempting to practice, Lama Tsongkhapa made his own perfect human rebirth, made meaningful by avoiding the eight worldly dharmas. What Lama Tsongkhapa renounced was not only black worldly dharma but also mixture and white eight dharmas, all three. So, in other words, so by having abandoned all these three types of worldly dharmas, then made his own life, which is qualified eight freedoms, ten richnesses, highly meaningful.

THE EVOLUTION OF HUMAN BEINGS

That such this difficult time, degenerated time, that which means there are five degenerations, because the degeneration of delusion, delusion become so gross, become so strong. When human beings started on this Earth, even for a long time, even much later, the very first original human beings didn't give rise to strong delusions. But because their consciousness came from the form realms, because of the imprint, seed is there on the mental continuum, because they did not remove it in the past by having completed the remedy of path, the seed is there, and by meeting objects because habit of the past, so then delusion again arose. By meeting different objects then gradually it manifested, it came out from the imprint. So then, then by doing nonvirtuous things, their original body which is in the nature of light, even that degenerated, become grosser, due to imprints, then attachment, past life habits, by seeing objects, then attachment arose. By eating, attachment arose, then eating the impure ingredients, some earth, some impure ingredients, so just by those impure food, like the tobacco and so forth, opium, tobacco, so forth, so these have much pollution, so, completely pollutes the body and then through that the mind.

Attachment arose by seeing that object then, some earth, the humidity, some impure ingredients, and the body which has light before became impure, degenerated by eating that impure earth, then as a result of past karma, then the sex came out. Then because the imprint is there, the imprint of attachment is there, not removed, so by seeing the object again sex, then attachment arose, then as creating the result similar to the cause, so that has happened due to past karma, so then due to past habit, attachment risen, so then, as the human beings start to have sex, so then other human beings they threw stones, so they threw dust over the people who are having sex. So that time didn't have a house, they didn't need house before that, but then after the body become degenerated by those wrong ingredients, with attachment, then, because people throw dust and things like that, because they feel shy, the human beings who are having

physical relationships saw reason came to build a house. After that, so seems the purpose of building house started from that time [GL, RL].

Due to their good karma, by planting grains in the morning they are able to grow them on the same day and able to enjoy the crop in the evening, in the afternoon. But then later some people, due to past habit, past imprints—probably in the Western psychology terms, subconscious or what they use the word, or what the scientists call instinct. They use the word instinct because they don't talk about imprint, seed, of delusions—jealous, miserly arose. Some people became miserly, even there's enough and there's no need to collect grain in the house, they hoarded grain. There's no possessor, there's no owner for the land, there's no owner for the crops, they just grow due to their good karma. Some people because of the past habit, result of past karma, the imprint to miserliness arose, attachment, even there's no need to collect grains, some people started this, tried to collect for themselves. Then slowly started to become owner, then which means slowly started fighting. Therefore then the reason to have king, someone to control them, so then, only then, they felt there's need somebody to control the people, so then, that's how the reason to have king came.

THE FIVE DEGENERATIONS

Because of the five degenerations delusions became so much gross, such this degenerated time, the degeneration of delusion became extremely gross. So because of that, sentient beings became so difficult, so stubborn, because of degeneration of delusions. Then there's the degeneration of sentient beings, where it is so difficult to do positive actions, so difficult to generate virtue, so difficult to bring in the right path, to follow in the virtuous path. This is the degeneration of sentient beings.

Then, the degeneration of time, where there are lots of quarrels, wars, famines, disease. Many new diseases are coming, incredible diseases that cannot be cured, more and more coming. So the degeneration of time, all this is happening because of degeneration of delusions, there's degeneration of delusion, the delusion has been developing, becoming more and more gross.

Then, the degeneration of view. It is so easy for people to find faith in the wrong view, to follow the wrong view. So few are able to generate, are able to understand and have faith in the right view. So there's two types of view, worldly view, the view of the worldly people, which is the karma—that from positive action comes happiness, and from negative actions, suffering rises. So the karma, view of the worldly people. This is without talking about emptiness, this is without talking the ultimate right view, the Prasangika's view of the emptiness, which is unified with the understanding of subtle dependent arising, first that emptiness. So, without talking about ultimate view, the emptiness, just talking about view of the worldly people, just karma, just reincarnation and karma. So even though this is the experience, even though this is the reality but very little number who is able to understand and who find faith in this, so little number, and who find faith in the wrong view, that there's no reincarnation, that there's no such thing as karma, then they are so many.

THE DEGENERATION OF LIFE

There's the degeneration of the view, then also degeneration of life. So those earliest, original human beings lived uncountable number of lives, so many thousands of years that the label "uncountable" is used, just to say that this is so many. It's not that it did not have beginning, the consciousness came from the form realm and the consciousness took place on the light, light on the earth, took place on the light, it, this idea might be a little bit similar in the pure realm, being born in the lotus in the pure land of Buddha. So there, I'm just guessing, in the lotus there's some light and then consciousness took place in

the light, then like those animals, like those insects that born in the vegetables, green vegetables, so their body also green, consciousness came from outside, so because this is what they live on, what they eat, born there, so their body is also green. So depending on which type of flower, which type of vegetable or which type of flower the insects is also according to the color of the flower.

I'm not a hundred percent sure but I thought I heard light inside a lotus and then consciousness took place and then, that took body. I thought I saw somewhere but I'm not a hundred percent sure, so however, for the original human beings, their consciousnesses took place on the light, then that's how they have the body of the light. However, that's nothing special because even the flies that eat cow dung have light in the nighttime, even they have light in the nighttime. Even those fish have light, batteries [GL], the light, when they run in the water it affects, it makes noise. Also there's this one, there's very interesting, this is unbelievable [GL], that the deepest ocean, the Atlantic Ocean, in the teachings mentioned that is described as the major place of the animal sufferings, it mentioned others, but the main thing is there, that very dark, that cannot see anything, the big ones they eat whatever is around them, other animals whatever is around them, so the small ones eat the big ones, however, so, like a mountain, the deepest ocean, like mountains of the insect, the animals, small and big, piled up, just piled up like mountains, so they just eat each other.

So however, it seems somewhere where there's very deep water, very down, so much, so there's is a fish that looks exactly the same as a person who dives in the water, carries a light here [GL], there's a light, a flash-light here, always dives under the ocean, there's one big fish that looks exactly the same [GL]. So that is quite amazing [GL]. I think there *has* to be some relationship to the person [RL, GL], with the light. So attached to be in the water, to go down, this there must be some connection, there has to be with that. Otherwise there's no reason why this fish is born with a light [GL]. That is not in that animal program, this is another program of animals, another animal program that I've seen.

The one man in England, one very nice guy [GL], very nice man, seems he spent unbelievable amount of his life taking picture of animals, different animals, about their life. So when I was doing retreat in Australia, evening time animal programs were shown. The first night was unbelievable, really unbelievable. Incredible how he made it, that how the animals they support each other, other animals, you see, they live on other animals. And one of the things was how they support each other, community, how they live together and then one is how they eat, they live on other animal eating. The way he, the story, another animal eating another one or another animal helping to another one, when there's a problem, another animal. However, it's unbelievable, there are different points you can think of, the community living together and kind of different animals helping each other, that's one thing. But there's so much of this, another eating another one, you know, it's unbelievable.

So anyway, I guess this is not that part, I think it's different one. He showed I think two or three programs but the first one is, I thought, really very good lam-rim, very good teaching of the graduated path to enlightenment, so good for renunciation of samsara, to understand the animal sufferings, their life and like that.

Anyway, so, there are flies, there are animals who have lights in their bodies. Therefore it's nothing special that the original human beings' bodies where the nature of light. So we have been like those animals who had light numberless times, we have been born like those original human beings numberless times, having light. So however, that's nothing special, that alone didn't make us to end whole our, didn't benefit to end our whole entire suffering and causes of samsara, you see, that didn't help to end our samsara, that's just part of nature of samsara.

So however, anyway in case one think, How's that possible, the body having nature of light. So anyway, it's like that. So, because one doesn't see now, in our present time you don't see, if one thinks that way.

However, now the, so the degeneration of life. So original human beings they lived incredible length of time, then, gradually decrease as their mind become more and more gross, the delusions rises stronger and stronger, then life become shorter, shorter, shorter, shorter, like this. So, the degeneration of life, life become very short. So, then, so many obstacles for life. So however, five degenerations happening like rainfall, like waterfall, like water flood.

So, at this time, it is very difficult to practice Dharma. Lama Tsongkhapa did extensive listening, reflecting, meditation practice on the whole entire teaching of Buddha, and integrated in the graduated path to enlightenment and actualized the path. Now all this, now the way Lama Tsongkhapa practiced and made his life meaningful is by having abandoned the black worldly dharmas, mixed worldly dharma, white worldly dharmas, all three. So, this is how Lama Tsongkhapa practiced, did pure practice, like that.

VIRTUE AND NONVIRTUE DEPEND ON MOTIVATION

So I was talking about how just experiencing happiness that doesn't make wrong, that itself doesn't make wrong, so I explained up to Buddha, which means highest happiness, the one who has completed enjoyment, highest happiness, complete happiness is Buddha.

As I mentioned before, a person who does politics that only doesn't mean wrong, but if the person does politics with the thought of the eight worldly dharmas, the attachment clinging to one's own this life's happiness, to have power, reputation, wealth and so forth, that mind is a negative mind so that person's method of politics becomes black, becomes black politics. It becomes nonvirtue, black politics becomes nonvirtue, which harms even to that person her or himself, which results only in suffering.

Without the worldly mind, however, then that person's politics become Dharma. Without the attachment clinging, seeking for power, attachment clinging to this life, power, reputation, so forth, however, clinging to *this* life's happiness, without that, then that person's method, politics, that become Dharma, that become pure Dharma. Then that become pure Dharma and especially unstained by selfish-cherishing thought, especially without self-cherishing thought then that becomes pure. With bodhicitta, then it becomes Mahayana Dharma, it become pure, that person's politics becomes Mahayana Dharma, without self-cherishing thought, only with the bodhicitta. So, it become only pure service for other sentient beings, cause of enlightenment, and that become cause to achieve enlightenment, so like that. So dependent on the attitude.

So, therefore, experiencing happiness is not a problem. The person doing politics is not a problem, the problem is that, the mind. If there is self-cherishing, if there is attachment clinging to this life, if the motivation is attachment clinging to this life, if there's self-cherishing thought then it become a problem. The person having wealth becomes a problem, the person having friend becomes a problem, person having wealth, all these things, then it become problem. What makes all these things to become problem, to become dangerous to one's own life, is because it's done with this attitude, with the thought of the eight worldly dharmas, self-cherishing thought.

Experiencing comfort is not the problem, the problem is clinging to that comfort; that is the problem, that is what makes it a problem to the person. . So this is the way to understand it. It is not contradicting,

it's not saying, because it describes eight worldly dharmas, so it's not saying that it's wrong to experience comfort, it's not saying that—that it's a mistake to experience comfort, it's not saying that. The same thing, renouncing this life doesn't mean to be poor. It doesn't mean to be materially poor, it doesn't mean externally to be poor, it doesn't mean that. It means cutting off the clinging, cutting off the attachment clinging, that which is the creator of all the problems, all the confusion, all the unhappiness.

That's why in the tantra practice, in the Highest Yoga Tantra practice, during the initiation it talks about the lama making offering to the disciple who is generated in deity, not only this time but also other times, such as these times. It signifies that, from now on whatever you enjoy, whatever sense enjoyment you are having, that you should use to develop wisdom, to develop the Highest Yoga Tantra path, the wisdom, bliss-voidness. When you have sense enjoyment you should use the sense enjoyment to develop the Highest Yoga Tantra path, maha-anuttara tantra path in your mental continuum, without letting the sense enjoyment to become cause of samsara. Without this wisdom if one has sense enjoyments, if one has sense pleasures, then attachment can arise, attachment clinging to this life, the thought of the eight worldly dharmas that which is black. This can rise, and the action can become that, the sense enjoyment, experiencing sense pleasures can become attachment clinging to this life. If this becomes the motivation, then, the actually experiencing sense pleasures become cause of samsara. But with wisdom, with this meditation, if one enjoy the sense pleasures with this wisdom, then your experiencing sense pleasure does not become cause of samsara, it becomes cause of enlightenment.

So whether experiencing sense pleasures is wrong or right is all to do with what motivation you experience sense pleasures. What is the motivation? Same thing, doing a job. What is the motivation for that, what is the motivation? Having wealth, the same thing. You see, it covers to everything like that, with what motivation. Whether the action become right or wrong, that is up to the individual person's mind, the motivation. If their motivation is nonvirtue—without talking about self-cherishing thought—if the person's motivation become nonvirtue, the attachment clinging to this life, then that person's action, whatever the person is doing, is nonvirtue. So that means the result is only suffering, with problems, sufferings, in this life and problems after this life.

DISCRIMINATING WHAT IS DHARMA AND WHAT IS NOT DHARMA

You can only tell whether what the person does is right or wrong, if you understand the person's motivation. Only if you understand the person's mind, only then you can tell that person's action is wrong. Otherwise, from the outside, it is difficult to judge, difficult to know a hundred percent that that is wrong, if one doesn't understand the person's attitude, motivation. Without realizing that, difficult to say the outside action is wrong.

This reason also goes same to that person who eats meat, this is the same. Whether it's right or wrong, that individual person who is eating meat, whether that person's action of eating meat, only one can discriminate by understanding that person's level of mind. Only by understanding that only then one can tell whether what the person's doing is right or wrong. It covers all these things. That, if the person's motivation is negative, then the action become negative then it becomes harmful even the person him or herself, so, because the result of the action is only suffering, no happiness, so then it is wrong, this way it is wrong.

While the action can be *great* benefit, any action the person is doing, while it can be *great* benefit, but not doing that, the action the person is only *small* benefit, that also can be said wrong. Maybe it is, it is still virtue but has small benefit. But while the person can do greater benefit, there is something that the person can do action that is great benefit, virtuous action that which has great benefit, but not doing that,

while that person has the opportunity or while can do this, but chooses the virtuous action that has small benefit, so, there is different way to say wrong, that is unskillful. That also can be definition of one type of wrong.

So however, there are many things which one has to understand about the motivation, the level of mind, Only then one can judge, only then one can understand. The deeper one can understand the other person's mind, then the deeper one can understand their actions, whether it's mistaken, or whether it's positive action that which has incredible benefit towards other sentient beings, even if the outside action looks nonvirtuous.

Anybody who does politics is bad! Even if the Buddha does politics it's bad. Thinking like that is due to not having understood what Dharma means. That basic problem is not having understood what the definition of Dharma is, what is Dharma, what is not Dharma. That one did not become clear. The Dharma is dependent on attitude, the action becoming Dharma, whether it become Dharma or not, whether the action become Dharma or not is dependent on the attitude. So basically not having understood well what Dharma means, so then it becomes confusion, so this is just one example, there are many other things, one cannot understand.

Anyway the thought just came, so I thought I'd mention it. I think the best politician is Buddha, because Buddha has omniscient mind knowing everything—past, present, future, everything—so that is one quality of the best politician. Then, the perfect power to reveal any method, to manifest as many million as possible, even for one sentient being, to free them from suffering, to bring them happiness. And, so all these are still methods. Then, there's no cheating, there's no danger to cheat sentient beings, there's no danger to cause loss to other sentient beings, because his compassion towards other sentient is beings fully developed, compassion towards *every* sentient being fully developed. So there's no slightest danger to cheat, to mislead, there's no slightest problem. So, you see, the politics is a method, and Buddha has all these qualities, so Buddha is the most, best, highest, best politician being to guide sentient beings, to free sentient beings from all the sufferings and to lead to highest enlightenment. So, this thought just happened, just came.

Understanding what Dharma is, is a very big subject. It helps us understand so many other things, understanding what Dharma is. On the top of that, those who heard lam-rim many times they would know, but specially for whom this is the first time or even those who heard lam-rim before but not clear yet. Now, today, these three things to, even just to understand the words is very important. So, that, very important because by knowing this only then you know what you are doing, only then you can judge your actions, in our everyday life even we're doing meditation or working, however, even we believe we are practicing Dharma, even one believe, I am practicing Dharma, even one does actions that which one doesn't call Dharma, only then you can judge, only by knowing these three things, these three points, then only, only then, you have wisdom to judge. Like before I explained what is Dharma, what is not Dharma, which means what is the cause of happiness, by explaining the definition of Dharma, then you have wisdom to judge.

So if you are eating food, then judge whether your action of eating food becomes Dharma or not. You have the wisdom, even having the intellectual understanding what Dharma means, so suddenly one can discriminate whether the action of eating become Dharma or not. By having the wisdom understanding what is holy Dharma, what is not holy Dharma, from morning until night—getting up in the morning, dressing up, washing, having breakfast, but here there's no breakfast [GL, RL], but, only I have the breakfast [RL, GL]. But here you have breakfast tea [RL], anyway, so, eating lunch, talking, meditation—

every single action, starting from this morning until now, which ones become Dharma or not, you count, you check from this morning, each one check, by having even intellectual understanding what Dharma is. Then you have the wisdom to discriminate, to determine actions become Dharma, how many did not become Dharma. Any action you found that becomes Dharma, you can rejoice. By rejoicing, the merit get increased, the merit becomes double, triple, that, like money interest in the bank that the interest comes all the time, so each time when we rejoice the merit get increased more than the actual time what we created.

The actions that we found not become Dharma, nonvirtue, by recognizing that, then before going to bed, before finishing the day, we can purify, we can purify by reciting the Guru Shakyamuni Buddha mantra, or the Thirty-five Buddhas' holy names with prostrations and also Vajrasattva. There are many practices to purify negative karma. So by recognizing how many actions become negative karma, that helps to purify, that awareness, that recognition helps to purify the negative karma, not only today's but all the past lives' negative karmas. And not only that, but by doing Vajrasattva practice, then the negative karmas what we accumulate today does not multiply tomorrow and day after tomorrow, double, triple like this, then as weeks goes, as months goes, as year goes, so then becomes like mountains. Like one atom, slowly, slowly multiplying become mountains, the Earth, in the same way, one tiny negative karma without purifying, such as with a Vajrasattva practice, then if you let it, even it's so tiny negative karma, if you don't purify it then it multiplies day by day, week by week, month by month, year by year, then it becomes, when the time of death comes, by that time become like mountains, like this Earth, by multiplying, so becomes very, very heavy, even that one negative karma. Here we're just talking about that one tiny negative karma, without purifying before finishing the day.

Since I brought up the subject here, it is mentioned that in the teachings by Pabongka Rinpoche, the great enlightened being, Chakrasamvara, he mentioned in the lam-rim, in the teachings of the graduated path to enlightenment that a, if one kills one tiny insect today, then if one doesn't purify before going to bed, before finishing the day, if one does not purify, it get multiplied, become double tomorrow, triple the third day. So after fifteen days, that negative karma becomes the same heavy karma as if you have killed one human being. Even though there is no story that one has killed a human being, but in the reality, by the increase of that one negative karma of having killed one tiny insect today, then after fifteen days it becomes in the reality the same heavy karma as having killed one human being, after eighteen days, it increases one hundred thousand, three hundred, I think maybe three thousand then the last one is seventy-two, between that whether there's one hundred I'm not sure—I'll check. I'm not sure, I don't remember, I'll check again. The last one is seventy-two, so that much negative karma gets increased after eighteen days.

So however, so therefore it's regarded extremely important to purify before going to bed with the Vajrasattva practice, which has the power not only to purify the past but it helps to not multiply negative karma.

So I think, so three things, without renunciation of samsara, there is no way to achieve liberation from samsara; so without bodhicitta, there is no way to achieve enlightenment; without the wisdom realizing emptiness, there is no way to cut the very root of samsara. So today it is very important, these three things to understand, at least to have the intellectual understanding. Only then we can judge our daily actions whether they become cause of enlightenment or not, whether they become remedy to cut the root of samsara or not, whether it become cause of liberation or not, only then we can judge, only by understanding this then we have freedom to judge, only then we know what we are doing to our life. What you are doing towards others, what you are doing towards yourself.

REMEMBERING IMPERMANENCE AND DEATH

The other, I brought up this thing, but I didn't get to clarify. I think one person said that while one drinks tea, by remembering impermanence and death, it only makes to drink more, because it is the last chance. I think this is also a very important point, especially for those who haven't studied lam-rim or haven't thought well in lam-rim. We have to understand why we have to remember impermanence and death, what the goal of this is, what is the aim of remembering the impermanence and death. If you don't know, if you don't have a clear idea, purpose, why to remember, why need to remember impermanence and death, then when you don't have a clear idea, then these things happen. So, this is the end of my life, so why not have more? So this is what happens, so that is the lack of not having understood, of not having remembered the purpose of remembering impermanence and death.

In the outline of the lam-rim, it says how to take essence to this life, then the graduated path of the lower capable being comes, to achieve happiness in future life, then middle capable being path to achieve liberation comes, then higher capable path to achieve enlightenment comes. It starts with the meditation on impermanence and death, taking all these three essences, the happiness of future life, liberation, enlightenment. So therefore, the purpose of meditating on impermanence and death, if one does not do that, then one cannot cut attachment, one cannot cut the attachment clinging to this life. In this way our life's activity becomes the work of attachment. Then this motivation is nonvirtuous, so all actions become nonvirtue, which means the result is the rebirth in the hell, preta, animal realms. And besides when one is born as a human being, there are so many problems one has to experience. To stop this, remembering impermanence and death stops attachment. This way your action does not become negative karma, this way you don't experience rebirth in the lower realms, all those many eons of suffering. And then, this way your action is directed to the cause of happiness in future lives.

Then, not only that, by remembering impermanence and death, it cuts attachment also to samsara. It helps to cut the attachment clinging to the future life's samsara, happiness, perfections. So it helps to generate renunciation of samsara. That's how remembering impermanence and death helps to cut attachment even to future lives samsaric happiness, so it causes renunciation of samsara, so remembering impermanence and death directs the action towards liberation, become cause of liberation. Then also remembering impermanence and death it helps to practice bodhicitta, it helps, it persuades to practice bodhicitta. Then that cuts off self-cherishing thought, so this way your action—the drinking tea or whatever—is directed towards enlightenment, becomes the cause of enlightenment, in order to bring all sentient beings to enlightenment. So then remembering impermanence and death benefits for all this, to stop all the obstacles, to achieve all this happiness.

So the essential point is that, by thinking in this way, one didn't think the actions becoming negative karma, because attachment, so actions become negative karma, didn't think and didn't think of the karma, so then analysis of karma is completely left out, so then to have as much possible, so that's it and nothing else, you see. Then what's the point of thinking of impermanence and death? It doesn't make any sense.

This is the aim that we want to cut, that we don't want, to create the cause of suffering. The action of drinking tea becomes the cause of suffering, so therefore you remember impermanence and death, then you can cut it. But if one is not aware of these things, this attachment, the action of drinking becomes nonvirtue, so the result is only suffering. So if one analyzes like this, checking like this, remembering impermanence and death has great meaning. It becomes so beneficial, it becomes so important.

Otherwise it doesn't make sense that, if one doesn't relate to karma, the lowest thing is, first thing is to stop negative karma, the cause of suffering, so by remembering impermanence and death, the first thing, the lowest thing to stop creating negative karma. So then that the most powerful way, the quick way to, as us beginners then by remembering impermanence and death.

Again I talked a long time. So I'll stop here.

[Dedications, short mandala.]

Please dedicate the merit to generate bodhicitta. *Jang chub sem chog...*

[End of Discourse]

LECTURE 19: 8 DECEMBER 1992

RENUNCIATION

The practice of the having realization of the graduated path to enlightenment, the fundamental path [depends on three things]: the renunciation of samsara, and bodhicitta, wisdom realizing emptiness; these three.

So, without renunciation of samsara, the complete determination for oneself to be free from the samsara, so without that, any meditation practice that we do doesn't become cause to achieve liberation, the ultimate happiness, the cessation of the whole entire suffering, the general sufferings of samsara, the six types, the four types, three types, suffering of pain, suffering of change, pervasive compounding suffering, then particular sufferings of each realm, then karma and all the disturbing thoughts. So, any meditation practice that we do, does not become cause to achieve liberation from the entire samsara. So that is one, that is extremely important point to understand.

So these are the basic guidelines. If you don't understand these points then you can't tell your practice, even one spend the whole life, you cannot tell whether your practice, where your practice will lead you; your meditation practice, where you will lead. You cannot discriminate. Even you are doing meditation all the time, every day, all the time, but you cannot discriminate, you cannot tell what, by doing this practice what you gain, where, to where the practice will lead you.

So the importance of these three, the benefits of these three, from what source coming, from what undesirable things, sufferings, from which mistakes, by having these realizations it protects you from which mistakes of the mind, from which problems; and where, by having achieved these realizations, what, to put it in a simple way, what happiness, what you can achieve, what you can get, to be free from mistakes of the mind and sufferings is one thing, so what level of happiness you can achieve. So I just put it in this simple way, like that.

So without the renunciation of samsara, whatever practice, spiritual practice, what we regard as spiritual or meditation practice, Dharma practice, cannot cause to achieve the ultimate liberation, the cessation of the whole entire suffering and causes for oneself, because renunciation means with the meditation that, training the mind in the meditation that which makes you to realize the nature of the samsara, these

aggregates caused by karma and delusions, that which takes again future life samsara. By rising delusions from the imprint, seeds, the motivating karma, leaving the imprint on the mental continuum, then that imprint gets actualized. The future life samsara gets actualized from that.

So, by training the mind in these meditations, all the shortcomings, meditating on all the shortcomings on samsara, all these general and particular sufferings of samsara, then one sees the nature of samsara only in the suffering like being in the center of a fire, that which gives strong determination constantly to be free from this, without effort, naturally, because one feels so unbearable being in the fire. So similar like this, constantly after one has realized how one's own samsara is in the nature of only suffering, as one feels so unbearable, so the wish to be free from this, the determination to be free from this, comes strongly and it comes naturally, constantly, and that rises constantly.

So however, by realizing how samsara is in the nature of suffering, then that causes to generate aversion to samsara, no interest the samsara, no attraction. So that means cut off, by realizing, by meditating, by realizing how the samsara is the nature of suffering, then it cuts off attachment. It cuts off attachment clinging to samsara, to samsaric happiness, samsaric perfections.

So, that's what it means, renunciation of samsara, that which means not having attachment, having cut off attachment clinging to samsara, samsaric happiness, perfections.

So, without meditating on the shortcomings of samsara, without meditating on that, the general and particular sufferings of the samsara, then one cannot see how samsara is in the nature of suffering, then, as I mentioned a few days ago, then one follow, what one apprehend is only hallucination, samsara is beautiful, as if it is a beautiful park.

So also I didn't get to mention two things. I mentioned that, the impermanence, samsara which is impermanent but looking at it as permanent, apprehending it as permanent, it appears as permanent then apprehending that is true, then the body, the happiness, what these samsaric aggregates experience, how that is in the nature of suffering and, it is suffering of change, even what we label pleasure does not last. That which appeared as pleasure, not real pleasure, not true happiness but as pleasure, on the feeling that which is suffering, discomfort, one labeled pleasure and appeared as pleasure, then even that does not last. By continuing the actions it compounds this feeling that which one label pleasure, by continuing the actions which compounds this, then it doesn't last, it decreases.

So, some feeling which is suffering then one labels pleasure and appears as pleasure then one believes that is true; one believes that is pure happiness, real pleasure. Then, another beautiful park, looking at samsara as a beautiful park.

Then mentioned about the body, we look at this body as clean, not dirty, however, as Nagarjuna explained in the *Jewel Garland*, in the reality it is the container of thirty-six dirty things: pus, blood and so forth, all those liquids and the many different things. All those things what the body contains, what comes out of the body.

KHUNU LAMA RINPOCHE

So that, as is mentioned in the *Bodhicharyavatara*, also as great bodhisattva, great pandit, great bodhisattva, Kunu Lama Tenzin Gyaltzen, who is His Holiness the Dalai Lama's teacher, from whom His Holiness received the commentary of the *Bodhicharyavatara, The Guide to a Bodhisattva's Life*, who lived, who is from India, from Kunu, in Ladakh, who is the same as those ancient great pandits, able to remember the

whole entire teaching, sutra and tantra, everything, like whole library, all the root texts, commentaries by pandits, Buddha's teachings, everything in the heart—who can explain anything from any text. So, who lived with the sadhus in the River Ganga in Varanasi, where the people burn the bodies, where there are many sadhus. So Rinpoche lived there with the sadhus for many years. A great bodhisattva, and even in ordinary view a great bodhisattva. So, however, he was in reality a great yogi, an enlightened being. However, that, lived renounced life with nothing, like the sadhus.

After His Holiness took teachings from him, he became far-famed and all the high lamas and abbots of the monasteries came to learned from the bodhisattva. So then everybody took teachings. So I have received many teachings from Rinpoche, by having good fortune, a little merit, so, able to meet many times and receive teachings here in Nepal, also Bodhgaya in India: the *Lamp for the Path*, I think also *The Praise to Bodhicitta*. There is a special text written by this great bodhisattva, I think one hundred, maybe more than a hundred, I'm not sure, praises to, talking about the benefits of the bodhicitta. So, that then also three principles of the path, then instructions; then also *Bodbicharyavatara* in Bodhgaya.

I went to request to give commentary on *Bodbicharyavatara*, just personally to receive; so, everybody was so busy, every day there are lines of people from different parts, from Kunu, Ladakh, from different parts of India, so in the afternoons every day there are lines of people all the time to receive blessings from Rinpoche and things like that. Then, Rinpoche said he didn't have time to give the commentary but he would give the oral transmission, but when we reached the part of the wisdom chapter, then Rinpoche started to give commentary but I fell asleep [GL, RL]. So as soon as Rinpoche started to give commentary on the wisdom chapter I fell asleep [GL]. So I think there might be some greater obstacle to realizing emptiness, to understand teachings on emptiness, because I slept during that time, so become very heavy karma to realize emptiness, to understand the teachings on emptiness, in the future. So, very kindly Rinpoche did like this.

Also Rinpoche advised to translate *Bodbicharyavatara* into English because that time there was no copies in English, there was no *Bodbicharyavatara* in English. I think there was one, I didn't see but translated by Dawa Samdrup who made the first dictionary from Tibetan to English; no, from English to Tibetan, I think. So Rinpoche said even though there's somebody translated, this person, Dawa Samdrup, who was the first translator for His Holiness the Dalai Lama, when His Holiness came to India. I think the very first book by His Holiness, there are two small books, *Introduction to Buddhism*—not the *Opening the Eye of Wisdom*—I think was translated by Dawa Samdrup, and the first one was by the Theravadin monk.

So, Kunu Lama Rinpoche was saying that he translated but it doesn't matter, even someone has translated but doesn't matter [RL]. So, but Rinpoche said, but you must have good knowledge from both sides, Tibetan translation, so I didn't have good knowledge that time [RL], from both sides! [RL] So time to time, thinking maybe to do something. I think Rinpoche probably maybe might have mentioned because it would benefit. Then, the course book, that time it was not, just notes from the courses, so I asked Rinpoche to pray to benefit other sentient beings, so he did prayer, so it should have some benefit I think. [RL]

SEEING THE BODY AS DIRTY

Rinpoche said that after we chew the food then spit out, then it become very good if you're trying to practice, when the food comes out, it become very different, if the food makes you proud, then when you vomit it out, you can't eat that food. So Rinpoche is using this as a reason how the body is dirty, because otherwise we could eat it [RL, GL]. But I think the dogs do, no? [GL] The dogs they eat their vomit [RL]. Maybe the dogs they don't think it's dirty so much.

Anyway, it's true that before we eat, before putting on the plate it's clean, but after it's gone inside the body, once it comes out then you can't eat. [RL] Whichever way it comes out [GL, RL]. So if the body was clean, then we should be able to eat the food when it comes out of the body, should be able to eat the food after. If the body is clean. But because the body is dirty, so once it's gone inside, once it's come out through the body then can't, it becomes dirty. So if even try to go to eat, it makes us vomit.

So, Rinpoche used to say that can see how the body is dirty by what comes from there, what comes from the eyes, what comes from all the [RL] holes of the body, that, so also, what is explained in the teachings, in the *Bodhicharyavatara*, these things, so when you see how the body is dirty, the nature of suffering, dirty. This is one very powerful meditation to cut off attachment to, one's own body and to others' bodies, to not create the hallucination and believe that it's true. By believing in the hallucination, attachment rises; then that become cause of samsara, attachment ties us to samsara, that ties oneself constantly to samsara, the suffering realm, the aggregates caused by karma and delusion. Now this is a very powerful meditation, especially in our life when there's a problem of dissatisfaction in a relationship and so forth, when there's a problem from the emotional mind, and attachment then creates extra problems, disharmony in the relationships and creating many confusion between other people, not only confusion between oneself and other person but also making much confusion between many people, due to this dissatisfied mind, attachment. So, this is a very powerful meditation.

I think this is also a very good meditation for Western scientists, how they see the body through machines. It was probably the same person from England, I'm not sure. On TV in Adelaide, they showed how the body is full of worms. It's in the blood. It's very interesting, incredible, that inside the blood there's full of these kind of shapes like that, it's full of kind of sentient beings, running up and down in the blood [GL, RL]. Going through the blood like this, so there are many, through the blood and going like this. The whole body actually inside there's a whole kind of [RL], in the blood there's many sentient beings inside. I think it's the same when you put the machine, you pick up a drop of old water from the, in the container of the flowers, water which is old, a few days ago, you take a drop and put on glass then put this machine, you can see these sentient beings there [RL].

Anyway, so inside the body there are many like this, going up and down, like a train station [GL]. Like a big office, some are coming out then [RL, GL]. Like those big parliament offices or something [GL]. Maybe like a hotel, rushing, some are going out, some are coming in. [RL] I think this is a very good meditation. In the blood, so much doing like that up and down, full. Then inside stomach [RL, GL]. But I think it might be small but with the machines maybe it becomes big. It's very amazing.

And there's one worm, a long one, do you remember what it does? Do you remember that? Uh? Roger says it's just a regular worm [RL, GL]. A permanent worm, maybe. It is said in the Dharma, it is said in the teachings of Buddha, it is, I think 21,000 worms, usually it is said in the Tibetan teachings. So there's a practice that when you put, when you eat food, there's a practice that you make charity, there's also prayer when you eat food that you are making charity to all the worms inside the body. So it is said, there's also practice, prayer, what you do. So many meditators they do make, do this practice of making charity. Now we give food, the dedication is that, the prayer is that now you are giving food, satisfying them with food but later they become your disciples to give Dharma. Later then to guide them, by making this connection then later to guide them by Dharma, by giving teachings to them. And by being born as human beings, so forth.

So this is very good meditation to control the dissatisfied mind, desire, especially that which creates a lot of problems, not only problems within your mind but problems between many people, as I mentioned those past days. So, one very powerful meditation. So this way there's no slightest, the whole outside is just covered up with skin, the whole thing is covered up with skin, but the skin itself, again if you look at with a magnifying glass, the skin inside, when you don't see clear, it looks like smooth, but when you put magnifying glass that you see more clear how it is, kind of like, the pores are like mountains or something [RL], something a lot of bumps [RL]. It's just because, the attachment rises just because not seeing the, not thinking this nature what is inside. So attachment rises when one doesn't think of this inside things. When the mind is aware of the inside things, then attachment doesn't rise. So, like that.

So it's just, looking at it clean, by ignoring, by not being aware of the nature of the body and not remembering, not thinking, then believing in the hallucination that it's clean. Clean, beautiful. Then attachment rises. So then that brings so many other problems and besides that it obscures to see the reality, not only in nature of suffering, also to realize the emptiness, so like that.

So point what I was talking, by doing these meditations, the body which is dirty looking as dirty, one is able to cut off attachment.

Then other thing is, that it has no self-existence. As we talked at the beginning for many days, it has no self-existence, it has no true existence, what exists is being merely labeled by the mind. Nothing exists from its own side, so there is nothing to cling to. In other words, to put it in a simply way, as we believe there's nothing there, as we apprehend there's nothing there, as we apprehend—I'm not saying there's no body, no I, no object, I'm not saying that. But I'm saying as the object appears as independent or not merely labeled by the mind or the way we apprehend, means the way we see, it means what appears as not merely labeled by the mind, as true, as a hundred percent true, that's how we see or how we apprehend it. According to the way we see, apprehend, there's nothing there. The object, the way we apprehend, the way we see, it's not there. So this is the reality. So, when we meditate this way, nothing, there's no way to rise attachment, cut off attachment.

So what renunciation means is cutting off attachment to samsara. That is the point I was trying to make. Attachment becomes cause of the actions. If there's attachment then actions are done out of attachment to samsara then they become cause of samsara, the cause of suffering. So, without the attachment, by cutting off the attachment, by cutting the actions done with the mind, everyday life actions done without attachment, the attitude, then it doesn't become cause of samsara. So this becomes cause of liberation, so there's huge differences. Like earth and sky the differences.

[short mandala]

May the I that is empty achieve the Guru Shakyamuni Buddha's enlightenment, that which is empty, lead all sentient beings who are empty to that enlightenment as quick as possible.

[End of Discourse]

LECTURE 20: 9 DECEMBER 1992 AM

THE SUFFERING OF SAMBARA

The practice of Dharma, or spiritual path or meditation, whatever one does, it doesn't become the cause to achieve liberation, cause to achieve the cessation of the whole entire suffering and causes. It is the same thing. Not only the meditation, the practice of a spiritual path, Dharma, our daily actions from morning until night, the twenty-four hours' actions, if there is no renunciation of samsara, if the twenty-four hours actions' is done without the motivation, the renunciation of samsara, then the twenty-four hours actions, our actions, does not become the cause to achieve ultimate happiness, the liberation from the samsara, from the suffering realm, the cessation of the whole entire samsara.

So this ultimate happiness, the cessation of samsara, the cessation of the whole entire suffering realm, this is what we need to achieve, this is what we need to experience. This experience we never had before, never experienced from the beginningless rebirth, from the beginningless of our rebirth.

As far as samsaric pleasure, happiness of samsara, there is nothing new left which we have never experienced before. There is not any happiness or pleasure of samsara which we never experienced before. As long as the pleasure that we experience is pleasure of samsara, it is nothing new. Everything we have experienced numberless times. We have even been a king, that the ordinary people in the world think to be president, to be leader of a country, to be leader of many millions of people, ordinary people or people in the world believe that it is a new experience, such a thing is a new experience in the life. This is because of lack of understanding of karma, of reincarnation, and lack of understanding of the nature of samsara. Because of that, lack of understanding or not remembering. Even if one has heard, even if one has understand, but not remembering, not being mindful, and then this hallucination comes, as if it is the first time to experience, as if it is a first pleasure to be a millionaire, to become millionaire, as if that is the first experience, as one never experienced before. Or to be president, to be king of a country. Including relationships. Even though in reality, everybody has been one's own mother, father, brother, sister, friend, enemy, stranger. Oneself has also been father, mother, brother, sister, friend, enemy, oneself has been enemy towards all sentient beings in the past. Everybody have been one's own enemy, friend, also oneself has been friend towards all sentient beings from life to life in the past, also oneself has been enemy.

KARMA: NOTHING IS DEFINITE IN SAMBARA

It is mentioned in the sutra teaching, the father becomes son, mother becomes wife, the enemy becomes friend. It is said after this that relationships always, definitely change. Therefore, in samsara, nothing is definite. Nothing is definite in samsara. As long as we are not liberated from samsara, this is the experience that happens all the time.

So there happened a story that, in India, maybe around the time when the Buddha was in India, so there are two disciples here, so I am not sure exactly, but [RL] which are which [RL, GL]. Maybe that is Shariputra, I'm not sure. So one is called Sharipu, one is called Maudgalypu, two arhats, principal, Guru Shakyamuni Buddha's main disciples. So, Sharipu, I assume that might be Sharipu [RL], so among the disciples, who is excellent in the wisdom, then this one, in case it's Maudgyalapu, then [RL] who is excellent in psychic power, among Guru Shakyamuni Buddha's disciples, who is excellent in psychic powers.

So Sharipu was going for alms in the village or in the town. So Sharipu saw one family, in the family house. He looked through the door and saw inside that, the father used to catch fish from the water pond which they had behind the house. So the father died and was born as a fish in the water pond which is behind the house. As he was looking through the door, Sharipu saw in the house, there is a son carrying a baby on the lap and eating fish and there was one dog waiting for food in front of them and

there was the wife. So how Sharipu saw with the psychic powers, with his clairvoyance. So the father used to catch fish from the water pond behind their house. So anyway, somehow due to that karma, then the father died and was born as a fish in the same water pond where he would catch fish in his past life. So the fish the son was eating, the whole family was eating the fish, was that son's father's meat. And the the son's mother died with attachment to the property, to the home, to the family, so the mother was born as a dog to that family. Then that son's enemy, who did harm to the son, was attached to the wife, so died and born to that wife, born to them, so the son was carrying the baby, who is his enemy. Then eating father's fish [RL, GL], eating the father's meat. Eating the father's flesh. [RL, GL] My words get mixed up. Like soup [RL, GL]. Then the son is beating the dog, his mother, with a stick and the dog was chewing the.... [RL, GL].

However, Shariputra said that, so as he was seeing the whole thing what happened, so then he said this verse, "Eating the father's flesh, beating the mother, carrying the enemy on the lap, carrying the enemy who was born on the lap. I laugh at the samsaric existence." Because the whole relationship completely changed, but you see the people themselves are not aware, they cannot recognize, they don't know, they don't recognize.

However, similar, if we think about one's own home, one's own family, it is all like this, those dogs, cats, those animals that we keep with us, who are around, who live with us, then the friend, enemy, stranger, however the whole family, like this, it is a similar story as what Shariputra saw when he was going for alms, the complete change in the relationship of that family.

Oneself has been friend towards all sentient beings, life to life, and also enemy, has killed all sentient beings, life to life. The continuation of consciousness did not have a beginning, so the reincarnations did not have a beginning. So as the consciousness took a body, the body which needed a mother, so other sentient beings become one's own mother, so all sentient beings have been one's own mother numberless times.

The relationship changes even within one life, that person become enemy, towards oneself, then again becomes friend, then again becomes enemy, again becomes friend. So even within one life with one person there are many changes happening. Again stay together, again separate, then after some time again stay together. So there's changes enemy, friend even within a year, even within a month, even within a week, even within a day, morning friend evening becomes enemy. Even within one life it's not definite. So no question if we think the long way, if we think life to life, no question.

KARMA: NOT SEEING IS NO PROOF THAT KARMA DOESN'T WORK

Because we don't have an omniscient mind and we don't have even clairvoyance to see hundreds, thousands of past lives, one thousand times or one hundred times, even to remember past lives. Even ordinary consciousness, even it's not very deep clairvoyance, even one doesn't have very deep clairvoyance to be able to remember one hundred thousand past lives or one thousand past lives or even one hundred past lives, one's own, one hundred thousand past lives, even those ordinary clairvoyance can see, just even one past life, even to remember life before this, and also to be able to see the future life relationship. So, even ordinary clairvoyance, so therefore cannot see, cannot remember, cannot see. Even we believe that we were born from this mother, came out of the body on such and such a date, such a year, such a date, even one believe, but one does not remember. Most ordinary people cannot remember. Even we believe in this but we don't remember, even without talking past lives, life before this, consciousness before took place on the fertilized egg, without talking that, just even this life, experiences of this life, particularly in those childhood times, beginning of this life, in the womb, after the womb,

while we were in for about nine months being in the mother's womb and how we came out, we don't remember. Even if we believe but we don't remember. So, as I mentioned another day, there are so many things we did, we experienced, we did, we have seen, but we don't remember by now, in this life, so many things which we did, which we experienced, we have seen, but we don't remember now.

So however that as His Holiness Song Rinpoche, one very high lama from whom I received many initiations and many teachings, many commentaries of tantra, also gave teachings, especially in America, some of in the centers of this organization, especially in America. So His Holiness often used to say, when Rinpoche talked about reincarnation, when Rinpoche talks about that people believe there is no reincarnation, because they cannot see, so Rinpoche used to use, "You cannot see even the back side of your head." [GL] Here this word *tak-ko* in Tibetan language. So then Rinpoche used to say, "You cannot even see the back side of your head." Here, he was meaning that you try to use the reason that because you can't see previous lives they don't exist, so you must use the same reasoning to prove that the back of your head does not exist.

Using this reason, you can say because you don't see you have AIDS, so therefore, because your mind doesn't see a hundred percent you have AIDS, then it doesn't exist, so why do you have to go to see doctors to find out. Because, the reason because you don't see, so that is the reason it doesn't exist, then because you don't see it, then just stay at home, you don't go to hospital to check. The reason follows the same.

Some people think following one's own wisdom, but however even for physical checking for diagnosis one goes to the hospital to have x-rays and to see doctors. So one believes whatever the doctor recommends, or labels, one believes whatever the doctor says. So somebody who has the name "doctor" then one believes everything, one believes what the doctor says. Because you don't know, so here in this case, you don't know, your own mind cannot see, discriminate, cannot see what is right, what is wrong, cannot see, so here you rely upon some other person, and his knowledge, somebody who has knowledge that you don't have and that he or she has, so you rely upon somebody, and then you rely upon that person's comment, that person's advice, that person's explanation what disease you have, whether one has disease or not.

In our daily life there are so many things that we believe what other people say. So for example, what the doctor explains, we believe in this. Also, oneself has neither omniscient mind nor clairvoyance to remember that oneself was born to this mother, and born out of the womb such and such a date. Oneself does not remember, but we normally believe what the parents said, which means what other people tell you, so we believe. So there are many other things such as geography, past histories, all those past histories, it's not that your own mind is able to remember. The general or the most people, it's not that they can remember, their own mind can remember all the past histories, either through omniscient mind, or clairvoyance, they can see those histories hundreds, thousands of years ago. But however believe what other people explain to you. There are so many things in our life, because you yourself do not have omniscient mind nor ordinary clairvoyance that can see things, so you rely upon somebody's explanation. Our daily life is full of this. If we check, like this. If we are aware, if we can recognize, our daily life is full of this.

But then when it comes to the subject of karma and reincarnation, the Buddha is talking about, the omniscient one is talking about karma, Buddha's explanation of karma, the particular story of one sentient being, like the world is full of the experience of karma. Before, in the early part of the life, that the person's body is young, very healthy, beautiful, but somehow in the later part of the life, the whole

body completely change, become something else, become completely that can't believe, [GL] hard to believe. The, body, the limbs shrink or whole shape is completely changed, it's not the person that you saw before at all. Before that experience, before this experience happening, it's hard to believe, the person is very healthy, beautiful, everything's okay, but, even somebody tells you, you are going to become like this, it's very hard to believe. But however due to arthritis disease and so forth, however due to karma, when the body completely changed, never like before, so however there happened people that two legs slowly, slowly get joined. Or arms, slowly get changed, going backwards, slowly being changed. So that, early life everything okay, but later life completely changed.

Also, there happened in Tibet, many like this, that during the revolutionary times, times when they were torturing the people in public, killing or torturing those Tibetans who were forced by the Chinese, Communist Chinese to torture those other lamas and monks from the monasteries They forced lamas to go on all the four limbs on the floor like an animal or horse. Then they forced women to ride on the lama's back. So, torturing, things like that. Then Tibetans were forced to destroy the statues, those very precious holy objects in the monasteries. Many of these people become crazy, sooner or later so many of them become crazy and their bodies become deformed. Their arms and legs twisted backwards, becoming deformed. In their later life the whole body completely become deformed. So many people become like that.

REALIZING HOW FORTUNATE WE ARE

I went in Spain one time, many years ago, to visit one freak place, where there are many people who have deformed bodies. Normally what I would like to see in the city for sightseeing, either something terrible, something extreme [RL], something most terrible, something extreme, otherwise it's boring [GL, RL]. So, an old folks home, that's one, or where people keep dead bodies, where they study the bodies, parts of the bodies in the house, the hospitals where they carry away dead bodies, different parts of the body, so those places and freak places [GL]. The other thing is the garden. If there is very beautiful nice flowers in a garden, then if I can remember the practice of offering, it helps to accumulate merit, because even the flower doesn't belong to you but the flower what you see in your view, your own appearance, the flower, so that can be made offering, to the guru, Triple Gem, one can make offering if there's a beautiful form like that. So there's some meaning. So if one uses it for practice, seeing the beautiful flower if one uses to practice Dharma then it has meaning. That makes life meaningful, one creates the cause of enlightenment by making offering to Buddha.

Those other things are very helpful, besides old folks home, are freaks places. Those things are helpful to realize, to recognize that what an incredible opportunity we have. Our bodies are healthy and we have all the opportunities to practice, to develop the mind in the path. That have received precious human body, those freedoms, richnesses, and have met many fully qualified Mahayana virtuous friends that even we meet the actual Buddha, even we actually see Buddha, there is nothing more special to teach than what they teach. So we have met so many perfectly qualified Mahayana virtuous friends, have met the Buddhadharma, the unmistakable path to peace, so not just the Buddhadharma, not just only Hinayana teaching, not just only Lesser Vehicle teaching, but Mahayana teaching, then especially tantra, Mahayana tantra teaching, the quick path to enlightenment, that one has met the whole teaching, the whole path, that everything that the Buddha taught, so to, by practicing, only from one's own side if one doesn't practice, but if one practices, without doubt, without any doubt then one can be definitely liberated from the whole entire suffering of samsara. And not just that, not just liberation from samsara, can achieve full enlightenment.

It reminds one, it helps to recognize, to reflect on karma, so all these they are experiencing are the result of karma. All the undesirable things are the result of negative karma, the result of delusion. So itself becomes meditation on the karma and to recognize how our own perfect human rebirth, to see clearly how precious it is and how incredible things we can do now while one has all the opportunities, while we are healthy, while we have all the opportunities not only to benefit ourselves, but especially to benefit all sentient beings by actualizing the path. That we can cause all the temporary happiness, especially ultimate happiness, liberation, full enlightenment towards other sentient beings.

There were people who had all kinds of bodies at this freak place. There was one person whose face this much the normal face, big, very large head, big face, but the body is very small. So I tried to shake hands all those people there. So while I'm shaking hand, the thought came into my mind while I'm shaking hands with them whether it is real or not. Whether this is real or not. [RL, GL] I don't know what it is exactly but the karma, that particular karma, not only in Spain but also [GL], but also in India, Varanasi, near the River Ganga where they bring the bodies, where they burn the bodies, because the Hindus regard that water as very holy and then bring the body inside, before they burn the body they wash the feet with water, they think purify all the evils, so they think purify all the sins or something. So that place normally they have many beggars, but it is not just one you see also other places this small body, this much body, but huge head and face. So there must be some specific karma for this I think.

So there are all sorts of people who have unimaginable bodies, like that. Then there is one place where there are small children. There is one little girl that all the inside teeth, the gums, all are outside, all coming out, and the eyes are like, what's the animal in Australia? This, the animal that I was holding, who eats eucalyptus. Koala! The eyes looks like koala, very small eyes and all these outside. So if you see suddenly I think you would get frightened, like here somewhere, if you see suddenly then I think [RL] you will be frightened. So with me there was one Italian student, so he said it was so terrifying [RL] that he didn't want to see.

What I was talking about, in the world especially because of degenerated time, because of the degeneration of delusion, delusion becomes too strong, so strong and gross, the people create all sorts of negative karma, very heavy negative karma, all sorts of negative karma, therefore, there are so many people, various new diseases coming, that there is no cure for, various new diseases coming more and more, and also people born with all sorts of strange bodies. In India sometimes you see in the road, but I think in the West it seems they are kept in one place, so everything looks okay [RL, GL]. Not exposed, not outside.

However, our lives are full of things that we can't understand, but because we don't have either omniscient mind or clairvoyance to see things, we believe other people's explanation. So same thing, so the same reason, if you believe in all these things, many of these things that we believe other people's explanations, then it is same with karma. For example, in the past life having practiced charity and in this life, we have the enjoyment, wealth. In the past life we practiced morality so therefore in this life we have this human body. All these things about reincarnation and karma, these things what Buddha explained in the teachings. This is what the Omniscient One explained. It is the same that since one doesn't have omniscient mind to see these things with your own wisdom, even with the ordinary clairvoyance. So the way to understand these phenomena, such things as karma and so forth, the reincarnation, the karma, so through somebody who has more knowledge, who has a mind that is more developed, who can see these things, who has clairvoyance, who has omniscient mind who can see these things. So the only way that we can discover, that we can realize the reincarnation, karma, is through their explanation of one who has advanced mind, that knowledge than oneself.

So the highest is Omniscient One, who has completed all the knowledge, all the realizations, all the understanding, so that is Buddha, the Omniscient One. So therefore Omniscient One who has perfect power and also completed the mind training in compassion so there is no cheating. Because of that there is no danger of cheating sentient beings or telling lie. However, the only way to realize this is, since oneself doesn't have capacity at the moment to see, to be able to remember, to see these things, the only way to realize, to discover these things, reincarnation, karma is by relying upon other's explanations. The highest one is the Omniscient One. So, only through Buddha's explanation, through Buddha's quotations, can one can discover, one can realize these subjects, that these phenomena which one cannot see, lack of capacity, lack of development of the mind.

[Blessing of tea]

RINPOCHE'S TEACHING STYLE

Somehow it didn't happen. I thought to mention this, but somehow didn't get to mention last few days. However, especially those who are first time to listen, first time to hear the teaching of the Buddha, especially for those who are the first time to hear Buddhadharma, it's a little late actually to mention this [RL, GL], it's got a little bit late to mention this but anyway, it is one's own freedom that whether to devote to the virtuous friend or not, however, that even one quality that is what is mentioned teachings, for me it is like the stars in the daytime where even one quality what's mentioned the teachings, qualities of the virtuous like the stars in the daytime. When the sun rises you can hardly find a star there. So like that, however it is very important that since we came from very far with much material expenses, or combined with trekking [GL, RL], I guess there's no beach in Nepal [GL, RL]. So I guess what can be said is trekking.

However since we came up to here from such a far place, with many hundreds thousands of dollars expenses [GL], for some people it may be easy, for most people difficult. Some have even worked for this for so many years. So however my essence without talking too much, [RL, GL], the essence is that my speech doesn't have any beauty. There is no beauty, there is no politeness, I don't apply politeness in my talk, no sweet words or politeness or scholarly words. It is very poor speech. My speech is very poor speech, filled with a lot of coughs [GL, RL], not only broken English, not having correct grammar, especially accent—terrible! [GL] Especially the accent is terrible. I didn't learn well. I think learning is a question of paying attention [GL], how other people speak, but I didn't pay attention. So I think that is the mistake, didn't pay enough attention how other people speak. So, no humor [GL], no smile. No charisma! You cannot any find charisma there. [GL] So there are a lot of obstacles, coughing and many things, many obstacles bothering you in the ears [GL], buzzing your heart. Like if you beat a drum this way it buzzes the other side, the other side of the drum [RL] it vibrates. So you see, each of my coughs vibrates your heart [GL, RL].

However, there are hundreds of things like this, but what I want to tell you. So however, even one doesn't want to practice Buddhism, but I think it is very important to understand that is very important. Then after one has understanding then there is freedom whether you want to practice or not. Whether one wants to devote one's life in that or not. To understand is very important.

Now, I repeat the words many times. I know what I'm doing [GL, RL]. I'm aware of what I'm doing [GL]. And also remember when I was talking about emptiness, sometimes I tried to rush, started to talk fast so I mentioned dependent arising like that very fast so I think somebody heard "Tibetan rice" [GL,

RL]. So I think, I was talking about Tibetan rice [RL, GL]. And then also didn't speak the American accent - d-e-p-e-n-d-a-n-t a-r-i-s-i-n-g [GL, RL]. So then I think many maybe did not hear what I was talking about.

So of course it is generally best not to have repetition so it saves time and [RL], however it might help somebody who didn't understand well, due to accent or many reasons or wandering mind. If mind got distracted then the last, if not second then the third part maybe caught up, or maybe give some idea.

HOW TO LISTEN TO THE TEACHINGS

The important thing is how to listen. In the beginning of the lam-rim teaching it talks about how to listen—how to explain, how to teach from the side of the lama and then from the disciple's side how to listen correctly. And how to listen correctly becomes a very important point. With the recognition, in order to make the teaching what one listens beneficial for one's own mind. Here it is not a school, college, university which has aim for degree. The purpose of listening is just to learn the words so that you can get degree, if you pass examination then you get degree and you can find a job. Here the purpose is mainly to benefit your mind, mainly to benefit the mind. That is the main aim of the meditation course. That is the main aim of teaching the graduated path to enlightenment, mainly to benefit for the mind. So that's the purpose. To put it simply, to pacify, to pacify the delusions such as the attachment, thinking the samsaric happiness and the perfections of samsara, that which is the cause of samsara which become obstacles for oneself to achieve liberation from the suffering, the whole entire suffering realm, the samsara. To achieve this for oneself, to pacify this

The other thing is to eliminate ignorance—the concept of true existence, which is the root of the samsara, the whole entire suffering and causes. Then self-cherishing thought that which is another greatest cause for obstacles, which interferes to have the greatest success for oneself and for all sentient beings, to cease all the mistakes of the mind, to achieve the full enlightenment and which interferes to bring oneself, to bring all sentient beings, to free all sentient beings from all their sufferings and to bring the peerless happiness, the full enlightenment. To bring from suffering to happiness, temporary happiness then to liberation, enlightenment. So according to the level of their mind. So the self-cherishing thought which interferes, which is the greatest obstacle for this. So in short, so to pacify these things, to subdue these things, our mind which is overwhelmed, possessed by these wrong concepts, by the delusions, so to pacify, to subdue these things. So if we are able to pacify these things, then there is no obstacle to achieve liberation or to achieve enlightenment, to cut the root of samsara.

So however, it is explained in the teachings that 84,000 delusions which are branches of the ignorance, anger, attachment. So this chronic disease of the mind which continuation has been existing from beginningless rebirth until now. So something which, chronic disease of the mind that which did not have beginning from beginningless rebirth, so by listening to teaching of Buddha, particularly the teachings of the graduated path to enlightenment, to subdue or to cease or to end.

It is explained how to make teachings that we listen to beneficial for one's own mind. It depends on how one listens to the teachings. There is also the part from the side of the lama who explains the teachings, the motivations and so forth. There is a whole thing how to explain but there is also how to listen.

So the lama who gives teaching, by looking at it as a skillful doctor, as a wise doctor, then the teachings what one listens as a medicine, then as I just explained before what the teaching are. Then for oneself, teachings are like medicine, oneself as a patient, severe patient. Somebody who has cancer or AIDS is a severe patient that or who has very, very serious disease or very old disease that is not easy to recover.

However, here the disease is mental disease, illness of the mind—all these delusions which are sickness of the mind, which continuation did not have beginning. So very severe, oneself as very severe patient of delusion who has sicknesses of delusions, chronic disease of delusions. So to listen to the teachings with these three, by looking at like this, one who gives teachings, the lama who gives teaching, the wise doctor, the medicine, the teaching as the medicine, then oneself as severe patient.

Then there is listening to the teachings with the six recognitions—with the recognition of the fully enlightened beings, the holy beings, then the wish for the teaching to exist for a long time, for the teachings that show the unmistakable path to peace to exist a long time. That it can cure the disease, the chronic disease of delusion. Then the teacher who teaches Dharma as a representative of Guru Shakyamuni Buddha, even if one doesn't see Buddha directly, in that aspect receiving teachings, but thinking, that recognition that, so receiving teaching through this aspect.

I am just mentioning the main points, there many details and there are many details the conduct of listening to the teachings. It is not like studying, but even universities and schools have discipline. Especially here the main purpose is to subdue the mind, so there are also many things explained. The teacher who gives teaching, who teaches Dharma doesn't create negative karma and also from the side of the disciple doesn't create negative karma with disrespect for the teachings and so forth. However there many, in the teachings explained also respectful manners, how to subdue manners how to listen to teachings. In order to save from creating negative from both sides they cannot give teachings to somebody who is standing, a disciple who is standing and so forth, so there are many details mentioned. So, there should be no disrespect for teachings, then there is no danger to create negative karma. To protect them from both sides from creating negative karma, there are many disciplines mentioned, whom you can give teachings to, whom you can't give teaching to, according to the manner of the person.

Traditionally, every time the lineage lamas they give teachings, every day they explain the motivation before listening to teachings, to give the extensive profound view. Every time before doing the actual discourse, the lama often explains the motivation. And again all three, not just the graduated path of the lower capable being, but of the middle capable being, and the higher capable being as well. So he explains in profound, extensive way. Then at the end of listening to the teaching with this pure motivation of bodhicitta and then listen to the teaching with righteous conduct according to the traditional practice of the lineage lamas, who through these practices what is explained in the teachings that they completed the path and achieved enlightenment.

So, even the manners, to sit in a subdued peaceful manner, because here the main aim is to make the mind peaceful, to subdue the mind, the delusions. There are many things here, many disciplines here, which are not in universities colleges or schools, where the whole study is not focused on subduing the mind. If you are able to learn the words well then you can get the degree and you can find a job. So it is as simple as that. But here the meaning, the purpose is very deep, very vast. It is a question of developing the mind in the path. Something which can be the most difficult thing but the most important thing. Depending on the individual person, something which can be very difficult thing, most difficult thing to do, but it's the most important thing than anything else in the life.

I just remembered something about my mother. [RL, GL] My mother cannot read. She cannot recognize even one syllable of Tibetan letter. But her heart is a hundred times much better than my mind. She never studied texts. I might have many more words of Dharma, but her heart is a hundred times much more better, her mind is much more, her good heart is one hundred times greater than my mind. She has incredible compassion, so much compassion for people. Even if she doesn't know all the words of the

different sufferings of sentient beings, even though she has no idea. But anybody who she sees around her, she has so much compassion. Who works for her, who cleans, who does things, who brings food, even people she sees in the street, people who go barefoot, who are poor, she has so much compassion. Just an unknown person, a stranger, not just people she knows or takes care of her, not just that. She has so much compassion, so much concern for them, always she will keep herself last, think of herself as the lowest person, the last person—others are always first. Everyone, it doesn't matter whether they are young or old, however they look, educated or uneducated, rich or poor, whatever, everybody is first. Whatever there is, thing to have.

She did not study Dharma because she didn't have much intellect, but she goes to see those high lamas in Solu Khumbu, here in Nepal, India. So, in the early times she went to Tibet with my father. I don't remember what my father looked like. I have no idea. People describe him as a person who didn't get upset very easily. They're not saying that he didn't get angry. The saying is that he had a very big stomach. That doesn't mean a physical stomach, but it means he doesn't get upset easily. I don't know how to say. A person who doesn't get disturbed easily. Placid, plastic [GL, RL]. I hope my father's not plastic, [GL, RL] or rubber [GL, RL]. My father's not rubber. [GL, RL]

I think my father must have died when my mother was carrying me, just a small baby. It must have been around that time he might have died. Anyway, I think at the beginning, in the early times, she went with father to Tibet to receive teachings from one very high lama whose monastery is behind Mount Everest, called Dzasumbu. The lama's holy name is Rumbu Sangye, who is the root guru of Tulshig Rinpoche, who is highly qualified, very learned, strict in morality and also good heart, who has all the three important qualities. Who is also my guru that I received some teachings from. So these two lamas are the main lamas in the Solu Khumbu area where I was born, there two are the main lamas, that the people in Solu Khumbu they go, the Sherpas. When Tibet was independent, they go to receive the teachings on the preliminary practices, tantra teachings, the ordinations from these two lamas. So nowadays, the other root guru Rumbu Sangye passed away many years ago, so now there is only Tulshig Rinpoche who lives in Solu Khumbu, who has established, there's nuns and also monks, kind of like a hermitage. It is a little down, not high up, area called Junbesi.

So however, my mother doesn't have much intellect, because she did not study text and cannot even read the alphabet. So with so much devotion, unbelievable devotion to go for teachings just to get blessing. She said only the times when the lama says some simple things between the teachings, not the actual teaching, talking about the path, and all, if it's tantra then talking about chakras, winds, all the technical things, not that one. [RL] Not very important, but the simple advice that when you are near to lama, the guru, how one should behave, how one should conduct oneself. So things like that, simple advices. So these ones, she is able to understand. What she understands, then she doesn't forget. The few things that she understood, she doesn't forget.

One of the lamas—I think the one who passed away in Tibet, but I'm not sure—said that when you are in front of the lama, guru, you shouldn't keep your hands all over, that you should keep your hands like this, which means in a subdued manner like this, calm, subdued. She remembered this. All the time whenever she goes to see lamas, those other high lamas or when she sits down, when she comes to see me or when she sits with me all the time her hands go like this [RL]. Also my uncle as well. Not only her, but also my other uncles, those who went to receive teaching from the same lama.

The lama sometimes gives advices when you recite OM MANI PADME HUM, you don't move two beads, you have to count each one by one. So the lama told that you cannot recite OM MANI PADME HUM once

then you pass two beads. So this one she is able to remember. [GL] And that when you recite OM MANI PADME HUM you only have to recite OM MANI, the Compassionate Buddha's mantra, so this is what she recited all day long, day and night. So the lama told your mind should not wander during that time. So this she heard, this she understood. [RL] So later after she heard this, when she was here at Kopan, that time, our incomparably kind Lama Yeshe was here at that time just before took the aspect the actual serious sicknesses, before passing away. So my mother was here. So during that time she spent all day long upstairs reciting mantras without closing her eyes, trying not to let her mind wander, putting all the effort. [RL] So things like that. So simple things she understands.

So however, there many disciplines of listening to the teachings that are explained in the text, that are practiced by the lineage lamas. If one doesn't do them involves the negative karma, disrespect. So leaning on the wall, the pillars, walls, or things like that. Also if the leg has pain one can stretch, if one is sick then it is permitted to relax the body, because there is no other choice, that is permitted. If one is sick one can lay down and also stretch. However, if it's possible. one should not do it towards the altar or the guru or where there are the statues, stupas, scriptures, like that. So if there is another way to stretch, then one can stretch. If not then there is no choice, if one is sick.

Not just this, there are many such details in the teachings at the beginning of the lam-rim, beginning of the graduated path to enlightenment. So from both sides, from the guru's side and also from the side of the disciple to save from creating the negative karma of disrespect. So if you know those details, then in the future we know how to listen to the teachings, we know how to behave, how to discipline correctly, how to stop creating negative karma, disrespect, things like that, towards the Triple Gems, the guru-Triple Gems. So if it is not explained then there is no way to find out, there is no way to know these practices, how to listen to teachings correctly, how to make it beneficial for one's mind and also manners, how to listen to the teachings with righteous manners that all the lineage lamas who completed the path, who actualized the realizations of the path to enlightenment which they did, which they practiced.

So however, this just happened by the way. So it's not just only to hear the teachings, it's not only just understanding the words. Here the purpose is not only that. That alone doesn't fulfill the whole purpose.

So however, now, listening to the teachings with these six recognitions, then one uses the teachings that one listens to subdue one's own mind. This way you are using your own mind, your own delusion as target and the teaching as the weapon to destroy the delusion. So one uses the teaching this way. One turns the teachings towards one's own delusions. So this is the way to make the teaching beneficial to one's mind.

Now to finish this part. So the essence what I was going to mention before. The very important thing that if there is something that one doesn't understand, then where that word is connected, which sentence, which subject it is connected, so it can be discussed with the old students who have heard it many times, who are familiar with my garbage English [RL, GL]. So you can discuss it later. The most important thing is to know the point that I'm talking about, why I'm saying this. That is very important. Even if there is a very long talk but what is the point, what is the essence of the talk. To understand that. If you miss the point, then it may not be much benefit to the mind. Even word by word, even one cannot catch up or memorize, but to understand the point, if there are different reasons, even one doesn't understand all the words but the point of each reason. To get the point that is very important.

Then this way one does not forget. This way one comes to know the essence of the subject. Then it becomes more beneficial for one's mind.

There can be many mistakes, grammar and those things. There can be mistakes in the explanation of Dharma due to not remembering or forgetting, due to limited understanding, Dharma is so vast like oceans, like sky, so vast, so deep. However the limitations of my understanding Dharma, not like those geshe, Lama Lhundrup and those geshe who have done all the sutra, all those extensive scriptures, who have done study. It's not like that. So there can be mistakes. So the mistakes that I'm talking about, completely wrong path, normally I do like that, so, even one doesn't practice, it's very important to listen, to pay attention and to analyze, to pay attention and to check, analyze, that is very important. For the benefit of one's own life, for your own life, peace, not just temporary peace, happiness but since we all want happiness, since we all are looking for happiness, so as regards happiness, there's temporary happiness and ultimate happiness. So if *we* want temporary happiness means, actually it means also we want, according to the wish it means according to the wish, means also want ultimate happiness as well, if one can achieve. Since we want temporary happiness, means also we want ultimate happiness as well. That the question whether one is able to practice the method to achieve the ultimate happiness, that is something else; otherwise regards wishing for happiness, this I would think, since one wish for temporary happiness, for sure one would wish, ultimate one, naturally there would be the wish for everlasting happiness.

So I stop here.

REFUGE

It can be done also later, near the end or somewhere. Also can be done again if you, that if somebody wishes later, to do later also can be done. So those who already decided, those who are taking today, then maybe I thought to do now. Okay. So break or not? Break. Okay.

[short mandala]

Thank you.

Yeshe Khadro:

Just the people who are taking it to come back?

Lama Zopa Rinpoche:

For example, if one is going to recite mantra without refuge and with refuge, so there are great differences in the merit, in the benefit; by having refuge in the mind, then if one does the practice, the sadhana or if one does meditation or recitation of mantra then—Kirti Tsenshab Rinpoche, a lama from whom, after Lama Yeshe passed away took so many initiations and various other teachings—Rinpoche explained that by having refuge, if one recites mantras, those practices, then the merit is, the benefit is a hundred times much more than doing the practice without refuge, without taking refuge.

So it is mentioned in the lam-rim, in the teachings of the graduated path to enlightenment that, only by having the refuge within one's own heart then, one enters in the Buddhadharma. If one doesn't have refuge in the mind then, even if one knows the whole entire teachings of Buddha, sutra and tantra, the whole entire teaching by heart, all the commentaries, everything, even if one can explain everything by heart without mistake, it doesn't mean that that person has entered into Buddhadharma. What differentiates whether one is inner being or outer being, outside of the Buddhadharma is outer being. So

Lama Atisha said that is defined by having refuge. If one doesn't have the refuge in the mind, then one is outer being; if one has refuge in the mind, then one becomes inner being, like that.

As Lama Lhundrup explained, as he gave explanation on the refuge that one's own mind is qualified with the understanding fear, in other words aversion to the samsara, then in particular the three lower realms, those sufferings. Then the other qualification is the faith in Buddha, Dharma, and Sangha, that they have that capacity, the power to save oneself from the suffering of samsara, in particular the three lower realms' sufferings. So the mind being qualified of the understanding fear of samsara and then faith to Buddha, Dharma, Sangha that they have the power to save oneself from the samsara and particular, the three lower realms. This is the cause of refuge. So once one's mind is qualified with these two—understanding fear of samsara and then faith to Buddha, Dharma, Sangha—they have the power to save, then one's own mind is perfected in the two cause refuge. So now what means to take refuge, then one's own mind qualified of these two: understanding fear of samsara then the faith to Buddha, Dharma, Sangha, that they have the power to save oneself. So, to liberate oneself from the whole entire samsara and then in particular, the three lower realms.

Then completely, one-pointedly, then relying upon, the whole heart, then relying upon the Buddha, Dharma, Sangha. Doesn't matter whatever happens with my life, either one is dying or living, happy or miserable, whatever happens is up to you, the whole heart relying upon, depending on Buddha, Dharma, and Sangha. So that is what means taking refuge.

MAHAYANA REFUGE

According to the Lesser Vehicle Path, Hinayana, this is the same. Now the Mahayana way of taking refuge, the cause of taking refuge is, before just only two, now three. So the additional one, the additional cause of refuge, is compassion, compassion towards all sentient beings. Besides understanding fear of samsara, then faith in the Buddha, Dharma and Sangha has the power to save oneself from the whole entire suffering of samsara. Then one looks at the other sentient beings and that they are also similar like me, they are also suffering in samsara. So then you feel unbearable compassion, wishing others to be free from the suffering of samsara. So with these three causes, your mind is qualified with these three causes, then with the whole heart rely upon Buddha, Dharma, Sangha, yourself and all sentient beings together, taking refuge to Buddha, Dharma, Sangha. So visualizing that all sentient beings are also taking refuge to Buddha, Dharma, Sangha. Then they are also reciting the, "I am going to take refuge to Buddha, Dharma and Sangha". As you recite the prayer, then also all sentient beings in the form of human body, then also reciting the prayer with yourself as the leader, all sentient beings follow you. So then all together taking refuge to, relying upon the Buddha, Dharma and Sangha, that your own mind, by having, with the mind which is qualified of these three causes. So that is the Mahayana way of taking refuge.

Faith in the Buddha, Dharma and Sangha has the power, the perfect power to save oneself and all sentient beings from the whole entire suffering of samsara. That is the faith.

So it is mentioned in the lam-rim teachings that by having refuge then one enters the Buddhadharma. Then by having refuge, then it becomes the foundation for pratimoksha vows, lay vows, then those monks' and nuns' vows. It becomes the foundation for everything. Without refuge there is no foundation for all those other vows. Then by having refuge in the heart, it purifies all the past, all these negative karmas accumulated from the beginningless rebirth until now, it purifies.

KARMA: GOOD LUCK MEANS GOOD KARMA

Then by having refuge within one's own heart, immediately, within an hour, besides in our everyday life, within an hour, minute, even a second, we can accumulate extensive merit; putting it in ordinary terms: good luck, extensive merit, extensive good luck. Because some common people use the term, whether the person has luck or not. If I am lucky then I will win the lottery or I will pass examination or something, a degree or able to find a friend or something, whatever.

So they are using the term "luck" but actually what they are talking about is karma. They don't know what luck is, they don't know exactly what they are talking about, but actually they are talking about karma. [GL] They are talking about karma. Merit is good karma, good karma is the cause of success. This is what they are talking about, but they use the different term "luck."

Usually business people believe luck is something independent, truly existent, luck is something independent. That you don't create luck, your mind doesn't create the luck, but good luck, bad luck is something there. I think, but I'm not sure. [RL] Good luck and bad luck. There is something there. There is good luck and bad luck but not sure what it is. (RL) So everyday life they talk good luck, bad luck, (RL) but not sure what it is.

Anyway, so good luck, bad luck, something that is dependent on our attitude, a virtuous or nonvirtuous motivation. So nonvirtuous motivation creates bad luck and virtuous motivation creates good luck. So it's like that. So it's something came from the mind. So therefore you can create good luck, you can stop bad luck and you can create good luck.

When the person's merit is low, the person lives on merit, past good karma, and then have success, but after some time, because the person doesn't create any more good karma, they are not attempting to create more cause, more good luck. So then just live on past, like the person just live on the money that is collected from their past time work. Then if one doesn't work, if one stops working, doesn't work any more then that money that one lives on, use from past work then just, it only finishes, becomes less and less. So same thing with good karma. So who have much success in business and so forth, then that's living on the past good karma. So you don't attempt any more, you don't attempt to create merit, then the merit, like the money became more you use, more you spend, it becomes less and less. So like that, the merit became less and less as one lives on the result, the past good karma.

So anyway, the person's merit, either merit is low, finished or merit is low, that merit that brought all the success in business or whatever it is; either that one finishes or become very small because the person did not try to accumulate more, or—the other thing —the person suddenly did something very, very heavy negative karma. So this is more powerful than the merit that the person accumulated in the past, the good karma. Now this negative karma becomes much more powerful, which brings the cause of obstacles. So then suddenly while the person is having success, things are okay, then suddenly there is a big obstacle and nothing is working, nothing is working in the life. So many obstacles, first this obstacle, then another obstacle, then another, like that. Suddenly their business collapsed, even the person had been having so much success, but then suddenly collapsed and that even one has to worry, never worried before about paying rent, things like that, but now something never happened before, then all of a sudden, reached the point even to worry about day to day living.

So there are things like that in the, there are changes happening like in the life, there are changes happening, as goes through year to year like this, there are different changes in the life happening. So that is depending on karma. The person doesn't create any more good karma, then they live on the past one, then that became less and less or finished, or not finished but the person creates some other very heavy

karma, negative karma. So then that other one is smaller, the other one is much stronger. So then that brought all the obstacles in the life. So like that there are different ways how the unsuccess, the problems, how they arise.

HOW TO ACCUMULATE MERIT

When things like that are happening, there are many methods explained in the texts on how to accumulate merit, that there are various methods to extensively to accumulate merit, that making offerings to holy objects, Triple Gem, the powerful object the Sangha, things like, the food offering, or whatever, food, drink, whatever one can, money, so forth. Then also, making a statue and things like that or things like a Tara Puja.

What a Tara Puja it is all about, again, is purifying, confessing, purifying the negative karma, it involves accumulating merit by making offering, such as the mandala. So offering mandala four times, the four mandala Tara Puja is regarded very powerful for success. It involves the seven limb practice which involves confessing the negative karma, and then those very, very powerful means of accumulating infinite merit, extensive merit. Practicing rejoyfulness, doing prostrations, making offerings. So those things, making offering to Tara. The eight types of offering, again and again.

So the whole method, the whole point is there is a lot of offerings within that. So actually performed offerings, then visualize, then much more extensively you visualize and offer. So the offering to Tara by visualizing, then in order to accumulate most extensive merit then by visualizing guru, but in the, as the aspect, as inseparable like this. So mandala offering and then taking refuge, bodhicitta. So each time when you generate bodhicitta, there is infinite merit, one accumulates. So this is repeated four times. So this is what is called Tara, doing Twenty-one Tara praises, so the reason why it brings, why it pacifies obstacles, why it brings so much success in the life, by doing these pujas, is because it involves purifying the past negative karma and accumulating merit. Doing those very powerful methods of accumulating extensive merit. So that is why, that it is creating the cause of success. There are many other different methods to increase the luck or to increase the merit.

The individual person doing those practices, purifying, accumulating merit, purifying past negative karma, cause of unsuccess, and accumulating merit for success. Then also other thing, the offering to the stupa, those holy objects, the Sangha and so forth, like that. Even printing mantras and prayers, prayers, mantras or deities, the figures on the cloth, paper then putting on the high mountain, putting on the very high mountain. So there are many other means to increase luck or merit. By depending on the power of Buddha and Dharma, Sangha, the Guru, Buddha, Dharma, Sangha, by depending on their power, like that. So when we are accumulating merit, good karma, that time then we are accumulating extensive good luck.

So with the refuge, by having refuge in one's own heart, which means the understanding fear and then faith to Buddha, Dharma, Sangha and relying upon them. So because of this, that even that one has nothing to offer. Because of this then one does the practice of offering. So every offering, prostration, respect, everything that is done towards the Buddha, everything that is done towards a Buddha, even a statue, everything becomes a cause of highest success, the full enlightenment. Every single thing becomes cause of the highest success, highest happiness, enlightenment. So this is like the benefits of the eight Mahayana precepts. There is so much temporary happiness but there is also the highest ultimate happiness.

Every single action, the offerings, prostration, respect towards the Buddha, even the statues, the stupas and so forth, everything, that the result, there is inconceivable result which one experiences, even while one is in samsara, so many hundreds, many thousands, thousands of lifetimes. Then this is without talking about all the infinite qualities of Buddha's holy body, holy speech, holy mind.

THE FLY ON THE COW DUNG

So like the story, the old man who only began to practice Dharma when he was over eighty years old. He became monk and then in that life he achieved, he actualized renunciation of samsara, actualized the whole path to enlightenment, the wisdom directly perceiving emptiness. And then he became arhat in that life, even he began practicing Dharma only after, when he was over eighty. When he was over eighty (RL) so he became arhat in that life. Then after arhat, became arhat because you have completely removed even the seed of delusions, that means you don't have delusion, no negative karma. So you are completely, also completely liberated from the whole suffering of samsara. So that is according to the Lesser Vehicle Path, this is the highest what you can achieve. So the old man achieved this. And then of course after achieving this you never go back to samsara. There is no cause. So then you enter in the Mahayana Path, when the time is ready Buddha sends light to the arhat and then there is some words but I don't remember, Buddha gives advice. Then that arhat enters Mahayana Path, then achieve enlightenment. So now, then free all sentient beings from all the sufferings and bring to enlightenment.

Now all, now we have to think about the cause. (RL) The important point of this story is that now we have to think about the very original cause. What gave him the chance to become a monk after eighty years old? Normally it is difficult. Why did Buddha tell him that he can become a monk even though he was rejected by the first abbot, Sharipu? But Buddha said, "I have completed the merit, two types of merit I have completed. So because of that then omniscient mind can see that you have karma to become a monk." So his karma to be a monk happened an inconceivable times ago, length of lives ago. One time, when he was a fly, (GL) there is one fly there. (RL, GL) There is one fly, one fly that goes into the spider's web. (RL, GL) So he was a fly. Buddha told him he had the karma because an inconceivable length of time ago, one of his lives he was a fly. So the fly followed the cow dung, smell of the cow dung, which traveled around the stupa. (GL) So it is not because the fly is knowing this is stupa and so precious and I must purify. (RL, GL) Not because of that. The fly just follows the smell of the cow dung. So by the way it became, you might say by good luck, by luck (GL) it became, that fly circumambulating the, it became, by the way it became circumambulation of the stupa.

That was the merit. That small merit (GL) without motivation of bodhicitta, without renunciation, without doing anything, (RL) just completely the attachment, the mind completely the attachment to the smell of the cow dung. So that one time became circumambulation just by the way. So that's all. So that's the merit, that's why he can become a monk. So then from that he is able to actualize path, arhat, then enlightenment. So then able to bring all sentient beings to enlightenment. So all that if you search back, if you think back to the original cause (RL), so that small merit, that tiny merit, so that is because of the power of the stupa. It was not from the side of the fly's mind, (GL) because the mind is only attached to following the smell of the cow dung. But how it became virtue is that by the power of the stupa, as I mentioned yesterday. Generally our daily activities to become good karma, it depends on our virtuous motivation. But then there are exceptional actions which do not depend on motivation to become good karma; such as these actions, respect, offering prostrations, so forth to holy objects, such as the, even the statues, stupas, scriptures, even these holy objects. So due to the power of the holy object, so the action became not only good karma, not only cause of happiness, not only cause of temporary happiness, not only liberation from samsara, but it became every single one become the cause of enlightenment.

So even without refuge in the mind of the fly (GL), by depending on the power of the holy object, by circumambulating this incredible thing happened. So ultimately he become enlightened then able to bring all sentient beings to enlightenment. That is the ultimate goal. [RL]

We human beings who have refuge in the mind, who has these understandings and then faith, so knowing all these things, how incredible that we can create so many causes of happiness with relationship with the Buddha, Dharma and Sangha, so many practices what we can do. So every day there are so many opportunities, within one day, within an hour, a minute, so much opportunity, that even one has nothing to offer, but one can offer one's own body, speech and mind or one can visualize numberless offerings and one can offer to Buddha, Dharma and Sangha, to accumulate, like mandala offering, we visualize the whole universe, all those golden mountains, all these precious things, so in that minute we accumulate inconceivable, infinite cause of happiness, infinite merit we can accumulate, constantly and even when we eat, drink, as I mentioned yesterday or other one of those days. Even when we eat, drink, so that each time, not only offering before, but each time when we eat, drink, so if we think of Buddha in the heart, then either yourself Buddha, or Buddha in the heart, then each drink, each time we eat, making offering, nectar, making offering to Buddha. So every single thing, every single eating, drinking becomes inconceivable cause of happiness, merit. Every single thing becomes highest cause of, highest the full enlightenment. So every single eating, every single drink. So it is unbelievable.

So that means every single drink, eating becomes beneficial, beneficial for every single sentient being. Why? After you become enlightened, especially after you become enlightened, then you are able to bring all sentient beings to enlightenment, by freeing them from all the sufferings. So each of your actions, drinking, eating, as it becomes cause of enlightenment, so it becomes cause for you to bring every sentient being to enlightenment. So it is unbelievable. The benefit is unbelievable. So like this example.

REFUGE: HOW IT CREATES EXTENSIVE MERIT

So in every day, every hour, minute, we have unbelievable opportunity by having the refuge. I mention this, people who don't have refuge in the mind, who don't have faith to Buddha, Dharma and Sangha. What is left for that person, the only way to create good karma is if that person has compassion. The other way to create good karma, the only chance what for that person who doesn't have faith in Buddha, Dharma and Sangha is only if that person has a good heart. Then there is opportunity to accumulate merit. So if the person has no good heart, no compassion, no good heart, then there is no opportunity, that blocks all merit. So now only opportunity the person has to accumulate merit, good karma, cause of happiness is only object of sentient beings, only with the sentient beings. That is the only opportunity. And that depends on how much good heart the person has.

So if the person doesn't have good heart, then the person doesn't benefit other sentient beings, doesn't practice charity, doesn't help others sincerely from the heart. So this person, the non-religious person, this person's only opportunity to accumulate merit is with the sentient beings; not with Buddha, Dharma and Sangha, but with the sentient beings. So if the person doesn't have compassion, no good heart, no opportunity even to accumulate merit even with the sentient beings, even that is no chance. So only if there is compassion, good heart, then there is chance that the person can accumulate merit with the relationship with the sentient beings. So helping others, physically helping, whatever the person can do, material, with the body, speech, and mind, whatever the person can do.

We who have refuge in the mind, faith in Buddha, Dharma and Sangha, there is additional opportunity, besides having the opportunity to accumulate merit every day, every hour, minute with the relationship of the sentient being, besides that we have incredible opportunity to accumulate merit with the

relationship with Buddha, Dharma and Sangha, much more powerful objects. There is also benefits of the refuge, like this example of the old man. By having refuge, there is so much more. Even that fly, without refuge that became circumambulation, then from that all these things happened, up to enlightenment; then, able to bring all sentient beings to enlightenment, so all this comes from that.

Then, one doesn't receive harm by having refuge in the mind. One doesn't receive harm from human beings and non-human beings, spirits and so forth. Then, whatever one wishes, whatever one wishes get succeed quickly.

So just simple example, without telling other stories, just that man, just Mr Lim who was here last few weeks. Because with his whole hear, he trusted Tara, he completely relied upon Tara. Because of that, his cancer was completely cured, his stomach cancer was completely cured. Even there is not much extensive understanding of Dharma, but because his mind has this quality, complete trust, reliance upon Tara, his stomach cancer was completely cured from that. Not only that, then he was able to cure many other people, including his son who has a very, very bad heart, and somebody who was possessed by a spirit. This person was possessed by a spirit and stayed at home, never coming out, so the other people can see even fangs coming there, his face changed, the fangs coming out. Then he stayed in the room and didn't come out, closed everything. So even the spirit possessed inside, either one of the family's son. So then he always has water from the altar which he gives other people to heal. So he sprinkled the water on this person, then gradually he get pacified, became peaceful, then he let open the doors and windows, like that. So that person has completely recovered.

Not only that he himself get completely healthy but that he was able to heal some other people, that is due to the power of refuge, relying upon Tara. So the wishes quickly get fulfilled. Anyway this is just a small example, but I think the best, small example. So there are so many stories like this.

Then all those great yogis, Lama Atisha and Lama Tsongkhapa and so forth, who did incredible extensive benefit for sentient beings and for the teachings are also powerful objects of refuge.

REFUGE PROTECTS FROM THE LOWER REALMS

Then next one: one doesn't get reborn in the lower realms by having refuge. At the time of death, if even one just remembers Buddha, the thought of Buddha, if one dies with that thought of Buddha, with just the thought of whatever Buddha, Compassion Buddha or whatever, Tara or whatever, without thinking even Dharma and Sangha, just thinking of Buddha, one doesn't get born in the lower realms.

Even just with thought of Dharma—the Heart Sutra or a lam-rim text—without thinking of Buddha, Dharma and Sangha, all three, just even one text, even if one dies with that thought, one doesn't get born in the lower realms. That saves from the lower realms' suffering. Then one get reborn in deva or the human realm, causes to receive the body of the happy migratory being. And then even by remembering, without remembering all Buddha, Dharma, Sangha, just even remembering one Sangha whom one has devotion for, whom one has faith in. If one dies, even just the thought remembering one Sangha, who one has faith in, even that saves from the lower realms, one doesn't get born in the lower realms.

So there happened one story. There was a snake that somebody put in a fire. This snake got caught into the fire. So the snake saw a monk and the monk put water over the fire, so the snake was happy with the monk. So the snake died with the thought of monk. Then next life the snake was born as human being and became monk. So because of that positive wish, dying with that positive mind, so then that's how, born as human being and then become Sangha, become monk.

I used to tell people that, when I was giving refuge, that there is no comparison between the highest scientific knowledge of the West and having refuge. Even with highest scientific knowledge of America or of the Western countries, even that knowledge cannot save you from the lower realms. When you die it can't protect you from the hell, preta or animal realms. There is no relation between how you die and all that science, all that scientific knowledge, no matter how highly developed. When you die there is no connection, there is no benefit, you can't apply that one when you die. It cannot protect scientists from being reborn in the hell, preta or animal realms. But if you can remember, just the thought of Heart Sutra, one Dharma text, one lam-rim text, or Guru Shakyamuni Buddha or one Sangha, someone that you have faith in, with a positive mind, if you die with that thought, this saves you from the lower realms. One doesn't get reborn in the lower realms.

So all that value of all that scientific education and the power of Buddha, Dharma and Sangha—if you compare the benefit for the mind, especially at the most critical time, death, there is no comparison. All that becomes nothing compared to the power that positive thought remembering Buddha and Dharma or Sangha. Even just one object of refuge has incredible power and incredible value.

REFUGE LEADS TO ENLIGHTENMENT

So now the last one is to quickly become enlightened.

In order to be free from the whole entire samsara, you need to take refuge in Buddha, Dharma and Sangha, all three; not just one. With just one alone, one cannot be liberated from samsara. By taking refuge to all three only then you can be free from samsara. So that's why the Buddha is founder of the path, or like the doctor who gives medicine, Dharma is like medicine, Sangha is like the nurse who help the severe patients. So like that. To be liberated from samsara completely then you need the help of Buddha, Dharma, Sangha. You need to actualize the path first. Then for that, then somebody has to reveal the path, true path and true cessation of suffering. It is not just one meditation, just watching on the sensation of your breathing or on the sound or something, not like that. The whole, the true path and true cessation of suffering, the whole thing, whole path to liberation, somebody has to reveal. So that is Buddha. So therefore one rely upon, when one practice the path, when one has interest, when one has wish to actualize the path, when one practices, that is taking refuge to the path. Then that path has to be revealed by somebody, and this is revealed by Buddha. So therefore naturally taking refuge to Buddha. Then Sangha who helps, who is example for one's own Dharma practice, who inspires to practice morality and to actualize the path. So one need to depend on the help of the Sangha. So like that.

THE PROSTRATION MUDRA

Then now, then think. So now we are going to take refuge.

So first make three prostrations, here to the Guru Shakyamuni Buddha thangka, painting. So think, there is actual Guru Shakyamuni Buddha living there. By visualizing actual living Buddha then make three prostrations. Okay.

You see, palms together at the heart in the mudra of doing prostration, like this. This signifies jewel. Not empty hand. Signifies jewel, like this. So like that. Offering the jewel, the wish-granting jewel, like this. So this can signify, the two hands can signify the true path; can signify the two truths, conventional truth, absolute truth, the base, and can signify true path, method and wisdom, to achieve enlightenment. To

achieve enlightenment; method and wisdom, the whole path to enlightenment. So it contains the whole lam-rim path there.

Then this, this one, outside is this one is rupakaya, the enlightenment, the result what is to be achieved, the rupakaya, the holy body of form. Then the inside one hollow, empty, signifies Buddha's holy mind, dharmakaya. This signifies dharmakaya, holy mind and holy body. So these two are the result, the result we aim to achieve. Or the aim of the prostration, the goal of doing the prostration is to achieve dharmakaya, Buddha's Holy Mind, then this is rupakaya, the dharmakaya manifest, sambhogakaya, nirmanakaya, those different forms, according to different level of others, different level of the sentient beings. So that by manifesting, then giving teaching and then reveal the various methods, by manifesting. So without manifesting, just only the holy mind without manifesting, then cannot work for other sentient beings. So this has a great, this contains all the path, enlightenment, everything.

So then prostrating like this to the holy objects, Triple Gem, holy objects, remembering the meanings of this, then becomes a cause to achieve enlightenment; the unification of the holy mind and the holy body, which is enlightenment.

Then think, "As long as I am in the samsara, these aggregates caused by karma and delusion which creates again future samsara, by rising delusion and creating karma. So as long as I am in samsara I will have to suffer continuously the six types of suffering, the four types and three types, suffering of pain, change, compounding pervasive suffering and then sufferings of each realm, all these things. So therefore at this time, while I have received a perfect human rebirth, which is extremely rare one to find, then another extremely rare one to find, to meet the Buddhadharma." Then think also, "I have met virtuous friends. So at this time while have all the opportunities, I must achieve the full enlightenment, which is release, which is liberation forever from the samsara, the whole entire sufferings. So for this, to achieve this for sentient beings I must, so for that reason I am going to take refuge."

So now those who are taking only refuge without precept, then think, only refuge vow, only refuge upasika vow. Okay? So by relying upon Buddha as the Founder, Dharma as the actual refuge, Sangha as a helper to actualize refuge within one's own mind.

Then, those who are taking precept then think whatever number of precepts you are taking then think upasika five vows, four vows, three vows, two vows, one vow, like that. Okay. Therefore I am going to take upasika this number of vow. Okay, like that.

Then if you are taking only refuge, that's also possible. Only refuge vow, only refuge upasika vow it's called. But normally I emphasize even those who are taking only refuge, I emphasize that maybe it's good to take from the five, one. Because by taking refuge in Dharma what you should do is not harm other sentient beings, so therefore killing, so usually I emphasize that because that is the greatest harm for others. So, intentionally killing or however whatever vow from the five one takes, maybe not killing but some other vow. So usually I emphasize that. Because there are big differences in our daily life, as it is mentioned in the benefits of the precepts. A person who without living in any vow, makes butter lamps from butter like oceans and wicks piled up the size of Mt Meru then makes offering of this light—that many oceans of butter, great mountains of wicks, then they light and make offering to Buddha. The material what you offer is so big, but benefit is so small, compared to a person who lives in one vow, and then makes small offering, with butter the size of a nail and a wick the size of a hair, made into a lamp and offered to Buddha. This person who lives in one vow, making tiny offering has far more greater, much more greater merit than the first person who offers such huge material, oceans of butter,

mountain, great mountains of wicks, offered to Buddha. This second one has far more greater merit than the first one. The comparison is between one handful of dirt and the rest of the Earth. Even if the person lives in one vow, then any merit, any practice that you do, even giving one grain of rice to an ant, making charity to ant, whatever practice you do, the merit is unbelievable, far greater, so much than the person who doesn't live in any vow. Then doing the same thing, very small merit. So it makes huge differences, between daily life, person who doesn't live in any vow, practice of virtue, and person who lives in the one vow, practice of virtue. There are huge differences. So therefore it makes life incredibly meaningful, so rich, in good karma, merit and cause of happiness. So like that.

TAKING REFUGE IN THE TRIPLE GEM (THE CEREMONY)

Then please repeat the prayer. [ceremony]

Now first one is taking refuge to Buddha. So you should remember the meaning of Buddha. Having ceased all the mistakes of the mind and completed all the realizations. The absolute Buddha is the dharmakaya, Buddha's holy mind, the nature of Buddha's holy mind. Then conventional Buddha, that is the nirmanakaya, sambhogakaya, those aspects, those aspects anyway, those, that is conventional Buddha. So taking refuge to both, okay. Rely upon them. [Students repeat] No. [GL, RL]. Rely upon them that much more, thousand million times than rely upon the doctor. Rely upon the doctor even who cures the disease but only temporarily, not forever, temporarily. So like that, okay. Here the Buddha not only ceases the whole entire suffering but even the whole cause, all the cause, Buddha can cease completely. So by that reason. [ceremony]

Now the next one is taking refuge to Dharma. So relying upon absolute Dharma. That means the wisdom directly perceiving emptiness, the true path and cessation of the sufferings. That is absolute Dharma. Conventional Dharma is the scriptures, which explains the whole path. So now we are taking refuge to both. [ceremony]

So rely upon them much more thousand, a million times more than medicine, which even if it cures disease but only temporarily.

Now next one is taking refuge to Sangha. Sangha is two: absolute Sangha which can be lay, ordained, just one being, one person, one being who has realization of the absolute Dharma, okay: true path and true cessation of suffering. Conventional Sangha, that is conventional Sangha is the four fully ordained, living in full ordination, that purely, who can ordain, then conventional. That is conventional Sangha, who don't have the absolute Dharma realization. So four members who are living in pure vow, so conventional Sangha. So taking refuge to both, okay. [ceremony]

Taking refuge to Buddha, next one, taking refuge to Dharma. [ceremony]

So end of the third repetition, I snap finger, then that time without wandering mind one should think, those who are taking five vows five, those who are taking whatever number that you are taking, then I have received upasika vow this, okay? Then in case if there is somebody who is taking only refuge, then think only refuge upasika vow, okay. Like that. Then from that time I become your Lopon. Lopon means the leader, a leader leading the disciple in the path to liberation. How? It means by giving the vow, by giving refuge and by giving vow, then leading the disciple into the, leading, bringing them into the practice, bringing them into the path. So then this one, this practice, this practice of refuge, this practice of the pratimoksha vows, these vows of, which is the path to liberation. So this vow, which is practiced, then this takes you to liberation, to enlightenment. So that is what it does, by taking refuge and these

vows. So that happens by depending on the one who grants the refuge, the precept. So it is called *Lopon*, *Lopon* means a leader of the disciple, leading in the path to liberation. So it means *Lopon*, means the master or the Dharma teacher. [ceremony]

What means guiding me. So now think, as arhat as they kept these, abstained from these negative karmas and kept this morality and then that made them possible to achieve liberation, so like that, I'm going to also abstain from these negative karmas whatever number of vows you have taken, I'm going to abstain from these negative karmas and then live in these precepts, in morality, okay. So then not just to achieve liberation but to achieve enlightenment for the sake of all sentient beings, okay. [ceremony]
Then when I say, This is the method, then you say *lekso*.

Okay, now you can completely relax, okay. That, so by taking refuge to Buddha, then what one should abandon is following the wrong founder who reveals the wrong path, against to the path that is revealed by Buddha, so if one does that then Buddha cannot guide because it's like if one take the wrong prescription from the wrong doctor, then the wise doctor cannot help you. It is similar. So, by taking refuge to Buddha what one should practice is even the broken statue, even the painting of Buddha, broken Buddha means not complete, even one see in the road or in the garbage, then one pick up and think that actual living Buddha, then put in a higher, clean place. Otherwise, if one step over, if one leave it there becomes disrespect, then that becomes careless, disrespect then that becomes heavy karma because as I mentioned before the holy object has karma, heavy negative karma from the sufferings, so to pick up and then put, to think of as actual living Buddha and then by remembering the qualities then put in a high, clean place. Then, whether it's broken statue or anything, you see, like that.

REFUGE PRECEPTS

Then, by taking refuge in Dharma, what one should do is, what one should abandon is giving harm to other sentient beings and then, what one should practice, by taking refuge in Dharma that is that, to respect the Dharma texts, that even one torn page from Dharma text, if it is in the garbage or something, then one pick up and think, This reveals the path which liberates me from the samsara, guides to liberation, enlightenment, so then by thinking the actual Dharma then you put in high, clean place, so respect for that. So otherwise then, other sentient beings, other people they step over, then they create much negative karma, even they don't know, even they don't have faith in Buddha, Dharma, Sangha, still they create negative karma because that is the nature of the phenomena.

For example, if one is not careful electricity can kill you, if one doesn't know how to protect oneself, that, so in the wrong way if one touch electricity so it can kill you. So that does not depend on whether you have faith, whether the person, if the person doesn't believe that electricity doesn't burn you, it's not that. So shouldn't think, as long as you think only people who have faith in Buddha, Dharma and Sangha then create negative karma, only they create negative karma who have faith in Buddha and Dharma, Sangha, but who don't, they don't create negative karma, so that's wrong. So that, it is same that fire, electricity can kill you if you touch in wrong way, without those protections then if one touch, it can kill you. Same that does not depend on only having faith, that is the nature of phenomena, that is the power of the object, that electricity can do that is the power of the object, it does not depend if you don't believe that it doesn't have it, it's not that. It's the power of the object.

Now similar, the electricity can benefit so much, but also if you're not careful the electricity itself is dangerous. So same thing with these holy objects, it has much power like the electricity, so therefore if you don't know, if you treat the wrong way, then it becomes negative energy or negative karma, then

become dangerous for oneself. So, similar like electricity, when you touch that, you touch with the protections, with all the protections, then doesn't harm you, similar.

So here Buddha is explaining that, giving all this advice to save us from those heavy negative karmas, from the sufferings. So if you don't respect even the broken statues or torn pages of the Dharma texts, so if you disrespect then that damages the mind and then becomes very heavy obstacle, mind got stuck, how much you try to practice, it doesn't, try to meditate, it doesn't get developed, mind got stuck or then many obstacles rises, things like that. So mind become very stubborn or very solid, difficult to change, to transform.

Then, taking refuge in Sangha, what one should abandon is following the wrong guide, one who mislead you. So if one follow the wrong guide who misleads you, then the Sangha cannot help. Then what one should practice is that anybody whom we see, anybody who is wearing robes, yellow or red robes, whether it's following the Mahayana tradition or whether it's following the Hinayana, however, any Buddhist who wearing ordained robe, the robe of ordination, then one respect by thinking, This is my guide, who liberates me from the samsara. So one respect by thinking of the qualities, especially the morality, so forth, those qualities which one doesn't have. So then by thinking, one respect.

Then, even the robes, that the Kadampa Geshe lineage lamas, then if they see even a piece of robe in the road, piece of red robe in the road, they put on the crown, they put on their head and remembering the qualities of the Sangha, then they put on the high, clean place, so they respect like that.

However, that, the same thing, one shouldn't sit on Dharma texts, one should not use as a seat, cushion, Dharma texts, however, one should not step over. So that is again damaging the mind, the disrespect, stepping over Dharma texts. So then, stretching feet towards Dharma texts, those. Then, carrying the Dharma texts with the cushions, so with the seat that you use underneath, so carrying together, so those become disrespect, so should carry separately, not with the cushion, like this. And putting shoes on the top of Dharma texts, things like that. Except there is danger to blow by the wind, Dharma text to be blown by wind, then you can put material on the top, otherwise cannot put even the statue on the top of Dharma texts. You can put the Dharma texts on the top of statue but not the statue on top of the text. So like that, it's explained in the teachings.

But if one has many missing pages, if there's many like this, and there's no place to keep, then one can burn, one can offer fire, there's no place to keep, if there are many, then one can offer fire on a clean place, a roof, like that. That, one can burn all the letters there, one can think they all become empty, thinking that, can think that or can think, as some lama mentioned, that all those absorbed in the letter AH then absorbed to the heart, as essence of Dharma, so can also think that.

The Sangha's robe, what they cover on the seat with, there's a square thing that, called a *ding-wa* which covers on the seat, so robes that are left there, so if one step over also, because of the power of the object then it becomes also heavy negative karma, disrespect and heavy negative karma. So for example, Kirti Tsenshab Rinpoche, the guru from whom I have received many initiations during recent years, if there are many monks sitting there and they are all disciples, when he comes, he just walks through, not stepping over a cover, this thing that covers the seat, the square one called *ding-wa*, so Rinpoche doesn't even step over these seat cover. So Rinpoche walks between, where there is no robe. So even great, very high practitioner of tantra, who has bodhicitta, all has all the realizations of the path, even they practice, even they do like this. So, follow the precepts of refuge practice.

Now, then after this, now there are seven general precepts, so whenever one eats and drinks, before one should offer to Buddha, make offering to the Triple Gem, even candy, whatever it is, before one eats, then first one make offering to Triple Gem, then one takes as blessing, to make the life beneficial for all sentient beings. Then, before one goes to bed, when one gets up in the morning, three prostrations to Buddha, before one goes to bed, three prostrations to Buddha. And so all these things are Buddha's, the kind compassionate Buddha's skillful means in the daily life, anyway every day we get up, every day we go to bed, but by the way, Guru Shakyamuni Buddha's, kind compassionate Buddha's skillful means by the way us to accumulate so much merit, good karma, you know, anyway we eat every day, drink, but by the way to accumulate merit. So Buddha advised to do like this. Even though we create negative karma but also, not only creating negative karma, also to create good karma, the life to not become completely empty, so for that reason Buddha advised, so normal our activities, with that then to accumulate merit.

So now, then practice of compassion toward other sentient beings as much as one can, then the rely upon holy beings. If we rely upon holy beings, then we become holy being. If we rely upon evil beings then we become evil. So which example we take. So it's like, there's a story happened, one person, there are two people, one is alcoholic, one is not alcoholic, so two people, so they went to Lhasa, the main city of Tibet, Lhasa, so the person who is alcoholic had met a friend who is not alcoholic. So then this person who is alcoholic become non-alcoholic because have met a friend who is not alcoholic, so because of that influence, so then he become non-alcoholic.

So this person who was not alcoholic before had met a friend, an alcoholic in Lhasa, so then he became alcoholic [RL], who was not alcoholic before, then went to Lhasa, have met a friend who is alcoholic, because of that influence then he becomes an alcoholic [RL], so there are those two people who completely changed after being at Lhasa, depending on what kind of friend they made. So like that. So by relying upon holy beings, then one become holy, that is the purpose. Then able to benefit extensively for other sentient beings.

Then listening to the teachings as much as one can. But, generally it is like this, that I think that I heard that Hong Kong, Singapore, I don't remember in Taiwan, but anyway I heard that, anyway, somewhere I heard that if anybody is giving teachings somewhere there then one must go to listen, otherwise it breaks the vow. Anybody is giving teachings in that city, then one must go to listen otherwise it breaks the vow. I heard that one but I'm not sure about that one [GL]. Anyway I heard.

So here in the refuge vows, there is to listen to teachings as much as one can. There are two ways one can listen to the teachings. The first is without establishing the guru-disciple relationship, without thinking guru-disciple, just like school, university, college, you can listen without making the relationship. Like learning Buddhism in university from a professor, that's one, if there's benefit, to check and also to, even one doesn't want to devote as guru but just to learn.

So the other thing is taking teachings with the recognition of guru-disciple by establishing the relationship, then with recognition of guru-disciple then listening to the teachings. So that is a serious matter. That is a serious thing. So there's two ways like that. Even one listens, they are like this.

However, if there's nothing to learn, if there's no particular benefit for the mind but still one *has* to go, that I'm not sure that that is part of the bodhisattva vows. I have a question there about that.

So however in the refuge here it means, so generally if one listen to the teachings, if one take the opportunity as much as possible, then this way one learn more, one has more deeper, more extensive

understanding, more imprints, so if it's correct teaching, then more extensive, deeper, correct understanding, correct practice, then realization comes easier, so like that. But this doesn't mean, there's anybody who is giving Dharma talk, one must go to listen otherwise breaking vow, it's not that.

Then, when your life is in the situation, danger to create the heavy negative karma by rising anger and so forth, the dissatisfied mind of desire or anger, something, that, danger to create big confusion, then that time, trying to control the mind by applying the meditations such as impermanence and death and so forth, emptiness, so forth, anyway, three principles of the path. And then, so try to control the mind when there's strong anger to arise, such a situation.

If one does prostrations three times in the morning, three times before going to bed, so by, with the refuge prayer, going for refuge to Buddha, Dharma, and Sangha, however, with the mind, with the whole heart relying on the Buddha, Dharma, Sangha, if one do prostrations, then that is taking refuge, whether there's prayer or not, so if one does prayer with that, then that is good, so it can be combined with the prostrations. So this way, three times, you see, taking refuge in the morning, three times taking refuge in the evening, so in the night, so it is integrated with prostrations.

Or the other way is, this prayer, the one stanza: "I go for refuge to the Buddha, Dharma, Sangha until I achieve enlightenment. Due to the merits having accumulated charity and so forth by me, may I achieve enlightenment in order to benefit for all the migratory beings." If one can recite this prayer three times in the morning, three times in the evening, if it comes with other prayers, if it comes with other sadhanas, with other prayers, then, that's okay. If you are not doing anything, then one can do this prayer which covers, which has practice, the special practice, most beneficial practice generating bodhicitta, so, which means, each time when you think of this meaning, due to the merits having accumulated charity and so forth, may I achieve enlightenment for the benefit of all the migratory beings.

Then if you think this, therefore I'm going to practice bodhicitta. So one think this and put palms together at one's heart, you know, then just right this second one has accumulated merit, infinite like sky, it is explained in the sutra teachings, I think called *bonpa _____ do*, in one sutra teaching explained that if you think like this, Due to the merits of having accumulated charity and so forth by me, may I achieve enlightenment in order to benefit for all the migratory beings, therefore I'm going to generate bodhicitta, so, putting palms together at the heart if one think this and one accumulate merit infinite like the sky. So infinite cause of happiness, so if one can do that, then extremely good. So if one can do this, then it makes life most meaningful by generating thought of bodhicitta, that and the purpose having heard lam-rim teachings, teachings on the graduated path to enlightenment, so purpose of having heard, having met teachings of the graduated path to enlightenment, the purpose is fulfilled if one generate the thought of enlightenment, bodhicitta.

So I think that's all.

Yeah, then, so now try to feel great happiness in the mind that, the benefits what I explained before, from now on until death, we took the vows until death, so every day, every single virtue when we accumulate the merit is so much, like size of earth, like ocean. Before, without taking any vow, the merit, when we are helping other people, other sentient beings, making charity, giving food to the animals, so forth, making offerings, when we create good karma before we took the vow, the merit was so small, now it's like ocean, like earth, so from now on, so by realizing this, then one should feel joy, great happiness, thinking that now my life become highly meaningful. And so how many vows that one took,

that we took, so that many harmful actions we stopped from now on, harmful actions towards all sentient beings, numberless sentient beings, we stopped, from now on.

So therefore, all sentient beings they receive that much peace from now on from you, starting from the family, starting from nearest group of sentient beings, so this is the peace, practical, so practical peace we are offering to the sentient beings in our everyday life, this many world peace we are offering to the world, to other sentient beings. So this is one thing to remember. The second thing to remember is this, what we are offering, what you are doing to the world, what benefit you are giving to the world, what benefit you are giving to all sentient beings, so this is second thing to remember. So therefore one must feel great happiness.

Yeah, then, thank you very much. Make three prostrations like before. [break in recording]

[End of Discourse]

LECTURE 21: 9 DECEMBER 1992 PM

UNDERSTANDING THE DHARMA

So, yesterday what I was mentioning, yesterday was introduction of myself [RL], it was mainly introduction of myself [RL], that, so the essence what I was trying to tell [RL], yesterday was that the talk, that my talk, even though it is very messy talk that, you know, like torn cloth, cloth that which has many holes [RL], like rag cloth, old rag, rag cloth, that no beauty, no professional, all these things, as I mentioned yesterday, so I'm not going to repeat again [RL], so what I was trying to tell is that there are many reputations and so forth, however, if one does listen, it has some meaning in it, the talk has some meaning, it has some meaning if one listen and if one check, it has some meaning.

But however, of course, generally to understand Dharma, it's also dependent arising. Not only dependent intelligence, it depends on merit, good karma, to understand, understanding words is one thing, then understanding meaning is one thing, then still that is not sufficient, still that also depends on a lot of merit, good karma, and even to have that opportunity, so, you see, anything, that, of course there could be many mistakes but which are correct, which are not contradictory to Buddhism, which are not contradictory to Buddhadharma, which are according to Buddhadharma, which is according to what Buddha said, so to understand those, that which is unmistakable path to peace, needs a lot of merit even to hear, to understand the words. And then to feel it, then on top of that to feel it, understanding the words, meaning, what the word means, then the very important one after that is to feel it, which means not only understanding the words but that, having feeling in the heart, you feel in the heart, the meaning of the words, if one feel in the heart, that's the feeling, whether it's renunciation or whether it's emptiness, whether it's talking about karma or whether it's bodhicitta, one feel in the heart.

So to feel in the heart that depends on, with the understanding, understanding is accompanied, understanding comes with the, with the understanding, understanding is accompanied with faith, not blind faith but understanding faith, faith with the logic, not with the blind faith, faith with the understanding. So that, especially for that one, need a lot of merit, lot of, it's dependent arising, that is not easy, even one can understand the words, but to have the understanding with the feeling or the feeling in the heart of faith, so, that one needs a lot of merit because it's like realization, that itself is like realization, that itself is achievement, what comes with it, besides intellectual understanding, the feeling,

the meaning of the teaching what one feel in the heart that experience itself, even it's not high realization, but it's kind of an achievement to start with, before the actual realization. So especially for that need a lot of, so much merit, good karma.

So however, such things as karma, reincarnation, emptiness, to feel compassion for others, bodhicitta, to feel bodhicitta in the heart, all these things, if there's no obstacle within our mind, if there's no obscuration, if there's no obstacle, wrong views, the obscurations, then, you see, then there would be realization, as one hear the teachings of the graduated path to enlightenment, in our mind there will be realizations exactly as it is explained in the texts or taught by Buddha, everything, the meaning of the words, bodhicitta and emptiness, renunciation and the two stages, the Highest Yoga Tantra path, two stages to achieve enlightenment, all these things, the meaning will be in our heart, in our mind, the meaning of the words, without the obscurations, the wrong view, wrong concept, then the meaning of all these words will be in our heart, the words are written in the text, but the actual meaning of that will be in our mind, which means the whole path in our mind.

So until we have realizations through meditation, the meaning is not in our mind, the mind is disconnected with the words. Compassion, loving kindness, bodhicitta, emptiness, renunciation of samsara, guru devotion, all these paths to enlightenment, until we have realizations, until we get the feeling of it by transforming the mind into that, whether the mind is transformed temporarily into that with effort or by thinking of quotations of Buddha, pandits, yogis, the experienced lineage lamas in their quotations, words, teaching that came out of the experience, and the logics, so until, with effort, the mind is transformed into that temporarily. But when you don't continue the reason, when you stop thinking of the reasons—keeping the mind in the state of impermanence and death, the appearance of this life is very short or reasons that keep the mind into compassion towards all, towards every sentient being, which keeps the mind in the state of emptiness or dependent arising or merely labeled or emptiness, bodhicitta, so forth, patience, reciting the words, speaking words of compassion, loving kindness, all these paths—words that we recite or that we talk, when you stop thinking of the reasons, the heart is disconnected. So however, so besides the words, the meaning, so the meaning of the words only left on the paper, not in the heart, only left on the paper, in the book. So, like that.

So however, so anyway, what I'm saying! So, to be able to be understand and to feel and to experience karma, reincarnation, emptiness, bodhicitta, so forth, these things, in order to feel in the heart, to be able to understand and to feel in the heart especially then, that, to feel in the heart then especially to actualize the realization, to actually discover or to actually realize, so that depends on, as I mentioned one of the days, having all the conditions perfect, that, cause and conditions, having purified the obstacles, having accumulated extensive merit, planted the seed of the path in the past, left imprint of the path on one's own mental continuum in the past, so depends on so many things.

If one doesn't understand well or one cannot feel in the heart, all this is due to obscurations, wrong concepts, so if we purify those things, so when there's enough practice of purification is done, then, because mind is dependent arising, mind is not independent, mind is not inherently existent, mind is not independent, so mind is dependent arising. Even without depending on the meditation, the object, the mind changes even without meditation, object on which, that this mind is attached, now, this object does not become object that this mind get attached, one's own mind get attached. This object does not become object of attachment, one's own mind attachment forever, it does not become object of one's own attachment forever. Even without depending on meditation, it becomes, it changes. After some time it doesn't become object of attachment, it become object of anger or nothing, indifferent, object of ignorance, neither attachment nor anger. Even without the meditation, it changes.

DEALING WITH ANGER

And object on which the mind is angry now does not become object of anger forever. Even without meditation, after some time it becomes object of attachment or indifferent object. The anger or the attachment get stopped on that object, even without meditating. This happens because the mind is a dependent arising, dependent on causes and conditions. This object, now it's object of anger, by using the reason that this person gave me harm, looking at it, what the person did to you by labeling it harm, by interpreting that as harm then regarding, labeling, regarding that as bad, so, then, anger, the mind become under the control of anger and this become object of anger. So, we create it, we make it up, by thinking of reasons, by making causes and conditions we make up the anger. Same thing with the attachment. So by depending on other cause and conditions, then anger stops, the attachment stops, so like that.

Then especially with meditation, by looking at it, instead of labeling what the person does to you, that with the body, speech and mind, that which, so body disrespect or badly treat, and disrespect, then, speech, criticizing or that, things like that, one did something for that person and the person didn't thank or something, however, so, speech, some action with the speech and then action of mind, the person hates you or the person doesn't love you, doesn't like you. Especially by applying meditation on patience, from the graduated path to enlightenment, the paramita of patience, you look at the person's way of behaving with the body, speech and then the way the person think, how the person look at you, how the person think of you, by applying the meditation on the paramita of patience, then one interprets all these as positive, hundred per cent positive. That is helping you, benefiting you, helping you to finish your anger, to cease your anger, anger which is the most harmful enemy that destroys your merit, your good karma, which is only the cause of happiness—all the temporary happiness, all the temporary enjoyment, comfort, everything, especially ultimate happiness, liberation, full enlightenment.

So this good karma, this merit is like a jewel, so precious, because all the happiness come from the good karma, merit. So this enemy, anger, destroys that, your enemy, anger, destroys your enlightenment, destroys your liberation, destroys your day-to-day life peace, destroys even your temporary happiness, happiness of future lives. So, anger is one great harmful enemy, especially to generate bodhicitta. Anger is great harmful enemy of bodhicitta. For a person who is so impatient, who has a lot of anger, it is difficult to practice, difficult to keep the mind in bodhicitta, difficult to generate bodhicitta, to receive the realization of bodhicitta. Bodhicitta is the door of the Mahayana path to enlightenment. Without bodhicitta cannot achieve enlightenment, one cannot achieve full enlightenment, then one cannot free all sentient beings, one cannot do perfect work to free all sentient beings from all the sufferings and lead to full enlightenment.

Without the bodhicitta realization, you can't really accomplish the ultimate meaning of human life—yourself by achieving full enlightenment, the state of mind free from all the mistakes of the mind and having completed in all the qualities of realizations, you are able to bring all sentient beings to highest full enlightenment. This is the ultimate meaning of human life, why we are human beings, why we have this precious human body. Without bodhicitta we cannot accomplish this ultimate goal of the life, the purpose of living.

Anger is the one great harmful enemy to generate bodhicitta, that which is the source of all one's own happiness, temporary, ultimate, all the perfections as well as source of all other sentient beings' happiness, temporary, ultimate happiness. For example, after having the realization of bodhicitta you enter in the Mahayana path, then after having bodhicitta there's no thought of working for self, only

thought of working for other sentient beings. Then whatever in everyday life, whatever the body, speech and mind does, even breathing, even each breath breathing in and out, every single action of body, speech and mind, only becomes work for every sentient beings. It becomes work for sentient beings who are equaling the infinite space. Even the very new bodhisattva, who just generated bodhicitta, realization of bodhicitta it's like this, who has realization of bodhicitta, that is Mahayana sentient being. Why is it Mahayanist? The follower or the attainer of the Great Vehicle, a Mahayanist because this being, this bodhisattva, has the special attitude, carrying the works for other sentient beings as one's own responsibility, voluntarily, without depending on other sentient beings' requesting or not. As the sentient beings they need, what they want is happiness, what they do not want is suffering, so they need to be free from suffering, that means from the cause of all the sufferings, obscurations, even the seed, imprint and so what they want is happiness so they need to achieve not only temporary, especially ultimate happiness, highest enlightenment.

BODHICITTA: THE SEVEN POINTS OF CAUSE AND EFFECT

The Mahayanist, that bodhisattva, that living being who is Mahayanist, who has the realization of bodhicitta, has the special attitude of working for other sentient beings, no matter how many eons it takes, no matter how hard it is, no matter how difficult it is to succeed, no matter how many problems there are to do work for other sentient beings. To accomplish the work for other sentient beings, to do service for other sentient beings, no matter how hard it is, no matter how many eons, how long it takes time, having brave mind like this, having the special attitude carrying the work for other sentient beings as one's own, carrying the works of other sentient beings in one's own responsibility, that I will do it myself alone, so that one. Not just even I will do it, but I will do it *by myself alone*. So this is the realization, so there's, for example, after having achieved the renunciation of the whole entire samsara, then there's realization equanimity, then realizing all the sentient beings have been mother and kind, then, realization to repay kindness then the loving kindness, somebody who is very kind to you, that one see kind of beauty, warmth, so loving kindness of beauty.

Then, the great compassion, then after this, so loving kindness that not only wishing all sentient beings to have happiness, so this is called immeasurable loving kindness. Even the arhats, the Lower Vehicle arhats, who achieved the liberation from samsara, even they have this, wishing sentient beings to have happiness. So this is immeasurable loving kindness or immeasurable compassion even they have, and it is said in some texts, in some teachings they don't have the great compassion or great loving kindness, that I will cause them happiness, I will free them from the sufferings, so this, taking responsibility on oneself, so this great compassion, great loving kindness, that I will do it, that I will cause all sentient beings, free from all the suffering, I will cause happiness towards sentient beings, so this they don't have this. In some teachings it is explained like this. In some teachings it is explained that arhats they do have great compassion, but they don't have the brave attitude, the special attitude to carry on the work freeing all sentient beings, liberating sentient beings from the samsara, carrying this responsibility *by themselves*. So there are different texts which give different definitions.

After the loving kindness, then great compassion, then special attitude, the seeking the works for other sentient beings, that, to free all sentient beings from all the sufferings, obscurations and to lead to the peerless happiness the full enlightenment, so, then, to do this work by myself alone, no matter, even there are numberless Buddhas, bodhisattvas, however, it's my responsibility, it's my turn, that I will do it by myself alone. So this is what is called special attitude, to work for all other sentient beings, no matter how hard it is, no matter how many eons, how long it takes, I will do this *by myself alone*.

After this, then comes bodhicitta. So, to be able to do this perfect work for all sentient beings by myself alone, there's no other means, there's no other ways to do this except only first myself achieve enlightenment, full enlightenment. So, that means to be able to do perfect work for all sentient beings by myself alone then you need to know every single, one has to see directly every single level of their mind, nature of their mind and every single method which fits to them. Even to guide one sentient being we need so many various methods, in different time one has to reveal different methods, according to the level of mind of that sentient being.

The only being who can understand directly all these things and can reveal all these methods, having perfect power to reveal all these methods, is the enlightened being, so therefore there is no other way, I must achieve full enlightenment. When one feels this thought to achieve enlightenment, day and night, constantly, that as one meets each person or each animal, each sentient being as one sees, you feel this, naturally your mind is in that state, thought to achieve enlightenment for the sentient beings. Each suffering sentient being you see, you feel this naturally, without need to think of reasons why I have to achieve enlightenment or without need to think of reasons, just like how the attachment rises naturally or how, so like that, naturally, without effort attachment comes, day and night one, naturally, without depending on reason, at that time then one has the realization of bodhicitta.

Then one has entered in the Mahayana path, then one become fortunate being, what is called fortunate being in the sutra and tantra. At that time one becomes a real fortunate person, the real successful being, person. So however, before bodhicitta there's the special attitude taking the works of other sentient beings, to do it by oneself alone. When one has this realization, when one has this special attitude, then that is what is called a Mahayanist. When one's mind is not in that nature, not in that state, when one doesn't have that realization, then one is not Mahayanist, one might be practicing, one might be following the Mahayana teaching, but one is not Mahayanist.

THE BENEFITS OF PATIENCE

What I was saying before is that, by applying the meditation of patience, that person who harms you, badly treating you with the body or criticizing with the speech or hating you with the mind you see completely, hundred percent positive and that this person is unbelievably kind because he is helping you, this person is helping you to destroy your enemy, anger, your enemy who destroys your enlightenment, liberation, all the happiness of day-to-day life, even peace. This enemy who doesn't let you have any happiness, any success. This is what this person is offering you, all this happiness up to enlightenment, this person is giving to you. It's a gift by this person to you. The way this person does this is by treating you badly, harming with the speech, harming with the mind. By applying the meditation on patience, practicing patience on this, you get all this happiness from what that person gives you, one receive all this from that person. So, all the benefits of the patience, up to enlightenment. Then, being able to bring every sentient being from all the sufferings and bring them to full enlightenment, after you yourself has achieved enlightenment. This is the gift to you by this person with whom you practice patience. All these are gifts you can do, having infinite qualities of holy body, holy speech, holy mind, then, able to free every sentient being from all the sufferings and bring to enlightenment. So all these unbelievable benefits, happiness what you can give to each sentient being are all gifts to you by this person on whom you practice patience.

By applying the meditation of patience you see everything what this person does is completely, hundred percent is positive. It is incredible, incredible benefit to one's own mind. So this person is real liberator, who liberates you from all the sufferings and cause of suffering, particularly anger and so forth. Then, by destroying the anger, there's space for bodhicitta, there's space for loving kindness towards others,

there's space for compassion towards other sentient beings. There's space for bodhicitta, to generate bodhicitta for other sentient beings. All these realizations come. All these are great gifts from this person, unbelievable gifts, the best gifts.

Especially by applying the meditation on patience, one see this person that the best, he's the liberator, he's your liberator, the most kind teacher, most precious, most kind teacher of patience. Even if somebody gives you mountains of diamonds and gold, you cannot get from that the deep peace, satisfaction from the heart. One cannot experience this. But one can feel this with the enemy, but one can feel this, one can experience this with the enemy. By applying the meditation on patience, by realizing that actually that person is not harming me, that person is not actually harming me. Actually what he or she is doing to me is only benefiting, is of great benefit.

If that person doesn't do these actions to me, if that person doesn't treat me this way, I myself always follow the self-cherishing thought. By myself, I must always follow the self-cherishing thought, but this person is helping me, helping me together to destroy my inner enemy, the self-cherishing thought which gives all the problems, all obstacles. From the beginningless rebirth this thought didn't allow me to have any realization of the graduated path to enlightenment within my mind, didn't allow anything. It made my mind empty completely empty, ordinary, empty from the beginningless rebirth until now. And besides that it has been always torturing me, always harming me. Letting me experience the sufferings of the whole samsara. And if I follow the self-cherishing thought it will do the same thing, never allow to have any realizations in my mind. Always ordinary, always mind is left ordinary and without any single realization. And then constantly experience all the problems of samsara, all the obstacles again and again, again and again, without end.

So myself always follow the self-cherishing thought, the greatest enemy, the devil. But this person is helping me, but this person is helping me together to destroy my self-cherishing thought. So, somebody who puts you down or somebody who looks down on you and who thinks that you are not important or who looks on you down. So by thinking this way, by recognizing the kindness of the person, by meditating on the kindness like this, then one feels the kindness from the very bottom of the heart. And then one feels so much satisfaction and peace in the heart. Then one feels that person is unbelievable, how incredibly kind that person is, that you want to thank that person, that you want to offer something, that you want to offer a present, that you want to offer something to that person, for this experience, because he or she is helping you to destroy the ego, the self-cherishing thought. So you want to thank, you want to offer something.

Even if one offers to that person a thousand million dollars, it's not sufficient, not enough, comparing what incredible benefit he or she has brought you, what incredible mind training in the path you have developed, that person has helped to develop your mind in the path. How incredible. Comparing the value of this experience, of this development of the mind, transforming the mind in the path into patience which is the path that makes it possible to achieve enlightenment, which leads to enlightenment. That, the infinite quality of Buddha's holy body, holy speech, holy mind. Then able to bring all sentient beings to enlightenment. So the value what this person, the benefit that the person gave to you, the present that you give, even it is thousands of millions dollars, it is nothing.

The mind becomes transformed into the nature of patience, into the path, that is a hundred percent positive towards to that person. That is because the mind is a dependent arising, depending on another cause and condition, the mind becomes completely changed, that person, the mind is transformed into patience and you see that person unbelievably kind, so precious. And what he does, what he did to you

everything is positive, only benefit. You don't see one, you see no harm, you see nothing is bad, you see no harm in that person's action, you don't see harm to you.

THE IMPORTANCE OF THE THREE PRINCIPAL ASPECTS OF THE PATH

I stopped at the part. The importance of the three principal aspects of the path, so without renunciation of samsara, then any meditation practice, any Dharma practice, spiritual practice we do, does not become cause to achieve liberation. And besides that the twenty-four hours our activities from morning until night, twenty-four's activities—including walking, sitting, sleeping, eating, working, talking; all those things—without renunciation of samsara, nothing of these, our daily life activities, nothing becomes cause of liberation, cause to achieve liberation. So that has to be clear, that point one has to understand, at least the word in that point.

Then, without bodhicitta practice, without bodhicitta realization, whatever Dharma practice meditation you do, nothing becomes the cause to achieve enlightenment. And then besides that even our normal activities what we do twenty-four hours, nothing becomes cause to achieve enlightenment. Nothing becomes the cause to achieve enlightenment for the sake of all sentient beings. So that second thing, that second very important thing to clearly understand. Second very important point important to understand.

Then, without right view, the mind which is doing the Dharma practice, meditation, the spiritual path, all these things whatever one does, nothing becomes the remedy to cut the root of samsara, the root of the whole entire suffering. Then same thing, whatever we do in the twenty-four hours, all these activities, whatever we do, without the mind doing all these activities, without being possessed by the right view, the view of emptiness, without that then nothing of these actions becomes the remedy, nothing of this action, our daily life action, nothing becomes the remedy to cut the root of samsara, the root of the whole entire suffering and causes. So by understanding these things you understand naturally, Dharma practice, spiritual path, meditation, anything that we do, there is some action, something special, additional action, if it is done with renunciation of samsara, all these practices become the cause to achieve liberation, ultimate happiness, liberation for self. Then also walking, sitting, sleeping, all the daily life activities—if done with renunciation of samsara, become the cause to achieve liberation. Then if it's done with bodhicitta, if it's done with bodhicitta, besides all these Dharma practice things, even the daily life normal activities—walking, sitting, sleeping, working, all these things—become the cause to achieve enlightenment. Every single thing becomes the cause to achieve enlightenment.

Then if all these, besides Dharma practice, meditation, then all the even normal activities, if it's done with the right view, emptiness, then all this becomes the remedy to cut the root of samsara. So all these things become Dharma. So all these, besides the action of meditating, action of meditation, besides the meditation, the practice, the action, the practice, besides that then, what the daily activities that we normally do, then everything becomes Dharma. In this way everything becomes Dharma.

So even if one doesn't have all the three principal path realizations, just renunciation or bodhicitta or right view, then even if one doesn't have all three, just one of them, then all the actions become Dharma. If all the actions are done with even one of them, from the three principal aspects of the path, with one of them, then everything becomes Dharma. So like this.

So this one is extremely, this one is the main topic of the course. To understand this point is the main topic, is the essential topic of this meditation course. What is the benefit of having the renunciation of samsara? If you don't have it, what are the obstacles, the shortcomings? If you have bodhicitta what are

the benefits? Without bodhicitta, what are the shortcomings? To yourself and to all sentient beings. If you have right view what are the benefits? If you don't have, what happens, what are the shortcomings to yourself and to all sentient beings?

So this understanding what I have just now explained, this is the basic outline, this is the essential meditation, the heart meditation, the heart practice.

By attending this course, this one month course, even if we haven't understood much, but at least we have got clear these three, the three important points, the need of these three realizations, how great shortcoming for oneself, for all sentient beings, then, if you don't have these three.

So just having clearly understood the purpose of three, the purpose of practicing and achieving the three principal aspects of the path to enlightenment, then the essential purpose, the essential benefit, the purpose, one received the essential benefit of the course, or the purpose of coming to this course is fulfilled. So by understanding the importance of these three then, because, what, to, then you know, then you can judge for yourself what you are doing. Then this way you can judge your own life, right, what you are doing. What you are doing, in our everyday life we can judge. You have the wisdom to judge whether you are making your life meaningful or not. So you can judge. In our everyday life, every hour, every minute you can, you have the wisdom to tell, you have the wisdom to recognize your own life, your own actions. Whether you are wasting it or whether you are making it meaningful, whether you are doing the right thing or wrong thing. So, you can tell, every hour, every minute of life, then, every single action, whatever you do, whether it's right or wrong. Because you don't like suffering, if it becomes the cause of samsara, it is wrong.

THE IMPORTANCE OF MOTIVATION

So if one is doing the action, either with renunciation, or emptiness, or bodhicitta, then the action becomes the cause of ultimate happiness. So therefore you are doing the right thing. And especially your action, you see your action became, whether you are talking to people or whether you doing a job, whether you are sleeping, eating, walking, whatever you are doing, your action becomes cause of enlightenment. So that is the most meaningful, that becomes the most meaningful action. That means that one is making one's own life most beneficial for oneself, most beneficial for all sentient beings. So that means when it becomes most beneficial for others then it becomes most beneficial also for oneself.

For example, I give one example. If one is doing Vipassana meditation, you can do the Vipassana meditation, there is the Vipassana meditation where you practice mindfulness that you are walking, to be aware that you are walking, that is all, nothing else. Or that you are watching, the abdomen, the stomach, belly, now went inside, now went outside, then went inside (RL) not outside, not going outside (RL) but went in and went out like this. On the sensations, just being aware of the sensations, what sensations you have, just being aware. Whether it is pain or whatever it is, just being aware. So normally, nothing more than that, just watching. So and there is no, especially there is no emphasis in the motivation, especially, you just began the meditation straight, there is no special preparation for the meditation. There is no setting up pure motivation. First you make the mind Dharma, then only then your action of meditation can become Dharma. So this is without even talking about the three principal aspects of the path, the renunciation of the whole entire samsara, without talking about that, just talking about mind becoming Dharma, which means not attached, not clinging to happiness of this life. Just to have some calm, some peaceful, just some calmness, some comfort. So happiness of this life, that simply just to have some calmness, some peaceful mind, [from the very busy thought, not particular delusion, not particular mind

to be free away, mind to be free from delusion, not particular, just to relax the mind, just a little bit of quietness from busy thought. So there's no discrimination virtuous thought, nonvirtuous thought, there's nothing in particular like that. So, cutting off attachment clinging to this life. There's no renunciation of this life, there's no Dharma mind, there's no motivation, setting up special motivation, the special motivation, the mind which is Dharma.

So without this, then straight one does the meditation. So even if one watches the mind but there's no, second, one doesn't fulfill the purpose of watching the mind. So purpose of watching the mind is, so if your mind is nonvirtue, attachment clinging to this life, looking for power, if I meditate that I will have some power, that I will have some spiritual power or something, reputation, that to become meditation teacher or something like that, so that one can have many followers or can teach meditation to others, or the attachment seeking for reputation or power; power so that you can be famous, having some power so that you can be famous. So basically kind of attachment clinging to the happiness of this life. So things like that.

Even seeking for peace, even clinging for peace of mind. For example, the peace of mind as I told one day the long explanation that ... for example, the, after meditating how the desire realm pleasure is suffering, then you seek for inner peace, you cling to inner peace, then through meditation, then that's how they go to the formless realm, which is just another samsara, another samsaric suffering realm, another suffering realm. Even if one reached, even one achieved those level, but just that having removed the visible delusion towards desire realm pleasure, the form realm, formless realm, even if one reached those through the development of the mind, seeking those, seeking inner peace, the clinging those inner peace. So the result is just, you achieve, just you achieve another samsara. And that's it.

So however that is due to not having renunciation to the whole entire samsara, that is due to not realizing how the whole entire samsara is the nature of suffering. Now without renunciation of the whole entire samsara, the problem is just even one has renunciation to the sense pleasures, depending on the external objects, the desire realm pleasures, even one has renunciation to that, but only what you achieve is just, because there is no renunciation to the form realm and formless realm, so what you achieve is another samsara.

What I'm saying is that there's not this special setting. The purpose of watching the mind is, if you find out the motivation is the mistaken, the cause of suffering, then you transform that into the path, renunciation of this life. If you find out this is attachment then you transform by remembering impermanence and death and so forth, then you transform the mind into Dharma, into renunciation of of this life, or renunciation of the whole entire samsara, or in emptiness or bodhicitta. So first you make the mind Dharma. Then you do the meditation which makes the action of meditation become Dharma. Only then the action of meditation becomes Dharma.

So there is no emphasis, there is no advice from the side of the teacher, there is nothing about the motivation, you see, nothing, nothing, no one single word about the motivation of the meditation. There is no one single word, emphasis on the motivation, there is nothing. So it becomes very difficult, for example one month meditation or one week meditation that one did, mindfulness of breathing or whatever these things. Even if one did meditation on these things, mindfulness and these things, it might during that time, of course because you pay attention, breath or stomach or something, so of course it might help that to not get strong attachment or anger, as your mind kept on this. So you don't think of the enemy or object that one has attachment. Of course it might help for that, to not create those negative karma, to do with anger and strong attachment. But you see now, without examining the mind,

without transforming the mind into Dharma, without any of these principal paths, then very difficult for the action to become Dharma, the action of meditation to become Dharma. The meditation to become Dharma is very difficult. Dharma and pure Dharma, very difficult. So when we do meditation, when we retreat, it's very difficult. So, the motivation is attachment to this life as I mentioned before that, so without renunciation of the samsara, it becomes another cause of samsara. This meditation when we do meditation, one month retreat, it becomes another cause of samsara.

So how to meditate is extremely important. How to meditate, that's a very important question. How to meditate is not just watching how you are walking or that you are breathing air in and out, not just that. How to meditate means how you begin the meditation. So you have to begin the meditation with a special mind, not with the ordinary mind, not with the old mind, then with old mind does not become Dharma. So we have to do the meditation with the new mind, with the Dharma mind. So how to meditate is very important. It becomes very essential, very important question or that answer is a very important answer.

As I normally explain, even the thieves who go to steal from the bank, it always shows in the TV movies that they have incredible tools to open the doors and they have a special time fixed when to go, exact time when they should be there and how to enter the house, from where to count, where the money is, where the jewels are kept. So they need a lot of awareness of that. When you go to steal, you need a lot of awareness, you need a lot of mindfulness. There is need of a lot of mindfulness otherwise you won't get it. You might get killed. So you need a lot of awareness in that, to get there at the right time and everything, how to approach, the right time and how to do. They have a lot of mindfulness, the house, time, many things, place and how to, there's a lot to pay attention to, a lot of concentration. So anyway even the thieves, they need a lot of awareness. They think going to steal all these things that they are going to steal.

Similarly when you are walking on the road. The problem is that is not sufficient, just that is not sufficient. The purpose of doing mindfulness of what you are doing, so that by examining the motivation, you watch the action and watch the mind. Watch action and watch mind. Then the purpose of watching, practicing mindfulness is if you discover the motivation, the motivation is negative, whether the motivation opposite to three principal aspects of the path, then it is a problem. Then the action is a problem, then the action becomes the cause of suffering. It is negative, so therefore you transform the attitude. You transform it into a positive one, one of the, from three principal aspects of the path, one of them, here we are just talking about, we are not talking about tantra practice, highest practice, we are just talking about the common fundamental practice. So then, only then by transforming the mind, then you can change the action, then you can transform the action into the cause for liberation, cause to achieve enlightenment, the cause of happiness in the future life. So you can transform. This is the purpose. Then the purpose of mindfulness is fulfilled. After mindfulness, then need something else. If the motivation is not virtue, not one of the three principal aspects of the path then should be transformed. Then, that is the purpose of practicing mindfulness, only then the purpose is fulfilled.

So if one doesn't know how to meditate, even if one believes I have been practicing Dharma for many years, whole life, there is a great danger what you have been practicing just cause of samsara. Just practicing just cause of the lower realms. If it is done with attachment this life, then just additional, another negative karma, just another additional cause of lower realm. Outwardly, externally it looks like it becomes special action but in reality it is nothing special. It did not become Dharma, so it is nothing special than other normal actions.

So yeah, then I stop here.

THE BENEFITS OF LIGHT OFFERINGS

I thought to go over in everyday life how to practice lam-rim, and in everyday life how to integrate the life with the lam-rim, with practice of the graduated path to enlightenment. And also the food offering, how to practice, how to do the food offering, in extensive way to accumulate merit. I just think at the moment, since we are going to do some light offering, I thought just to mention how to make light offering at this point. So without talking about all those other things, then just to know how to, benefits of light offering, then how to make light offering.

How to make the light offerings. If one knows food or light offering, how to accumulate extensive merit, if one knows one, then it's same. Any offering then you just do the similar meditation with any other offerings. So if you know how to do one, then it is the same, all the rest you know. Most skillful way how to accumulate merit, it is the same.

So, anyway, first explain this. Making light offerings is explained in the sutra teachings called *Clarifying the Karmas*. The Tibetan title is: *Le nam par je-ba do*. *Do* is sutra and *je-ba* is explaining, clarifying, clarifying the aspect of the karmas. So if you do this, if you do this karma what result will happen. So the various karmas, various good karmas.

So now the benefits of the offerings, benefits of each of the offerings. There are eight different offerings. The benefit of each offerings are integrated into ten. Basically same but there is a little bit differences according to the different offerings. So then the benefits. Benefits contain temporary benefits and ultimate benefits, highest enlightenment.

So one receives the eye. One receives the flesh eye and second one, the deva's eye. I'm not sure clearly what the difference is, but what that can see, having psychic power that can see, that the sense of the eye can see, has power, psychic power that can see very, very far things, like behind a mountain. What is it behind the mountain? If you are here, but you can see what is behind the mountain, very, very far things. A place it takes many days, months, years to get to by land, that the eye having the psychic power is able to see. So the deva's eye. I am not a hundred percent sure what it is exactly, but it's to do with the psychic power.

Then having the Dharma wisdom to know what is virtue, what is nonvirtue. It's a very extensive subject to know all those things. So, the pure flesh eye, then the pure deva's eye and then the Dharma wisdom knowing what is virtue and what is nonvirtue. Then eliminating the darkness of ignorance. Even the times while one is in samsara, that one has the karma always to have light. So the times, the daytime there's light and nighttime also there's, that now we have light at this hour we have light. There are sentient beings who never see light, always have to stay in the darkness, always their whole life in darkness. So there are sentient beings like this. So this time that we have so much karma to have light, daytime and nighttime, except when the electricity goes off (RL), except those times. Most times there's light. Anyway, so like this. Even while we are in samsara that we see, we are in the place that always we have light. So it creates the karma for that.

Then also wealth, it becomes the cause of wealth, wealth in this life and future lives. Then after this life, deva, human, the body of the happy migratory being, deva, human body, it causes to achieve higher rebirth. Then the sorrowless state, liberation from samsara. Then the highest one is full enlightenment.

So then there is also for cleaning the room, doing prostrations, making offerings of flower, then making offerings of incense. Each of those has also detailed benefits like this. But there is a little bit different to each, depending on which offering. There is some different as a result.

HOW TO MAKE LIGHT OFFERINGS

Making light offerings is important. Brighter it is better light offerings. If one can manage brighter, more it can dispel the darkness, it is a better light offering. Electricity, the light that we often use in our houses, is the best light offering. One doesn't have to push the Tibetan custom, that small container of butter, something small container then put butter and the wick. Of course one can offer many lights, even though small light offerings, as many as possible besides those electric light offerings. Because from each light offering to Buddha, whether it is big or small, one accumulates, we get these ten benefits from each one. So it's extremely important to offer, whether it is even the small one, as many as one can.

Those small lights are also very good that they have in temples in the Singapore, Hong Kong and Taiwan, in the Chinese temples, they have right or left side. In the middle they have big statues then right, left side usually they have kind of like a stupa but there is one maybe 1,000 buddhas, many buddhas, it is kind of like a stupa, it is a round, another one. So there are many like this kind piled up. Then there's a light offering in front of each one. So there is one Buddha, 1,000 buddhas, there are 1,000 light offerings, small lights. So also at the back side, the right and left side, there is a whole wall like that, whole wall they put this, many of those small electric lights. So there may be many thousands there, each of those big on the wall.

So it is very much emphasized in the teachings, also in tantra to offer 100 lights, 1,000 light offerings is very much emphasized to hook the realization, for quick realization, and is regarded as very important, many light offerings. So it is extremely good that in Hong Kong, Singapore and Taiwan, in those temples, if it is a small temple or a big temple, also there is so many light offerings that are all day long offered.

If the offerings are done as many as one can, then from that success of this life, success of future lives, up to enlightenment. So all the success can come, without many difficulties, without obstacles, it can come very easily. One can do extensive work, great service to help other sentient beings, then to do service for the teaching of Buddha. One can do all those services, one can succeed very easily as one wishes, as one makes plans, as one thinks, the project can succeed very easily. Because everything depends on a cause, everything is dependent on a cause. Suffering is dependent on a cause, happiness is dependent on a cause. All these are causative phenomena, so you have to create the causes. If you don't create the cause, it doesn't happen, you cannot have success, whether it is benefiting others, whether it is benefiting to yourself, whatever.

First generate the motivation of bodhicitta. The purpose of my life is to free all sentient beings and to lead to enlightenment, therefore I must achieve enlightenment. So therefore I'm going to make light offerings. Then one can also dedicate, then also one can think of this project, for this success of this project, this work to benefit other sentient beings, which benefits for other sentient beings, so many other sentient beings. Then one can think also that particular project which benefits many sentient beings.

Quite a number of the students of the Amitabha Centre in Singapore came here for the course. All the students there are extremely dedicated to do service for sentient beings, as a group, as a community, as an organization, then together to benefit for other sentient beings, by spreading Dharma, teaching of the

Buddha, the unmistakable path to the peace, that sincerely to benefit for other sentient beings, with the highest guidance of the Buddha, the Dharma, that which is Dharma, spreading Dharma. So to serve sentient beings and to serve the teaching of the Buddha, which is serving for all buddhas and bodhisattvas, because their wish is to help the sentient beings, to free them from the sufferings and to obtain happiness for them.

So they have already bought the house for the center, but the gomba where teaching or meditation place is a little bit small, so one member, one student took responsibility, took complete responsibility to have larger place, to have much larger place. So he took complete responsibility, but I said that, even though he had much success in the past, but for us to have success, we need good karma, merit, even though he had success with other projects. So by checking that it came out, to make many light offerings to the stupa, to that precious wish-granting, wish-fulfilling stupa, stupa down there you can see in Boudha, Boudhanath Stupa which has unbelievable story. If you have time there is a book in the library. So one must read, it is incredible. Then you can understand the benefits of, quality of that stupa, praying and making offering.

So light offering then, many light offerings. Then other thing is, offering money in the bowl, then fill up with money offer to the most precious statue in the Lhasa temple, blessed by Buddha himself and predicted by Buddha himself. That in the past when there was a lot of famines happened in Tibet, famines, no food, famines happened in Tibet. So one great yogi, Tangtug Gyalpo, one great yogi called Tangtug Gyalpo, I think (RL), it might be Tangtug Gyalpo. This yogi filled one big bowl with grain, then he offered it to the Shakyamuni Buddha statue, blessed by Buddha himself in the temple, in the Lhasa temple. So then he made strong prayer there. Then the place where there is a lot of famine happened, scarcity of food, so some people got a vision from the space, that vision that Chenrezig making rainfalls of grain in that area. Due to this great yogi praying there, making offerings, with the bowl filled of grain, so then this place completely changed. Then the crops grew well and things changed. So by making offering to that Buddha statue, making prayer so that karma, that good karma changed their life situation, the scarcity of food, poverty was relieved. Then they get plenty of food.

Also recently in London at the center, the last teaching, which took several hours, (RL GL) late night teachings, also I suggested, now there in London, there is so much recession, so many people with no jobs. As you travel to the train stations or outside the station you see many people, they are begging, no job, sitting in the train station, when you go down steps to the train, staying right there. So there are so many people, poverty is increasing so much.

So there happened similar like this in Tibet. So this great yogi did prayer from his, with his bodhicitta, then he did prayer and then made offering, then changed the lives, changed the situation there. So I tried to check. I am not good, not (RL) professional at doing mo or whatever, but according to my observation, it came out very beneficial in order to stop the recession, those problems, that the center makes for the sake of everybody, the whole country, to make an offering of a large bowl filled with money, to make offering to that statue in Lhasa, blessed by Buddha, predicted by Buddha. So if possible even one, two, three, four, more times. However, thought to say, according to my observation, came out beneficial to solve the peoples' problems, the country's problems.

Without creating good karma you cannot stop the problems. So then other thing is that country as many people as possible able to take Eight Mahayana Precepts, as many people as possible in that country take five precepts or many people take Eight Mahayana Precepts. This is excellent, but they don't have the time, then even one precept, two precept, even it is not whole lifetime but few months, few years, even

one is able to take the precepts with a motivation to benefit for other sentient beings, to not harm other sentient beings. So these offerings to the Buddha, Dharma, Sangha, and then the other thing is living in the morality. Then this as many people can do then this can definitely change the situation, can definitely improve the country, the poverty. So there have been a lot of stories in the past, as explained also in the book which talks about benefits of the Eight Mahayana Precepts.

So now each time when we light, generally whenever we put any offering at the altar, in front of the altar, whatever offering food or incense, whatever offering, as soon as we put it there we should bless it, OM AH HUM, with the mantra OM AH HUM. If you don't do that there are different interferers abiding to those offerings. Maybe they take the essence, then maybe it becomes impure, that there are different interferers abiding in the different offerings. So then if you don't bless with OM AH HUM then, by blessing with that maybe they cannot take the essence of the offering. If you don't bless the offerings with OM AH HUM, then there are different interferers that damage the mind, that damage the practitioner's mind. For example a flower, whenever we offer flower at the altar, as soon as we put there in the front of altar we should recite OM AH HUM, otherwise there are interferers, I don't remember the name, it damages the mind that to develop attachment, very strong attachment. So each offering incense, light, water, so there are different interferers. If you don't bless with OM AH HUM, then maybe they take the essence of the offering and then maybe it becomes impure, however it damages the mind, causes different obstacles.

Without blessing the light with OM AH HUM, I've forgotten that either this, the interferer who causes, mind makes very sleepy, very unclear, sleepy, fogginess, that whenever you start to meditate, to do prayers, then the mind becomes, immediately kind of mind is unclear, sleepy and then also falling asleep when one tries to do practice. That *kun du don*, for example when you start to practice, sit one place and start to practice, then thought comes to go somewhere, then later one wants to go somewhere to practice, then when you went there and started to practice, then again thought comes to go somewhere else. (GL) This is one interferer that always damages the mind, that always wants to go there and there, and then doesn't get any practice, interfering the practice. It doesn't let to be at one place. So there is one like this. So I got a little bit mixed up. I'm not sure which one. So if, maybe I will tell tomorrow or day after tomorrow.

So anyway it's very important each time when one lights, after one lights then one say OM AH HUM. Then so while one is lighting, one can offer immediately, without need to wait later after everything is finished. If it's a candle then it's already gone, finished. (RL GL) If it's a small candle then if you are going to wait for many then it's already gone finished. (RL) So it's better to offer immediately.

Usually when you light in the front of the altar you think that, for example, how many holy objects there are here in this hall. So think all these are the embodiment of my guru. If one has many gurus, to make it simpler, then one can think my root guru. Then one can think all these are embodiment of root guru. So in the reality, we have to, how we have to recognize or meditate is that it's all one. How many gurus one has, it's all one. That's normally how the meditation is done, how we have to realize. So therefore how many holy objects here, then all these are the embodiment of, think, all these the embodiment of my root guru.

So then after recite OM AH HUM, then you offer them. Then after this one can offer to all the holy objects in Nepal including that great stupa, wish-granting stupa, then all the holy objects, statues, stupas, scriptures, all the holy objects in Nepal. So thinking embodiment of one's own root guru, then one offer. Then, you know, or by visualizing embodiment of one's own root guru, then one offer. So, now like this. As I mentioned, the ten benefits, the highest one is enlightenment. So you see now, this is talking, if you

offer light offering to one statue of Buddha, no matter if it's small or big, even if it's a tiny picture of Buddha, even if it's the, you know those photos of thangkas you know like that, so there's tiny, there's, even if it's so, even if it's very tiny you know, Buddha's figure there. It is Buddha's, even if it's so tiny, it is Buddha's figure so therefore by making offering to that, one get same merit, same benefit as having offered to actual Buddha, having offered to actual living Buddha. You meet the actual Buddha and you offer light—it's the same, the merit is same, exactly the same. There is no more higher offering to Buddha, nothing higher than offering to a small picture of Buddha.

So, offering to one Buddha statue, whether it's big or tiny, you immediately get the ten benefits, these ten results. The main, the particular benefit of the light offerings is wisdom, Dharma wisdom, so it helps to develop wisdom. It's *extremely* important. Then, it helps to have clairvoyance. There are six types of clairvoyance, like to able to understand others' mind and so forth, remembering past lives, future lives, those kinds of clairvoyance. So there are six types of clairvoyance. So, without clairvoyance you can't really work, we make many mistakes without clairvoyance. Even for business, if you don't have clairvoyance, you make many mistakes in business because you cannot see the future. Even for the doctor, even for the doctor, without clairvoyance, he cannot cure everybody. He cannot diagnose without mistake, he cannot see every single thing. Even offering to one tiny Buddha, figure of Buddha, one get these ten benefits.

In your own room, altar, or for example here, there are so many. So, from each buddha, by making offering for example here, from each buddha you get these ten benefits, from each buddha, from each buddha figure. So, therefore, if you offer like this, to each country's holy objects, even in one monastery, even in one person's altar there's so many. So if you offer like this, it is unbelievable. This way of offering, we offer everybody's, their own house's altar, from here we made offering. So one person's altar has so many pictures, so many buddhas. So therefore, the ten directions statues, stupas, scriptures, so therefore these ten benefits, we receive these ten benefits from each of those holy objects. So therefore, it's inconceivable merit, unbelievable merit, good karma, good luck, luck or merit is accumulated. Unbelievable. So, it becomes very, very powerful.

So then, on top of this we visualize the guru. So, that part of subject, hasn't been before, except maybe, during morning meditations, those who do the *Jorcho* practice, preliminary practice. So by visualizing guru, one's own guru, the merit is far more greater than having made offering to all the statues, stupas, scriptures. Even if it's just one, visualizing even just, even by thinking one guru, the merit is much more than having made offering to all the numberless, statues, stupas, scriptures, numberless, the Buddha, Dharma, Sangha. Why? Why? In the short answer it is the power of the object. The guru is the most powerful object among all these holy objects, the most powerful object. How does the power come? Whenever, with the recognition of guru and disciple, when one took teachings, received Dharma, took teaching, then at that time, that power is created, the power is received, just like two batteries. When the two batteries, negative and positive, when the two batteries come together then it's able to create light. So like that, so this power is dependent arising. Depending on that being from whom one received teaching and oneself is the disciple, so with the recognition guru/disciple, then taking teachings, that creates the power. So that is the nature of that phenomenon. So that has so much power. So therefore, if you do a little bit of mistake with that, there are great shortcoming, danger. If you do a little bit good, little, respect or little good, positive, good thing is done, there's incredible results. They say the benefits, the good results, temporary happiness, ultimate happiness.

So therefore by visualizing guru, every one, all the holy objects, making offering, then it's not just one Buddha statue, numberless. So therefore, by visualizing all of them guru, by making offering, it become more powerful, unbelievably powerful, good karma, like this.

Then, the other thing is, you can think: this is the wisdom light, light of dharmakaya. Then this dispels all sentient beings' ignorance. It illuminated all sentient beings' mind. It dispels all sentient beings' darkness, ignorance. Then it caused Dharma wisdom in all sentient beings' mind. One can think it has generated the dharmakaya, ultimate wisdom in all their minds, they all become enlightened. So, this practice can be done, if those who have received initiation, great initiation, then you become, you are deity, yourself visualized as the deity. So this light, the wisdom light, you can think your own, you, yourself, the guru deity's, your own mind, the guru deity's Buddha's holy mind all one. So, this light is not just separate wisdom but this wisdom, this is dharmakaya. So in the form the light then, dispelling all sentient beings' obscurations, ignorance. Then, generate Dharma wisdom, then ultimate wisdom, dharmakaya and they all become enlightened in the deity which one practices.

While one is lighting, one can immediately think, "I'm offering this to all the ten directions' Buddha, Dharma, Sangha who are embodiment of the guru, then all the ten directions' statues, stupas, scriptures who are embodiment of gurus." So like that, then light next one, also think like that.

Now everything finished, then one can do each country, Nepal, India, Tibet, then also other Buddhist countries, those who have many holy objects. Then again one can do ten directions Buddha, Dharma, Sangha, all the holy objects. At the end, again one can do more like that, more extensive. Then one can dedicate the merit for bodhicitta and to achieve enlightenment. Normally I repeat, by sealing with emptiness, to achieve enlightenment for sentient beings, then particularly that project. The success of the Amitabha Centre, whatever they wish, whatever the organization wishes, to be able to succeed everything. So, the place, the whole place, everything, all their material needs, to receive, then, to be beneficial for all sentient beings to meet the Dharma, to actualize the path, become enlightened, particularly the Lama Tsongkhapa's teaching, the unification of sutra and tantra.

THE BENEFITS OF OFFERING TO THE FPMT

It can also be dedicated to the general organization, the FPMT, general organization activities and then also individual, other meditation centers, that all their works to benefit other sentient beings to be succeeded immediately, to receive all the needs, and then dedicate that, all the students of this organization to be able to actualize the complete path to enlightenment, the lam-rim path, graduated path to enlightenment, the pure teachings of Lama Tsongkhapa, in this very lifetime, and especially and all the hard workers, all the members who sacrifice their time, energy, material, their life, who sacrifice to benefit sentient beings, to serve the Buddhadharma, by working for a meditation center. For all the students to have a long healthy life, and that all the actions of body, speech and mind to become Dharma, whatever they do to become Dharma. That all their wishes to be succeeded according to the Dharma, from now on never to be reborn in the lower realms. And even enlightenment is not achieved in this life at death-time to be able to be born in the pure land of Amitabha, to achieve enlightenment there, to be able to achieve enlightenment, so like that.

Then one can dedicate for all sentient beings. There are many other different dedications, so one can dedicate for all sentient beings.

One thing what makes me to feel happy, to feel so fortunate and really feel happiness in the heart, that is this great service to the world. Without the Dharma, the teaching of Buddha, the cause of suffering of

sentient beings cannot be eliminated, the cause of the suffering of sentient beings which is in their mind, which is their mind, this cannot be changed, this cannot be stopped. There's no other way you can do this without Dharma. Eliminating the cause of suffering of samsara which is within the mind of sentient beings, this you can do only with Dharma. So, their mind transforming into Dharma. So for that, you have to reveal the Dharma. So, even Buddha coming in the world, even Guru Shakyamuni Buddha, all those buddhas, Maitreya Buddha, all those buddhas coming in the world, descending in the world, is to reveal Dharma. To free the sentient beings from the suffering, which means to liberate the sentient beings from all the suffering and causes.

So, the best guidance, the best method, the highest method, the best guidance is teaching Dharma, revealing Dharma. Explaining the path, and letting them practice and letting them transform their mind into path. So therefore, that I feel extremely fortunate that something, real thing to enjoy, happiness in the heart that this is mainly by kindness of Lama Yeshe. Also, first His Holiness, who is very close to us, those especially who received teachings from Lama, who received guidance from Lama, who have been taking care by Lama, guided by Lama, so particularly Lama Yeshe's kindness, that has enabled so many sentient beings to meet Dharma and the right path to peace, as is taught by Guru Shakyamuni Buddha. Not just only that we teach but also, by inviting many excellent, perfectly qualified teachers, who are living in the practice, sutra and tantra, who are fully qualified masters, who are a hundred percent, who are reliable, whom you can trust, who can reveal the whole path to enlightenment, who have compassion, whom you can trust. So, so many fully qualified teachers, all these meditation centers.

On top of that, beside those resident teachers who are extremely qualified, who has compassion, who doesn't mislead, that whom people can trust, which is very important. On top of that, many high lamas are invited, many qualified, great practitioners, who have very high realization of tantra, not only three principal aspects of the path. We are able to invite, the organization, the meditation centers are able to invite, able to arrange the facilities, so many other sentient beings are able to meet Dharma. Every year able to do like this.

To rejoice, what makes one feel happiness in the heart that we are so fortunate, to be able to serve like this. One thing is the path, the teachings that are complete, unmistakable, and reliable. The other thing is the teacher, who reveals the path, is fully qualified. They themselves studied their whole life, practiced, so very reliable. They can reveal the whole path; they can be used as an example. So these two, being able to invite teachers and able to have many resident, perfect and qualified teachers. And then time to time able to invite many high lamas, those who are great yogis. And then, also including, time to time also His Holiness the Dalai Lama who is the actual Buddha of Compassion in a human form, so to arrange teachings, in the East and the West. Seeing all these benefits that other sentient beings are receiving, that we're able to offer, that the organization is able to offer this, so this is extremely fortunate, something to really enjoy. However, even myself doesn't practice Dharma, however to see, to be able to, having opportunity however, that together, all the students together to benefit the world, like this. So that is just something, something to really enjoy, to feel happiness in the heart. So this just happened [GL], sorry [RL]. So I stop here.

[End of Discourse]

LECTURE 22: 10 DECEMBER 1992 AM

THE DANGERS OF CLINGING TO THIS LIFE

So as I explained last night, without understanding the important point of the, the three principal aspects of the path to enlightenment, the renunciation of samsara, bodhicitta, emptiness, without these three, that it is not clear that, as I mentioned before, one of the days, that even you are practicing meditation following what's called a spiritual path, however, it's not clear where, the practice what one is doing, where it leads. It's not clear, you have no idea. The practitioner has no idea, without understanding, these different levels of motivations, the different levels of Dharma, motivation. However the important points of the three principal aspects of the path to enlightenment, renunciation, bodhicitta, emptiness, without understanding this, this fundamental thing, without understanding this fundamental thing, it's not clear, you have no idea, you're doing some meditation, meant to be following some spiritual path but not clear, you have no idea where this will lead, just believing that it does good, just general belief that this is what I was taught by the meditation teacher and, so just believe that it will do good things, just that it will do good things [RL], good things. So that's all, so nothing much [GL]. Nothing is clear.

That also, so if somebody asks whether your action, the meditating, whether it's virtue or not, if somebody ask, the person has no clear idea. Whether it become virtue, whether it become Dharma. Then if you ask what is the definition of virtue, what is the definition of Dharma, if the person is, become confused, doesn't have a clear idea. So, perhaps the person think that, maybe the person think that he doesn't have an angry mind, when he's doing the meditation that he doesn't have an angry mind, so that's, He doesn't do out of anger, so it's positive. Perhaps the person might think that. It is hard to understand that, to recognize the meditation that is done, with attachment clinging to this life, that is nonvirtue. The meditation that is done with eight worldly dharma, the thought of the eight worldly dharma, the attachment clinging to this life, that is a nonvirtue because that action, the meditation become nonvirtue, not Dharma, because the attitude is not Dharma. So that is difficult. Without studying, without being introduced, it is not easy to understand this point what is Dharma, what is not Dharma. So, like that. The person just assumes that one is sitting in meditation position, and one is concentrating on something, so that's a meditation and that's positive, just simply by that, simply because what, it's called meditation so it's positive.

Even if one practices Highest Yoga Tantra, which is quickest path to achieve enlightenment, meditating on the deity, those practices of deity, such as the generation stage and the completion stage, meditation on the tummo, the fire in the navel chakra, meditating on the channels, wind, the kundalini, the drops. Even if one does this Highest Yoga Tantra meditation practice, without the renunciation of samsara, the tantra one practices, even if it is a more skillful means to quickly achieve enlightenment, and Highest Yoga Tantra to achieve enlightenment quickest. However without the renunciation of samsara, even the Highest Yoga Tantra practice does not even become the cause to achieve liberation for self, it does not even become the cause to achieve liberation, from samsara, for oneself.

The tantra subject is Dharma, particularly the Mahayana teaching, the tantra, but the person's action, practicing, tantra, the quickest path, the Highest Yoga Tantra, so without the renunciation of samsara, there's danger that it becomes cause of samsara. Instead of becoming cause of liberation it becomes cause of samsara. There's no renunciation of samsara, the motivation to practice tantra doesn't have renunciation of samsara. So that means attachment, clinging to the samsara, the samsaric happiness, perfections. So therefore the tantra practice, becomes cause of samsara. No matter how high, extremely secret, no matter how high it is, besides it does not become cause to achieve liberation for self, it becomes cause of samsara. Not only that, even if it practiced, if tantra is practiced, even it is very secret, even if it is a very profound, even if it is a very high, very secret practice, if one practices without the renunciation of samsara, without the renunciation to this life, which means practicing tantra with attachment clinging to this life, with the thought of the eight worldly dharma, one's own practice of

tantra it becomes even the cause of lower realms, even the cause to be born as preta, hungry ghost, or to be born in hell.

So, there's a danger even to become cause of lower realms, to be born in the lower realms. Even one does meditation of deity, but one practice without the renunciation to this life. In other words it means practicing with the attachment clinging to this life. So this way there's a danger to be reborn, the practice, there's danger to become cause of lower realms.

So there have been stories. In India, India and also in Tibet, there were two meditators who were meditating deity, the extremely wrathful aspect of Buddha of wisdom, Manjushri. Manjushri is a Buddha who is the embodiment of all the Buddhas' wisdom. In order to develop wisdom and in order to eliminate obstacles, to complete the Dharma practice, so there's an extremely powerful deity who is a manifestation of the Buddha Manjushri. There happened two meditators who spent their life meditating on the deity, doing a retreat in a hermitage, doing retreat all their life in a hermitage. So, one meditator died and was reborn as a hungry ghost, very powerful hungry ghost that has a [RL] similar aspect [to the deity he was practicing]. The who did not die, who was still doing retreat, every evening, one who was still doing retreat did a special practice, in the evening time, or when, after the sunset, what it's called that time, dusk time, around dusk time, it's a time that spirits, it's one of the times that spirits are running. So there's a special practice to make charity for the spirits who live on the smell of food. It's called eating smell, those spirits. So there's a special practice. You burn flour, it can be any flour, from barley or from corn or whatever, doesn't have to be specific. Perhaps it might have also other things to mix. However, then there's a prayer, you bless and then, make charity for the spirits, so that helps them very much. So it's like, food.

So, my mother, I don't know how she does but anyway, she does all the time, even if she's sick she asks somebody to do in the evening time, outside to burn to make charity for the spirits.

So, the one who was already born as a spirit, his friend, who was still doing retreat, so every evening he was doing this. So his friend who was born as a spirit [RL] then came, came to have this smell of the food, to receive this, this is called *sur* in Tibetan language, this practice, it's called *sur*. Which benefits a lot for the spirits and also for the practitioner, creates a lot of merit. So, the friend saw this being with many hands and legs, similar form of the deity. So, I think, so every night when he does this, he comes to receive the *sur*.

And then, not only that, there happened other stories. Even though they spent their life retreating, practicing tantra, doing meditations of deity, but because it's not done correctly. The mistake is, the tantra practice was done without lam-rim, without the three principal aspects of the path to enlightenment, without, bodhicitta. Without bodhicitta, without right view, emptiness, without, renunciation of samsara, without this proper attitude or without the lam-rim which means graduated path to enlightenment, without any of these three principal aspects of the path to enlightenment. So therefore, it's done with the attachment clinging to this life, so therefore that's what happened, the result.

So now you have to understand that, people even having some experience of tantra, some experience of completion stage, even those Hindus by meditating on the fire, in the chakra, even Hindus doing meditations on the chakras, do kundalini, meditating on the fire, so meditating on the fire, even this, visualizing fire in the navel chakra, and able to, able to bring up the sperm, the drop or the kundalini, able to bring up to in the channel, even this, even Hindus you experience much, you experience some bliss, so much more than ordinary sexual pleasure. Even Hindus, by doing they have even these

meditations, meditating on the fire inside the navel chakra and, to melt kundalini, the drops, to bring up, in other words without losing them out to bring it up.

It's possible they also have some similarity but not exact according to what is explained in the Mahanuttara Yoga Tantra, the Highest Yoga Tantra, that one experiences all the twenty five absorptions, like I think you have gone through this death meditation. For example when a dog dies or a human being dies one has to go through these twenty five absorption, then the extremely subtle consciousness this, everything stopped, gross mind, subtle mind, everything stopped, then only what is left is extremely subtle consciousness. Then after that, then extremely subtle consciousness, when the gross mind and subtle mind is stopped, what's left is extremely subtle consciousness. Then after that, when that is stopped then the consciousness leaves from the heart, not this normal bumping heart, the heart that we can transplant, [GL] or this bumping heart, what we call heart attack, the person's having heart attack, not that heart. By measuring from the two breasts, then in the center, inside the central channel, for example when you have a sliced snake body, when the, after the snake's body is sliced, then you see there's the body which has the heart, so there's the head then after some time, a little bit down, then there's something like this [GL], this is skin, this is the body, then her body is other side [GL], so this one, there's something like this, even her body is completely sliced, but this one's still a little bit moving like this, in the heart, it's still not dead, there's the consciousness.

THE EARLY DAYS OF THE FPMT

So many years ago, after we arrived from India, the very first disciple, Western disciple, who became a nun later, passed away in Solu Khumbu, down below, the place called Junbesi. Tulshig Rinpoche who I mentioned the story some time ago, at his monastery, there's a nunnery, there are many nuns, and also monks. So she was sent there by Lama to do retreat, that deity that I mentioned before to do retreat for a long time. He gave her so many, huge number of mantras to recite, I think, I do not remember, it was a huge number of mantras to recite. So she finished everything, she did everything, and then Lama went to see her, so that was the last meeting. Then she received an initiation, one special deity, female aspect, Buddha, called Vajrayogini. So she received initiation from the Rinpoche. I don't know whether there was translator or not during the initiation time because usually there's no translator. There's one or two nuns maybe, maybe one nun who speaks a little bit of English. So however, even there's no translator who can translate everything but it seems there's some Western people take initiation just, there's some understanding of the deity and strong faith, just take from the lama, even there's no translation, translating the whole thing.

One American who was a monk before, one American student whose name is Ngawang Chodak, the Tibetan, the Dharma name, so he received, he requested this deity's initiation and Rinpoche gave the initiation. I think he knew a few Tibetan words, but Rinpoche gave the initiation, no, I think it's a commentary, I think [RL], gave a commentary, gave with the hands, gave a commentary of the deity Vajrayogini, with hands [RL], so anyway he received the commentary like that. Rinpoche speaking Tibetan and also then, explained with the hands, like that. So he received the commentary [RL]. So like that.

So anyway, I don't know whether she had any translator or not during the initiation time but however, she received initiation, she did retreat. So during that time I think she had a lot of experiences, during that retreat. She has very strong, karmic contact to this deity. Usually in her life she always makes painting, she often makes paintings of this deity, quite often, paintings of this deity. So I remember one time I drew something very naughty there, [RL, GL], while she was not there in the room [RL].

Something that she doesn't draw, leave out, while she's away, then often she makes painting of this deity, so I just do to make fun. [GL]

So I think she had a very good experience, I don't know how much she understood the commentary of the path, that I'm not sure. It seems that according to her letter, it seemed that she might have realized emptiness, that's what she was talking about but I couldn't understand well, completely all the letter, that time. So while I was building, Lama was building Kopan Monastery so I was building, at the same time I was building the Lawudo monastery up on the mountain, where there's the cave that, there are people talk about a story relating to me. So at the same time I was building monastery up there where this school or where these monks started, so originally started from there.

ZINA

After I returned back from Tibet through India, the plan was, after Lama and myself, after we met Zina, the first Western student, who was a Russian. Her family lived in Russia. Her father was a king, had the title of a king. However during one of the revolutions then they escaped from Russia and lived in France and maybe she lived in France when she was young but I think later part of life, seems mostly lived in America, before coming to Nepal. But I think she traveled quite a bit and also lived for some time in Greece or many different places. But that she had all sorts of life—poor life, very wealthy, middle class, she had all sorts of life. So, I think she did everything, all those different aspects, every lifestyle. So however, because of that she knows so many people that, different class of people, rich people, middle, the high class people, middle class, then even the simple people, so all kinds of people she knew or met or stayed together in different places.

Her plan was to start Mahayana meditation center in Sri Lanka. So after we spent more than nine months living together, at Darjeeling, one month, before that one month she came every day from Darjeeling, from the town, to the monastery, a monastery called Samten Chöling. There's one new monastery belonged to one very high lama, called Tomo Geshe Rinpoche whose previous life who was a great yogi. That great yogi was the guru of Lama Govinda, who was German, went in Tibet and met Tomo Geshe Rinpoche, this great yogi, and received teachings. So he wrote *The Way of the White Clouds*, I think twenty years ago, maybe more than twenty years ago, when there was explosion of LSD [RL, GL], the times of the LSD, anyway, those things, when those things started. So, so many people have met Dharma through this *The Way of the White Clouds*, after having taken LSD and so forth [GL].

In Lama Govinda's book *The Way of the White Clouds* he talks about experience of tantra, that the mind can exist without the body, so I think, I guess signs of death, those visions of death. I haven't read it completely but I guess it gave some explanation of, some experience of tantra path. So however, also maybe trying to relate, however maybe scientifically trying to explain, I'm not sure, I myself haven't read but this is what I've heard. So, however those young people who have taken LSD and so forth, so by seeing this book, they could identify the experience, they could relate the experience, so somehow that, and then *The Book of the Dead* by Evans-Wentz or, I think, later, that might be original one. So however, and then also the other book, the great yogi Milarepa who achieved enlightenment in one brief lifetime of degenerated time, his life story which is extremely inspiring, talking about his guru devotion, his strong practice, how his life sacrificed to his guru Marpa, who is enlightened being but manifesting or appearing as ordinary farmer, appearing as a farmer, ordinary couple, appearing like that.

So, *The Way of the White Clouds* written by Lama Govinda, books like this, opened their minds. First with the drugs [GL], then second with the books gave them more, because of the drug experiences then, it gave them more faith. By seeing these books then, gave them more inspiration, that first broke their concept, fixed concept of the one life, many of them had fixed concept, so by drug experience and then,

according to those individual beings' karma, it become way to start to break the very solid concept, wrong concept, to see things, to see life deeper, to see life or the mind, to see deeper than what normally believed in the West, how it is according to Western culture, or the philosophy. So to be able to see more reality, life or the mind, however, phenomena.

So then by reading these books, then that inspired to come to the East to look for, to seek spiritual master, spiritual guide, guru, and then, however, to look for spiritual guidance, new way to live the life. However, then according to individual person's karma then some meet straight, from the very beginning they meet the Buddhadharma, meet the Buddhist teachers, who teach Buddhadharma, geshe, Tibetan teacher, geshe, lamas, like that. Then, some first met Hinduism, Hindu teacher. Then they do, they follow some time, they try for some time, by living in the ashram and so forth. So, they try for some time, then could not find satisfaction, could not find answer, after some years going to different ashrams or trying. Then some who has karma to meet Buddhadharma, then after that, then wondering what about Buddhism, then go to study, or to check, Buddhism.

So because of the young people around those times, mainly those the experience of the drugs and things like that, by having read some of these books, Dharma books, so that's how Buddhism, Buddhadharma spread to the West, was able to bring in the West, spread in the West, by inviting teachers to the West. So far it has been developing more and more, as they find answer from Buddhadharma, meaning of the life, how to live the life, what for the life is, and things like that. Through meditation practice, they are able to find satisfaction in the life, things like that. So the basic thing is the experience, what they had.

So this monastery, new monastery called Samten Chöling, which is in the place, in the town called Goom, before Darjeeling, I think five miles to Darjeeling I think from there. So this monastery is down below the road which goes to Darjeeling, so everybody who pass through the road can see the monastery. So we were there for nine months, vacation. Also I think, for my health, because the place, Buxa, where I lived for eight years is very mischievous place, very, very unhealthy place. And extremely hot, and not healthy.

Zina came every day from Darjeeling, since we met, after she met us, then she came every day from Darjeeling in the morning, so she came with many books, this *Way of the White Clouds*, Lama Govinda's book is one, that's the main one. She actually came to look for Tomo Geshe Rinpoche, to receive spiritual guidance, to receive meditation. But Rinpoche was not there. So somehow, one monk from that monastery thought she came to look for us, he thought came to look for me. Because knowing some English words, so he thought that she came to look for me.

So somehow then, we met her, and then, she started coming every day from town to ask Dharma questions. So, that time Lama, Lama has been learning English but that time in the aspect didn't speak much English. So I tried to translate whatever I can.

The main books that she read, that she spent her life, from which books that she asks questions, the books written by those who went in Tibet, one is Madame Blavatsky, one French lady, Madame Blavatsky. Then there's one huge thick book written by her. I think, I guess theosophical I think, this thin book I think. Then there's another book written by, that's I think straight Dharma, one French lady who went to Tibet, Alexandra David-Neel, that who met lama called Yonten. Her books are more straight Dharma. So these are the books that she, Madame Blavatsky is one. So she often asked questions from those books.

So, she spent like this one month, every morning coming, spent two hours or three hours, then going back. So then after one month she asked us to come down to teach. So then she spent nine months. Then, she had to go back, she had to leave, so she went to Sri Lanka. I think she might have been there before. So she was hoping to start a Mahayana meditation center there. But then however, when she came to get us, we went to see His Holiness the Dalai Lama, with this idea, with this plan. But however, there was a problem. She was suspected by the Indian government as a spy. I think because she's from Russia, she's Russian, and also maybe the way she appears. I think the way she appears I think they suspect very much as spy [GL]. So because of that problem so could not go to Sri Lanka, I think which turned out, I think that problem became become beneficial. So because of that problem then Lama thought, Lama's idea, he thought to come back to Nepal, because this is where I was born, to come back to Nepal to do pilgrimage. So we came here [RL].

Then we lived at Boudhanath, near the stupa, in a monastery, the Gelugpa monastery near the stupa for I think, I don't remember, for a long time. Maybe almost a year or less. Then there were one or two houses we stayed, in Boudha. So I think some years we stayed, maybe three years, something like that. So that time we had some friends, so I'm just coming back to the [RL], to the snake [GL].... so it became very long, sorry [RL, GL]. The story went on like that, but I tried to come back without talking too much about her.

Anyway, we had some friends, one French artist and one French doctor who used to go to work in the public hospital voluntarily. Every day he meditates, I don't know what he meditates [GL]. So, we have a few friends living together in the same house for I think about three years. Even after we moved here, here there was old building, the old building that was built by the king for his guru or the astrologist, the astrologer. So even when we were living here also they were here for I think some years.

So however, when we lived down there this French doctor, there were many snakes in the field, so the French artist, they used to catch many snakes and they wear on the neck, they put on the neck and then, by holding their head and tail like this then they come.... [GL] So the doctor, he cut the snake, sliced the snake. That was during lunch time [GL]. Not at the lunch table but he did outside [RL], just lunch time to make lunch, so they were cutting the snake. So I saw one part of the body, there was still the heart, beating like this. Whole half body is completely gone, completely separated. So that was the point coming back [GL, RL].

THE THREE PRINCIPAL ASPECTS OF THE PATH ARE NEEDED EVEN FOR TANTRA

So, what I was trying to talk about, Hindu meditations and so forth. So anyway, yeah. So, after the clear light, after everything absorbed, gross consciousness, subtle consciousness, then what is left only extremely subtle consciousness. Then that leaves from the heart. Then, as soon as it leaves from the heart then it becomes the intermediate state being, except if you're going to be reborn in formless realm, then there's no intermediate state being.

Even Hindus, do the twenty-five absorptions and clear light in meditation. After that then, through meditation experiencing twenty-five absorptions, through meditation of highest tantra, completion stage, then experiencing the twenty-five absorptions and clear light. To actually experience clear light, which is the direct cause of dharmakaya, the enlightenment, then after that illusory body, achieve illusory body, which is the cause of the rupakaya; now, actually to experience this through meditation, to actually experience this realization, it is impossible without bodhicitta. Without bodhicitta, renunciation of samsara, emptiness, there's no way to experience this actual tantra, actual completion state of the highest tantra, these stages—there's no way. So however, but by meditating on the fire and *tummo*, fire in the

navel chakra and able to melt kundalini, the sperm, able to bring up some, able to experience greater pleasure, bliss, than the ordinary sexual pleasure. Some experience of this even Hindus, even they have.

The essence of what I'm trying to say is that without the three principals of the path, renunciation, bodhicitta, emptiness, so even if one practices the Highest Yoga Tantra, completion path, like these practices, the chakras, the wind, drops, so forth, the *tummo*, the fire meditation. That, and such as Hindus, the Hindus have some kind of, there's some kind of similarity. There are some things which are kind of similar about these. So even one has those experiences, able to bring up kundalini and so forth, the sperm, able to have some experience, however, spending the whole life doing those meditations, without renunciation of samsara, bodhicitta, emptiness, it simply becomes cause of the lower realms. All this becomes cause of, it's just another additional negative karma, cause of reincarnating in the lower realms, hungry ghost, animal, preta, hungry ghost, hell, animal, one of these realms. It just becomes another negative karma, that's it. So that's the point what I was trying to bring, trying to understand the point.

So even if somebody has some experience of these, within one's own body, meditation on the channels or something, chakras. Anyway, the conclusion is without the realization of the three principal aspects of the path there's no way to have *actual* experience. One may have some similar, some similarity, one may get some similar experiences, able to bring up through meditating on the fire at the navel, then able to bring up the sperm, the seed, things like that. One may get some experience or similarity but not the complete actual one, through the twenty-five absorptions then experiencing clear light, then from that illusory body. This is the actual one which is the path, the completion stage path to enlightenment, the Highest Yoga Tantra path, the completion stage path to enlightenment.

Understanding this point becomes very important so that one doesn't waste one's own life. The point is that this one time perfect human rebirth that we've found so we don't waste by doing meaningless work doing wrong practice. Believing that it's correct but actually doing wrong practice. The whole life is spent doing wrong practice. Creating another cause of samsara or cause of the lower realms, another additional cause of lower realms. Without understanding, without the preliminary practice, realization, the three principal aspects of the path to enlightenment.

Yeah, I think I stop here.

By the buddhas, bodhisattvas, due to all these merits which are merely labeled by the mind, may the I who is merely labeled by the mind achieve the Guru Shakyamuni Buddha's enlightenment, that which is merely labeled by the mind, and lead all sentient beings who are merely labeled by the mind to that enlightenment as quick as possible.

[End of Discourse]

LECTURE 23: 10 DECEMBER 1992 PM

LAMA YESHE'S STORY

Lama Yeshe had incredible perseverance to something start and complete it, to continue, every day. In Lama's case, Lama studied English also in Darjeeling while we were there nine months. Every day, almost every day, anyway, in one week many days Lama used to go, whether it's raining or whatever is happening. There's no car, so we has to walk I think maybe two miles, I'm not sure, from the house where we were staying.

The house where we stayed is, there are two movie places in Darjeeling, so near the higher movie place, near to the higher movie place. So from there Lama used to go on foot to learn English. Usually the weather is very wet in Darjeeling, very foggy and normally, most of the time raining.

So Lama used to go, it's quite far, to learn. Two very old missionaries, two old mothers, even the bodies are a little bit bent, two old missionary Christian mothers. Even they are very old but they put so much effort to learn Tibetan language, even they are quite old, but because of their strong will, strong determination they were learning very hard, trying to learn Tibetan language very hard so that to teach Christianity to the Tibetans. So Lama used to go to learn English from them for many, many months, many months. So before learning English they chanted. So I went there one or two times. They chanted, I don't remember the meaning of the prayer, but very nice chanting, very moving chanting, very nice. I don't know whether it's a praise to God I'm not sure, something.

At the same time Lama used to go learn astrology from another very learned Sherpa man who is very learned in astrology and poetry and many, many things, whose name was Ngawang Yonten, who produces the calendar which has all the details, the elaborate calendar, every year. For so many years he did, that which describes everything.

So Lama studied completely astrology, and Lama said that he can produce a calendar, that which has all the details about things, explaining about year, the calendar talks about each year what problems will happen different parts of the world. Just, it gives a rough idea: rain, war and so forth, many, many details. And then many, many details of each day, different planets, different good and bad, all these things.

KARI RINPOCHE

So however, so, when we went in Solu Khumbu first time, so there's one Gelugpa monastery. There was no Gelugpa monastery before but that time there happened one Gelugpa monastery, the Lama Tsongkhapa tradition, following the Lama Tsongkhapa tradition. So this great ascetic lama called Kari Rinpoche that who was, originally he was a simple monk in this large monastery in the upper place of Tibet called Sherka, this monastery which has been situated on a very, very high mountain rock. Huge rocky mountain and the monastery is not on the right, a little bit down, almost near to the top, kind of, almost near, close to the top. And you wonder, because when I was going to Tibet I was very small, so when we were looking from down there, from the ground up, it looks like, how you can go up there? It's just rock, very huge rocky mountain, how the monastery is, how you can go up there? But there is a road that goes around. So you go up like this. So, monastery is here, there's a rocky mountain, monastery is up here. So then you go round and then I don't know how they made, so in the rocks they put wood, big wood, and then put the stuff, from the ground, the grass growing, the stuff that grows on the rocks, so they put on big pieces on those, big pieces of wood, put like this in the rock. Then they put those earth, the grass growing. So this is the path to the monastery. But once you reach there everything is very shiny, very clean, very neat and inspiring. And there are five hundred monks, many, many young monks there.

So, this Kari Rinpoche, he was a simple monk there. Then, the monastery asked him to be manager of the monastery, to collect grain from their own population or their own the people who belong to, villages, towns, like that, belong to the monastery, somehow connected to that monastery. So then the manager has to go to collect the grain from the villages. This is for the monks living, for their food. From the barley then they make tsampa, and then, they offer to the monks. I think he did business for the monastery to, doing exchange or these things, grain and so forth. So however, so he completely failed, he failed the business [GL]. So, because of that, that gave him big experience, big understanding,

renunciation of samsara. That gave him big understanding. So his mind completely changed from that time after he failed the business, whatever exchanging the grain or collecting the grain from the people or whatever the business was. So then, he got somehow renunciation to this life, from that, by being failed in business.

Then, so he changed his mind and he went to take teachings. So, he took lam-rim teachings. Seems he maybe did not, probably, it seems didn't do extensive studies in Dharma, like debating so forth, extensive philosophy, but took the essence of Dharma, the lam-rim teachings of the graduated path to enlightenment and those very important, essential practice. Received from this one very learned, very high lama called Lingka Dorje Chang, one very high lama, very learned. The little boy who came just before so that's, he's the incarnation of that lama. So, the Kari Rinpoche, he took lam-rim teachings, so all the practices, all the commentaries, so teachings on renunciation, bodhicitta, emptiness, samatha, so forth, then, however, those basic practices, about the teachings on the basic practices he received from this very high lama, very learned lama, Lingka Dorje Chang.

Then, after he received the whole lam-rim teaching, maybe also he received also tantra, different practices, so however, then after he left the monastery, he went on the mountains. Then lived in a hermitage for many years, in a mud house. So in Tibet, when you travel in Tibet you can see mountains that are like ants, like place where the ants live, so many many holes, like the place where the ants live. When you tear off the rock, so if the ants live there then there are many, many holes. Like that, mountains you can see many many holes—those are hermitages in the past. Now so many of these mountains where there's lots, so many, hundreds, so many hermitages, many are kind of now worn. Even the hermitage, even those mud houses are not there. So it's kind of all ruined. And still you can see many, so many from outside you can see like a hole, you see many holes in the mountain.

I think he lived in a hermitage for six years, in a mud house, never went outside. Also there he did “taking the essence” practice. So there's taking the essence with flower, with water, with stone. That, in order to save time, so if you have to go to look for food then you have to go very far, many, many miles, then, it takes a lot of time. You come back, then again you have to go back when the food finishes. So, to save time, to continue the retreat, and also to have clear mind, to have very clean, clear mind, so for the success of this calm abiding meditation which has nine levels, which is the method how to achieve one-pointed concentration. The calm abiding meditation, this is the one, by achieving this meditation only then you can do perfect meditation without attachment-scattering thought and sinking thought. So, these two are the main obstacles for the concentration, to have perfect concentration, perfect one-pointed concentration, without damaging the mind.

So, calm abiding meditation, this is the one, one has to apply these methods what is explained there, in order to develop concentration. So however, by achieving the calm abiding mind, calm abiding, this meditation, then you can achieve one-pointed concentration and not just that, then, extremely refined the body and mind, the rapturous ecstasy of the body and mind. So, it's not just one-pointed concentration. So at the end this is what one experiences, one achieves, on the basis, by achieving the one-pointed concentration.

So however, so this lama for six years he lived in retreat. I think did this “taking the essence”, living on the pills so you don't have to cook food. It saves a lot of time, and makes the mind clear and able to achieve easily the calm abiding meditation that which has nine levels. So, this lama accomplished all this, and renunciation of samsara, bodhicitta, emptiness, all these things. And because of this, the lama, because of having completed the samatha, this calm abiding meditation, which has nine levels, so, and

also, possible, that time also tantra realization, but however, in the common view definitely actualized those three principals of the path and samatha.

So, that's why, Kari Rinpoche, this lama, had clairvoyance, no resistance to be able to tell the future. However, this lama will tell you, if you meet this lama then even you don't ask, this lama will tell you. So he knows what your purpose, what your plans are. So he will tell, even you don't ask for it he will tell [GL, RL], he will tell that "do this, don't do that", without asking you get the advice.

After he came to Solu Khumbu, he was one of the lamas that everybody go to ask to pray for people who died in Tibet, the Solu Khumbu area and who are sick, who are living. So he's one of the lama besides Trulshig Rinpoche, this one lama that everybody ask prayer for help for those who died, to liberate them from the lower realms, to not get reborn in the lower realms, asking to pray to help, and also those who are living ones.

So, he's ascetic lama, so he keeps nothing, no offering, no material, he keeps nothing. So everything is offered. So there's nuns, monks. Now many died, become now very little number. That time there were quite a big number of monks and nuns. So all the offerings what he received then he take care, with that then he take care of all the monks and nuns, like that. Everything, whatever the people offer. Himself, just wear very ragged robes, like clothes that he picked up from the dump. Dump? Yeah, clothes that's thrown out, old clothes that is thrown out in the garbage, like that, himself wears like this.

In the common view, he's a great bodhisattva. Even if somebody offers, even some servants make special food for him, *momos*, the Tibetan food *momo* or something, special food for him, so that, Rinpoche feels that, he says that my monks, my people, the monks, the nuns, they don't have this food so how can I eat, how can I myself alone, how can I have this? Even somebody, the servants, even they try to make special food for him, so this is the attitude. However, because of the power of his bodhicitta, so, because of his realization of bodhicitta so everything, his body become, because his mind, the realization of bodhicitta, this holy mind, because of that then, the body, even his body, whole thing becomes blessed, becomes a relic, become holy, even his robes, everything become holy, a relic.

So this Rinpoche time to time he takes aspect of sickness, so sometimes he vomits blood and things like that. So whatever comes from his body, the disciples make pills out of that, mixed with *tsampa*, flour. So if he vomits blood, in a container, so they made pills out of that. So people who get sick, who has colds and any disease, headache like that, who has any of those disease, by taking this pill they get completely healed. So that's the power of his bodhicitta, power of his realization of bodhicitta. So, the whole body, even the clothing, everything, the robes, everything become relic, holy, has power, carries blessing.

When we went to see this lama, sometimes he takes aspect of sickness, then when he hears some good news, about the teachings of Buddha, and, something good thing happening in the world or for the Tibetans, then immediately takes the aspect of being recovered.

However, so this lama heard that we came, so he invited us. So he put some Dharma text above the shelf, for us to carry to America, to bring to America. So during that time, so the lama predicted to Zina and the other girl, New Zealand girl, Jacqueline, the lama said both of them they will be able to directly perceive emptiness, not just able to realize emptiness but, what the lama says, directly, able to see directly emptiness, means they can become higher beings, arya beings in this life. The lama predicted to those two, Zina and Jacqueline, both of them will be able to directly see emptiness in this life, and did a lot of

prayers at the end when we were parting, leaving, then the lama did so much prayers to be able to spread Dharma.

So there's some text he kept to take to America, so he did a lot of prayers. There's *Guru Puja*, this Highest Yoga Tantra practice, the path, then I think there's Yamantaka, maybe also Vajrayogini, so some commentaries, I don't remember exactly but sadhanas, like that, different texts, also lam-rim. So he did a lot of prayers, so he said, he advised us to take it to America, doesn't matter to whom we will give but as long as it reaches America, that is important.

So, when we first, the person who sponsored the tour, first tour from Kathmandu straight to New York, that was the first tour to the West. So there is one very wealthy Chinese man who had a shipping business, extremely devoted, he was translating many sutras from Chinese into English, in one of those buildings in New York that, one of those very tall buildings. Where he does work translating sutra from Chinese into English is one of those very high buildings, on the top, had to go very far, from the lift, to the top. So there are a few people, a few American girls translating, maybe they know Chinese language, so they were translating and he corrected them. So while he was making phone call, all those business, all those problems, all those business, shipping and so forth, so while he's making phone call also then he correcting the sutra texts [GL, RL]. He corrected the other people, and those girls who were working for him, also he corrected.

So anyway, he was called Mr. Chang. He was the first benefactor who sponsored the whole tour, coming and going, and also, I think also eight months, so from New York, Indiana, Wisconsin, quite a few places, so everything he sponsored. He has a library that collects all the texts whatever he can get, in microfiche. All the *Kangyur*, *Tengyur*, many hundreds of volumes which are in the monastery filled up in the shelf, so he had, because they are microfiche, so in a small container [RL, GL]. He's the benefactor who built a monastery for His Holiness Karmapa in New York.

ZINA DIES

So anyway, so because this lama predicted to Zina, to her and this girl, when she wrote to me, when she was doing Vajrayogini retreat, so she had a lot of experiences but she asked me to come down because there was nobody down there to help her. That was during the rainy season, summer time rainy season, and somehow I didn't make it to go down to her place, Junbesi.

So after the six months being at Lawudo where the monastery was built, where the cave is, so I came down from there to Kathmandu, somehow I still didn't get to go to see her. So afterwards, I'm not sure even I went there how much I could help but I felt some disappointment that, but I'm not sure how much I could have helped.

While I was doing the second meditation course here, in the old house here, so that time she came, just for a short time. She was here in the first meditation course that I did and second time she was staying down there in Boudhanath and she came up for I think one hour, she was in the teaching for one hour, two hours, something like that. Then she left for the mountain as Lama advised. So then, that was the last meeting, so I didn't meet her after that.

So she passed away there. She passed away there and some stomach [problem], something to do with swallowing or something. But that got better. I think maybe the condition of death was the heart, the way I heard. However she had very good death, the actual time of death, and also cremation time, the good, the weather and so forth those are very good signs.

So however after some time I checked one very high lama in South India, who was highly respected by His Holiness Dalai Lama's younger tutor His Holiness Trijang Rinpoche, who is my root guru, and His Holiness Song Rinpoche, all those the top lamas, who are guru of many of the monks of Sera, Gaden, Drepung those largest monasteries, who are the guru of those monasteries. I went to ask this lama to check her rebirth what happened. So this lama said, "Extremely, she's in extremely good state, her rebirth is extremely good." So in my mind I understood the pure realm, that she was born in the pure land of Buddha.

I have one friend in England, a pen-friend, a benefactor, I never met her but she took care of me for six years, six or seven years, when I was in school, who spent all the money for the hospital expenses, medicine for many years, clothing, and, food, at Buxa, when I was at Buxa living with Lama. So six or seven years she took care. I never met her but she treated me like her son, very, very loving mother, that even by seeing her picture you can feel that. Anyway, I think she's a writer, there's books written by her. So one time she asked me a question, "What, do you like to come to England?" So I, I don't remember exactly what I answered, so she sent another letter. She said, "When you become like Lama Trungpa, then that time you can come to England." [GL] That's what she said. So anyway, so I asked about, asked the lama about her rebirth. So the lama said, "She has good rebirth now," which means after some time, she may be deva or human being, but which means after some time it changes. So didn't say where she will reincarnate.

So, but Zina, the lama mentioned, for Zina this high lama Targyab? Rinpoche, he mentioned extremely good. So in my mind I thought she's in pure realm of Buddha, and didn't say "now is good", he didn't say like other, the benefactor.

So, then also, somebody asked, I think one American nun called Thubten Wangmo, anyway, she went there to check, place where Zina, she did retreat. So she asked Trulshig Rinpoche where Zina was born, so Rinpoche said in the pure land of this female aspect Buddha, Vajrayogini, in the pure land of that deity.

So however, some years ago, she was reincarnated in France, in Paris, but I didn't pay much attention. I heard something but I didn't pay much attention. Then, then again some of the people asked again to the same lama, His Holiness Sakya Trizin, who is the head lama of the Sakya sect, one of the four Tibetan Mahayana sects, who's also my guru, from whom I took a number of initiations. The Sakyapa have a very precious initiation called *Thirteen Golden Dharmas*, that in Tibet, these teachings, initiations they don't give to just anybody, they don't let it pass beyond from the fence of the monastery, anyway what it means, so they keep it very secret.

So, this *Thirteen Golden Dharmas*, so most of it, during the, I think, Second Dharma Celebration we, as Lama, Lama didn't decide but he had this plan maybe to request and to receive. So I just continued Lama's wish, so requested His Holiness what he think. Then, so then requested to His Holiness Sakya Trizin, so we received, during this, those who were there, students who were there, during Second Dharma Celebration, so received most of this initiation.

I think somehow Rinpoche Zina's recognized reincarnation a long time ago, but then, last year, two, year before, something like that, so again people were talking about it, so somebody asked Rinpoche. Then Rinpoche did many observations, he checked whether this child is the incarnation of Zina. And, I heard

all that thing, then I wanted to make sure, so I personally asked Rinpoche, wrote, asking that to make observation again, to check again, whether it is reincarnation of Zina, or not.

So when Rinpoche was in Malaysia, making tour in Malaysia, Rinpoche did many observations, so Rinpoche sent a very clear letter saying that this is definitely Zina's reincarnation, that he did many observations and all comes on same answer. So he sent a very clear letter.

So last year, last year or this year? [Rinpoche asks someone] Last year, so then we asked the family to come here, then we inaugurated, last time here. So since I mentioned a little bit this morning so I thought that to mention some part of her life story anyway, but again it became long.

So please tea. [tea break]

THE THREE PRINCIPAL ASPECTS OF THE PATH: YOUR WISDOM IS YOUR GUIDE

So first, first you understand the importance of practicing renunciation of samsara, bodhicitta, emptiness, importance of having these three fundamental realizations. If one doesn't have, what happens? If one has these realizations, if one practice these things, what do benefit you get from that? It's extremely important. Understanding of this, clearly, clearly, is the very essence of the course, this one-month course. This is the main subject. So if one doesn't understand, if one did not understand the important point, practicing these three, or to have the realization of these three, it is very important how to make the life, what makes life most meaningful. The answer is missing if one doesn't understand, if one has no understanding of the purpose of practicing these three. At least one should have an intellectual understanding. Then at least you have the intellectual wisdom so that you can guide yourself wherever you are, whenever you want to do practice, then you know how to correctly practice. Then you have to wisdom to discriminate your own actions whether it is becoming the cause of liberation or the cause for samsara. Whether it is becoming the cause of happiness in future lives, or whether it is becoming the cause of the lower realms. Whether it is becoming the cause of enlightenment or not. Whether it is becoming the remedy to cut the root of samsara or not. So it becomes very clear.

So your own wisdom becomes your guide or it is the guidance to your own life, guide of everyday, your own mind becomes your own guide to guide everyday life, every day your own activities, to direct everyday life activities, to direct towards happiness. Not to direct towards suffering, but to direct towards happiness in future life which is more important than the happiness in this life. Direct, more important than liberation from samsara, the most important happiness, the full enlightenment. So one can direct, by having this wisdom, by having even this intellectual understanding, you can direct your actions, your everyday life actions in the best way towards enlightenment. You can make it most beneficial towards all sentient beings.

Even if we went in the lam-rim subjects, in the topics, even if we went into very extensive details, or very extensive philosophical teachings, even we go through very extensive details but if one doesn't understand, if one has no understanding, if one missed out on understanding the importance of practicing renunciation, bodhicitta, emptiness, then you don't have within your mind the important guide or guidance. It's like the gate, whether you let the enemy come in to destroy yourself or he comes to the gate you block it. You don't let it come in. So it's like that. So if there's a water flood, if there's an ocean or lake that's going to run out and destroy the whole city, then you have to block, you have to build a dam or make a fence. You have to block that danger before it comes out. So like that the practicing the three principles of the path is like this. It is incredibly important protection, to protect oneself from the

lower realm sufferings, from the whole entire samsara, even from the lower nirvana, the lower liberation, the blissful state of peace for oneself. So even protection from that because if you fail in this, if you are bound to this, then so many eons, inconceivable eons you don't become enlightened. You don't generate the bodhicitta and enter in the Mahayana path, cannot achieve full enlightenment. So it becomes protection. For example the bodhicitta from the three principles of the path, bodhicitta becomes an important protection for you to not fall into the lower nirvana, the lower liberation.

UNDERSTANDING THE LAM-RIM IS PREFERABLE TO HAVING CLAIRVOYANCE

So now, it is mentioned that Kadampa Geshe Pulchungwa, those meditators, followers of Lama Atisha's tradition, those who have realization of bodhicitta, emptiness, renunciation of samsara and then great yogis of the also tantra, of the Highest Tantra, so these Kadampa Geshes, those who practice tantra, but very secretly. However in reality, that are great yogis who achieved very high tantric path. However, Kadampa Geshe Pulchungwa asked to Chen-ngawa, What is better? To have psychic power to transform things, then the clairvoyance to be able to tell the past and the future, and then the concentration, having a stable concentration so that even if somebody beats a very big drum in front of your ear, beating a big drum in front of you cannot disturb your concentration. The sound of the drum cannot interfere with your one-pointed concentration. So these powers, clairvoyance and this stable concentration, which can last so long and even beating a big drum near the ear cannot disturb your one-pointedness concentration. Or practicing lam-rim, facing life, you are facing towards the lam-rim. You are turned towards the lam-rim, the practicing lam-rim, the renunciation of samsara, bodhicitta, emptiness. Which one do you prefer? This one, or having those powers? Psychic power, clairvoyance, stable one-pointedness concentration.

So Kadampa Geshe Chen-ngawa replied that "I would much prefer even just the thought to want to examine what lam-rim is, what is the graduated path to enlightenment? I would prefer much even the thought want to question and examine what the lam-rim is. I would prefer much this than having all those powers. Why? Because these realizations we have never achieved before, we never had before. From the beginningless rebirth until now we did not achieve. But these powers, psychic powers, this clairvoyance, such these stable concentrations we achieved numberless times in the past from beginningless rebirth. So it is nothing new." Kadampa Geshe Chen-ngawa replied like this.

So this is one very important point, and these well-experienced meditators, according to what, those who actualized the path, the path, guru devotion, renunciation of samsara, bodhicitta, emptiness and even highest tantra, so this is their, those who developed mind in the graduated path to enlightenment. This is their point of view. This is what they see, what is important, what is not important. What is the most beneficial thing to practice in life. What is the most worthwhile thing to practice, to achieve in this life.

So by achieving samatha, this calm abiding meditation, I said also even Hindus, they have this. So achieved these things in the past, numberless times, had clairvoyance through meditation, achieved through meditation. The clairvoyance according to karma, due to karma, like as I mentioned, even those eagles their eyes have the power, due to karma, to be able to see so far, to be able to see what is behind the mountain. If there is food or anything. However like the devas when they are dying due to karma they can remember from where they came and where they are going to be reborn. They can see. So things like that, they can see past and future due to karma. They have those mental powers.

There are Hindus or there are people who have clairvoyance to a certain extent. To a certain extent they can tell, they have power to tell the past and future up to a certain extent. But there is no renunciation of samsara, there is no bodhicitta, there is no realization of emptiness, and also not sure. It is not

necessarily, that even they have clairvoyance up to a certain extent, but not necessarily that again, even that they understand how to practice Dharma. Definition of what Dharma is, it is not necessarily having understanding of what definition of Dharma is. Although some people who has power to tell future, like a fortune teller, who has some power to predict the future, not necessarily that person knows Dharma and all that person's everyday life activities become Dharma. It's not necessary, not necessarily even having refuge in the mind, relying on Buddha, Dharma and Sangha, so that means not having entered into Buddhadharmā, even the very first practice or even the very first thing, foundation of all the realizations, of all the vows, even the refuge. They can be fortune tellers who have some power to tell the future things, but there is not even the refuge in their mind, no basis for all the realization, the vows.

However then, we have reincarnated numberless times in those form realms, by developing of concentration we're born, we've reincarnated numberless times in those form realms, formless realms. Those samsaric realms through development of concentration, by achieving shamatha, calm abiding, through development of this concentration, such stable concentration, so we were reincarnated form realm, formless realm numberless times. So that alone didn't help to end the samsara. That alone didn't liberate us from the samsara.

THERE IS NO HAPPINESS IN SAMSAARA

So the realization the renunciation of samsara, bodhicitta, emptiness is a new experience. Yesterday—yesterday or day before yesterday?—I started to say that in samsara there is no happiness, there is no samsara happiness which is the first time to experience, which is new, never experienced before and this is the first time, there is no such thing. Any samsaric happiness we experienced numberless times. I continued the talk from there, but then I didn't come back at the end to that point, so didn't remember [RL]. It took so long between so many things that did not remember. Did not remember at the end, that, in the samsara any problem we experience, we talked about relationship, all the changes, parents, brothers, sisters, all the family, changing all the time, sometimes becoming, so this one being, so, like this. However, that, whatever suffering of samsara, whatever problem, also, there is no one happiness from samsara, happiness of desire realm, form realm, formless realm, however there is no one happiness of samsara which we have never experienced before. There is no enjoyment of samsara, any enjoyment that is new, that we have never experienced before. There is no material possession that this is the first time to have, never had before, there is no such thing. And even in regards sufferings, problems of samsara, whatever problem there is, everything we have experienced in the past and even that, numberless times we experienced. So there is no new sufferings or problems. The experience of the samsaric problem, there is nothing that which is the first time. There is nothing which is new. One has experienced them numberless times. Whether it's a relationship problem, whether it is sicknesses, cancer or AIDS, whatever it is, even disease, nothing is new. Nothing is experienced for the first time. It has been experienced numberless times in the past lives.

So that, yourself and myself in the past lives, being animal, being human being, killed each other. Being animal, you and me, in the past lives, then you eating me. I have eaten you, being animals, being a tiger and eating you, being other animals, and numberless times. The same thing you have also been tiger eating me, being other animal, those zebra or goat or those animals, that you have eaten me numberless times. There is no number to count each other we have eaten, just being animal, just being a tiger have eaten each other. If you pile it up, all the bones, all the flesh, all the blood that one drank, if it has been piled up, there wouldn't be any space left. Because it's from beginningless rebirth, so how many times it was done, no number. So therefore if it's been piled up, there wouldn't be any space left, empty space. The whole sky would be filled up.

Same thing, my being a mosquito and drank blood from you and you being a mosquito and drank blood from me. Even though when it drinks blood, even though it's one drop, very small, but if you think how many times you have been a mosquito and drank blood from each other, so if it has been collected, even the ocean, even the Atlantic Ocean, how big it is, it's nothing. Being a mosquito and drank blood and each tiny blood is collected, how much I drank from you and how much you drank from me, there wouldn't be any empty space left. Because it is numberless times, there is no beginning, there is no number. So from beginningless rebirth.

Because delusion, continuation of delusion has no beginning. So therefore continuation of karma has no beginning. So therefore continuation of samsara has no beginning. Samsaric suffering does not have beginning. So this is the reality.

So, being mother, you are being mother to me and me being mother to you, being child to each other and being mother to each other, then cried. Then also the friend, enemy each other, wife, husband each other. So it has no number, how many times it has been, how many times we have been like this, it has no beginning. It has no number, this much thousands, billions, it has not number, numberless times. And because of relationship problems, how much we cried, being mother each other then also, family each other, then wife, husband each other, so we cried numberless times, having problems, then if all these tears, if you collected, how much we cried because of problems of samsara, if you collected all the tears, there wouldn't be any empty space left. Even the Atlantic Ocean become nothing compared to the tears from the beginningless rebirth.

THE WHEEL-TURNING KING

Then, we have been king numberless times. We have been the president numberless times. We have even been a wheel-turning king. That doesn't happen all the time. Very rarely it happens, as Geshe Sopa Rinpoche explained, who has been a professor in Madison University in America for many years, who is also my teacher, who is extremely learned, all three qualities, learned, strict in morality and also good-hearted.

So as Geshe-la explained that with wheel-turning king, so usually, the other kings there is always a comparison. There is no other king who can compare, same, with the wheel-turning king. There is no other being who has the same power in the world. So the wheel-turning king who owns, who possesses, who has control over the whole continent, not just one country, not just one's country, but the whole continent. Let's say this is one world, this Earth is one world. There are many countries. So one who has control over the whole Earth, so in this case there is no comparison, there is no other who is comparative. It is the particular past karma, the wheel of the particular karma that is turned this time, is experienced, this time. It has control over the whole continent, the whole Earth. So if you are king of one country, then there's other competitors, but here there is no competitor. So there is a wheel-turning king who possesses one continent, two continents, three continents, four continents. So however it doesn't happen all the time. I don't remember a hundred percent, but it seems like it happened the time when the Buddha descends. The time I don't remember a hundred percent. So however, who has all the wealth and power, there is no comparative. There is nobody who competes your power.

So even like that, a wheel-turning king, even that we have been numberless times like that, who has all the power, all the control and all the wealth. We have been numberless times like that from beginningless rebirth.

HOW DEVOTION CAN HEAL: TONY WONG'S STORY

So therefore the problem is because we haven't actualized renunciation of samsara, bodhicitta, emptiness and didn't actualize this lam-rim, the graduated path to enlightenment didn't develop. So therefore still we are in samsara. So therefore still we are not, even though all this experience happened, we had numberless times, but because having not actualized the lam-rim path, the graduated path to enlightenment, so therefore still we are stuck in the suffering of samsara, not liberated. So therefore you see how important it is to practice lam-rim.

So what is the best way to use life. What makes life most practical. So it is the lam-rim, practicing lam-rim. Nothing of all those powers, psychic power, even that stable concentration, even those clairvoyance. So when I was traveling, two or three years ago in Singapore, Hong Kong and Malaysia, some years back, I think the first or second time I traveled in Malaysia there is one Chinese man in Malaysia called Tony Wong, who is extremely devoted, he is one who receives all the lamas who come to Malaysia. So his life is full of miracles, of his healing other people. He put a jar of water in front of Compassionate Buddha, in front of statue, Kuan Yin, the female aspect of the Compassionate Buddha. Some sentient beings manifest as male, some sentient beings maybe, for some sentient beings, maybe for Chinese, however not only that, there are also other sentient beings manifest in the female aspect, the Compassion Buddha manifest in female aspect, Kuan Yin.

So he put the jar of water in front of those statues. He has many statues at his altar. Then he chanted for many hours, different mantras. Then he give the water to, someone with cancer, who brought, by holding, patient came by being held by other people. So yesterday he had water and then today that person is able to come into the shrine room where they do chanting. So the person came today without anybody helping them, without anybody holding them. So his life is full of miracles. He heals people. Due to his sincerity and devotion to Compassion Buddha, so due to this karmic link, however he is also able to receive message, predictions, like that.

There many people who are healers. That person who didn't get up for thirty years. They go in a wheelchair or stick. But somehow this certain healer can just cure them. There is one young Chinese man from Mainland China. So even without touching the body, just keeping the hand like this, that person is able to immediately get up. All of a sudden no need the stick. So he was talking, for example, he was giving a talk and in the audience there were many people who were sick. So while he was talking, after he had finished talking what he was talking, the person sitting there had recovered. He no longer needs to depend on his stick.

Now, however, such as these services that one is able to do is incredible, it's great many years. But it seems there may be somebody who doesn't get healed. So depending how heavy karma that person has, so I think it is dependent on that. Maybe it also depends on whether there is a connection with that person or not. Usually a doctor and patient, I think if there is a connection, it can also benefit. It is like the guru and disciple. If there a connection from the past, then there is great benefit. The disciple receives great benefit from that guru. So effective for the mind, to transform and to develop the mind. So they can be very similar. There is a possibility in other cases as well.

However, it is so fantastic because the person who is sick, if you think of the patients with so much suffering for so many years. They are in so much pain, they have incredible need. So to be free from this is fantastic, there's incredible need, so therefore it's fantastic.

ONLY DHARMA CAN HELP AT THE TIME OF DEATH

But now we have to think like this. What about if they don't change their mind, if their mind doesn't get better, then what happens is they do the same thing. If their mind is always under the control of ignorance, anger, attachment, if the mind never changes, nothing gets better, then their actions are not going to get better. It's always the same thing, repeating the same negative karma again and again, creating the causes of sicknesses again and again. Again to experience arthritis, again to get cancer, again to get AIDS, again to have a heart attack and all these things. So the person creates the negative karma again and again, again and again so the person will experience the problem again and again, again and again. Including the relationship problem, fighting and killing each other. All that again and again. So, as long as the person's mind doesn't change, these things have no end. The person will repeat the same thing in the future lives, this life and the future lives. They will do the same thing again and again and again. Again sick, again take medicine, again go to healer, again this, this. So there is no end to the problems. There is no end to the delusions. There is no end for negative karma. There is no end for the sufferings. So this is nature of how the life goes.

So now here you can understand, you see, how *extremely* important it is to help the mind, how urgent it is to help the mind, to protect the mind, how urgent it is to save the mind, to protect the mind from delusions, from ignorance, anger, attachment. To cease the delusions, one solution, ceasing the delusions, eliminating the delusions is one solution [snaps fingers], one-time work, finished karma, all the sufferings, all the endless sufferings. It doesn't happen, stop. Which suffering is going to be endless, now it becomes the end. Now it is ended. Only then the suffering of life is ended. Only by changing the mind from delusion, only by ceasing the delusion. Relationship problems, killing each other, fighting, all these things. So now you can see ceasing the delusion, the cause of suffering which is in the mind of sentient beings, which is the mind of the sentient beings. There is no other way except only by Dharma, there is no other way to do this. Only by Dharma.

The method is only by Dharma there is no other way. So now we can see how incredible important it is that, now, the fundamental change, the basic change, is the mind is to be transformed, the renunciation of samsara, from attachment clinging to samsara. And the mind to be transformed from self-cherishing thought into bodhicitta. The mind is transformed into wisdom from this ignorant concept of true existence. Now you can see the lam-rim, the graduated path to enlightenment, becomes the real healing. This becomes one-time work, actualizing this path becomes one-time work, because first of all, the mind being transformed into renunciation of samsara, bodhicitta, emptiness. The actions done out of this does not become cause of lower realms, sufferings of the lower realms, does not become cause of samsara. Actions done out of these three become the highest cause of enlightenment. It becomes the remedy to cut the root of samsara.

So, then by actualizing and completing the graduated path to enlightenment, even the seed of delusion is removed, completely, so there is no cause for the delusion to arise again. So once it is removed, that's it. That's the end. It never rises because there is no cause in the mind for the delusion to rise. There is no seed of delusion. So therefore Dharma practice is one time. Dharma practice is one time. Actualizing the graduated path to enlightenment is just one time. Through Dharma to solve the problem is just one time. Without Dharma when one is sick, taking medicine, so forth, all those things, so-forth, all those methods, because it doesn't change the cause, it doesn't do anything for the negative karma. It doesn't change at all the cause of suffering which is within the mind of sentient beings. Other than Dharma, other than lam-rim, then nothing changes the cause of suffering which is in our mind or which is out mind.

So therefore even the medicine cures but it is just temporarily, because if the karma is still there you will get sick again. If one creates the karma again one will get sick. If one creates karma again with delusion then one experiences disease again. Even if the medicine cured, it is just for time being. It doesn't mean that you won't get sick forever. So other than Dharma, any other solution is like that. Even it help, it is just for the time being.

THE LAM-RIM DEFINITELY LEADS TO ENLIGHTENMENT

So when I think of these benefits of lam-rim, the graduated path to enlightenment, that even two days talking about lam-rim, the graduated path to enlightenment, even three hours, even one hour talking about the three principles of the path. What it does to the mind, the benefit that other sentient beings get, what it does to the mind, is inconceivable, it is amazing. [RL] I tried to find more other words but I could not find much [GL, RL]. Unbelievable, that's true. So, even three hours talking on the lam-rim, the three principal aspects of the path to enlightenment, bodhicitta, emptiness, renunciation, even just one. However, talking about all three, it definitely plants the seed in other sentient beings mind. And that imprint, seed, when the conditions come together, that seed planted in the mind, this one or two hour talk of the Buddhadharma, the lam-rim, then this get experienced out. Then the this life or future lives, when the conditions come together, this causes the realization, imprint, seed, that was planted in this one or two hours talking about lam-rim, this gets experienced out and then one is able to meet Dharma again and one is able to understand Dharma much better than before because of the imprint and then also able to actualize the path. This definitely causes all that. Three principals of the path, to have in the mind. Then by actualizing the path, by developing that, it definitely leads to the enlightenment. By ceasing all the mistakes of the mind and causes to complete all the qualities of realizations, so that's how it leads the person's mind to enlightenment. It leads the person to full enlightenment.

So this evolution is definite. So this one hour, even not talking all three, just talking one, either emptiness or bodhicitta or renunciation of samsara. However, even this, talking even just one, definitely causes the person to actualize that path, sooner or later, when the conditions come together. The imprint, seed that was planted in the mind of that person, that sentient being. So however even if it's just renunciation of samsara, that definitely causes to actualize the path. Then that leads to liberation, cessation of the whole entire samsara and the causes, and then also that helps to achieve enlightenment.

So this helps, even just by leaving the imprint, even if they don't practice now, just by leaving the imprint in the mind that definitely causes to actualize the path, then it ends the suffering of samsara that which continuation did not have beginning, now it ends. By actualizing the path, it is able to end. Otherwise so only cure is if they change. Only by revealing Dharma what is right, what is wrong. What is the cause of suffering, what is the cause of happiness. Only by explaining Dharma, how everything comes from the mind, all the suffering comes from the mind, the need to change the mind, transform the mind. By explaining Dharma, then you can change the mind. As the person practices, then he changes the mind. So by changing the mind, it changes the actions, stop the negative karmas, creating the cause of arthritis, cancer, AIDS, all the things. However the cause of the entire suffering of samsara, the cause of rebirth, the karma which causes death and rebirth. So it gets stopped. Then as well as old age, sickness, all these things.

So therefore now, so the Dharma becomes the ultimate healing. Practicing Dharma, teaching Dharma becomes the ultimate healing, listening to Dharma becomes the ultimate healing, which completely ends, which completely ceases the cause of problems. Then it ceases the whole problem.

HEALING HELPS THE SYMPTOMS; DHARMA HELPS THE CAUSE

So therefore I thought, around those years, when I think about, when I compare teaching Dharma, lam-rim especially, then healing. Healing without Dharma, just heals the person's disease, but there is no Dharma, there is no teaching Dharma, there is no teaching meditation, doing meditation on the renunciation of samsara, bodhicitta, emptiness, without anything, just to heal the person's disease. So when I compare teaching lam-rim, the benefit of teaching lam-rim and the healing, just to heal the person's disease, so there is no comparison, teaching Dharma, lam-rim. As I mentioned before, that becomes the ultimate healing. So however when I compare, as long as the person's mind doesn't change, so there is no change in the person's actions, there is no change to the suffering and the person gets the problem again and again. So there is big differences doing healing without Dharma and without teaching Dharma and teaching Dharma. There are huge differences in the benefits that others get.

Therefore, this inspired me how it's worthwhile, that teaching Dharma, lam-rim, how it is extremely worthwhile. To teach Dharma to other sentient beings is extremely worthwhile. When I thinking this, comparing to the healing then it inspired, gave more energy or encouragement.

So the previous one, what Kadampa Geshe Chen-ngawa explained, that is one thing to be kept in mind. The importance of the lam-rim, first thing is the three principal aspects of the path, the important thing. Then, second thing is what Kadampa Geshe Chen-ngawa explained, what he advised, how even just to question how the lam-rim is, Kadampa Geshe Chen-ngawa thinks this is much more worthwhile than all those powers. That is because, as I just explained, when the person checks, what is the lam-rim? The person start to read the book of lam-rim, so it leaves imprint on the mind. So, the result is enlightenment. The result of that imprint left by reading the Dharma, by reading lam-rim book, or by hearing lam-rim or studying lam-rim, checking lam-rim, so it leaves a positive imprint on the mind. That brings you to enlightenment. That brings the sentient being to enlightenment. Then able to bring all other sentient beings to enlightenment by oneself. So it has unbelievable benefit. [GL, RL]

So, then third thing to be kept in the mind is this comparing for healing, Dharma and the healing. Healing without Dharma. So you compare the benefits. Usually healing people, of course there is incredible need for the patients, general people think that is incredible. Incredible that some people can cure like this. It is incredible. As if there is nothing better method than this. However, that is the lack of understanding Dharma, lack of understanding lam-rim, lack of understanding what Dharma does, listening to Dharma, teaching Dharma, practicing Dharma. What it does to the mind. So lack of understanding the extensive benefits of the Dharma. So however, that being so excited that, is if there is nothing higher method than this. So like that. [GL, RL]

MOTIVATION FOR THE ORAL TRANSMISSION OF THE ESSENCE OF NECTAR

That the oral transmission, just to start today. So this way we are able to hear, we are able to leave imprint of the whole lam-rim. Even the commentary, even the discussion, the explanation, even the explanation didn't happen complete. But by receiving oral transmission of one complete lam-rim text, so this way leaves imprint of the whole path, nothing missing. So it makes it extremely worthwhile.

So as there happened when Buddha was in India, there were five hundred swans in the field. So Buddha gave teachings to them. Then because of that, they heard the teachings, the five hundred swans, in the next life, they all were born as human beings. They all received a human body in the next life.

Also one, there is also a story happened with the Nagarjuna, there is also a story happened with the Lopon Ingyen, I don't know, Vasubandhu, yeah, in the Sanskrit. He was reciting the *Abhidharmakosha*, this text, every day. So there was a pigeon on the roof. So the pigeon was able to hear the teaching that Vasubandhu was reciting. So one day the pigeon died and Vasubandhu checked with this psychic power, after the pigeon died Vasubandhu checked where the pigeon is going to be reborn, then he saw with his psychic power, in the valley, somewhere down in the valley, one family, this pigeon was born as a human being in one family way down in the valley.

So one day he went down to the family and asked if they can give the baby back to him. If they can give the baby to him. The family accepted to give the baby. So however then he becomes disciple of Vasubandhu and he became a great pandit. Then the teachings what he heard when he was a pigeon, then in the next life when he became great pandit, become monk, ordained. So he wrote four commentaries on this text, *Abhidharmakosha*. So even listening to Dharma, even listening to the teaching of Buddha, it has incredible benefit, effect, that changes your rebirth in the next life. So therefore it is very important to recite mantra or to recite prayers, to recite Buddha's teachings to the animals, to those who can hear, so to recite in their ear, where they can hear, because that can change their rebirth, able to reborn as human being and able to meet Dharma and able to practice.

[short mandala]

[preliminary prayers]

So the motivation to listen to the oral transmissions of the graduated path to enlightenment, the teaching which is the *heart* of the whole entire teaching of Buddha, sutra and tantra, all these extensive teachings. So first of all understand by the attachment, clinging to this life, by thinking that this, at this time that one has received the perfect human body, and met the virtuous friend, leader leading in the path to enlightenment and have met also Buddhadharma, three rare things one has met. One has all the opportunities to practice. So that, one can make this life highly meaningful in three ways, one can achieve three great meanings with this life. So therefore one must practice Dharma. It is difficult to find again this perfect human rebirth because the cause, morality, charity, these are difficult, because to create the create the causes is very difficult. The cause of the deva, human body, the body of the happy migratory being has to be pure morality. So even one practice morality, but it is so extremely difficult to live in pure morality. So therefore it is extremely difficult to find this perfect human rebirth again. So therefore one must practice Dharma in this life, with this body.

Then, that, not only that, death is definite to happen, but the actual time of death can happen at any time. So therefore one must practice Dharma right now. One must begin to practice Dharma right now. Then at the death time nothing can help, no possessions, no relatives or friends, how much one has, cannot help, even this body has to be left. Even this body that one cherished so much, even this has to be left at the time of death. When the death happens, nothing of this helps at the death time. So what helps at the death time, what is beneficial at the death time, this most critical, crucial time. When the death happens, at the end of the life, only Dharma, Dharma is the only one which can benefit. So therefore one practices only Dharma, which means keeping the mind always positive, always there is a positive attitude, always a virtuous mind, motivation and the best Dharma is bodhicitta. So always to keep the mind in bodhicitta. That is the best Dharma practice, most profitable Dharma practice.

However then that, by practicing Dharma, not being reborn in the lower realms after this life and receive deva, human body. Even one is able to receive deva, human body, still that is not the goal of life. Still

that is not right, not sufficient, because we are born as a human being now, but it is only in the nature of suffering. So, being a human, deva realm is only in the nature of suffering. This is just like criminal people brought from prison for a short time sightseeing, short time going in the market, but after one or two hours have to go back in the prison. So being in human, deva realm is just for a short time and then because there is all the negative karmas so have to be reborn, have to go back to the lower realm again. So it is just for a very short time even to be deva, human realm. So however, nothing definite for oneself to be liberated even from the whole entire true suffering and causes, even that is not the goal of life, not the meaning of life, not real purpose of the life, why we are born as human being.

So, now, the real purpose of the life is to free all sentient beings from all the sufferings and to lead to highest happiness, enlightenment, that is the ultimate purpose of living. As we have responsibility to do this service for all other sentient beings, that all sentient beings, not only that they gave harm in the past, being enemy and gave harm, but also they gave help, being friend, all sentient beings, numberless times. and besides that, all sentient beings have been one's own mother and kind in four ways numberless times. Gave body and gave hundreds of life each day and then led in the path of the world and they suffered so much for me, I caused them to suffer so much and they suffered so much for me. So like this, bore are so much hardships, so, unbelievable kindness, and so precious and must repay their kindness. The best way to repay kindness is to reveal Dharma so that they can be liberated from all the sufferings and then can achieve the highest full enlightenment. So this is it.

So to do that, I myself should practice Dharma and actualize the path. I, myself, should be qualified to do this. So therefore, practicing Dharma is the best way to repay kindness of all mother sentient beings, especially to practice bodhicitta is the best way to repay the kindness of all mother sentient beings. Think, "How wonderful if all sentient beings, if they have happiness and the cause of happiness, how wonderful it is, and I will cause all sentient beings to have happiness and cause." So feel this.

"I must, so this is generating loving kindness, how wonderful it is if all sentient beings are free from all suffering and causes, and I will cause them to be free from all the suffering and causes. And I will do this work for all sentient beings by myself alone." So make strong determination, the special attitude.

For that means, there is no other way to complete this except myself to achieve enlightenment first. "So therefore, I must achieve full enlightenment for the sake of all the kind mother sentient beings." Therefore, I'm going to listen, so that depends on actualizing path, whole graduated path to enlightenment, for all this success I'm going to listen to the oral transmission of the lam-rim text *The Essence of Nectar*.

Think dedicate, think in the heart, when we listen to oral transmission we should think like this, "That each of the word that I listen, may I be able to actualize immediately the meaning in my heart and also when I teach this word that I hear towards others, when others hear the words from me, may it cause to actualize the path immediately in their minds." So, should also pray like this.

So, sometimes when I remember that, I find very beneficial, effective, sometimes when I remember, then when we take initiations or teachings to think that all. What I'm saying is, I'm not telling that I am Buddha, what I'm saying is that meditating in this way is very beneficial to the mind. When I remember that all the buddhas are talking to you, that all the buddhas are communicating with you through this aspect, all the buddhas are giving you oral transmission of this text, *Essence of Nectar*. Or if it's initiation, then all the buddhas are giving initiation to me through this aspect. So this way you feel connection with

all the buddhas, with the numberless past, present, future buddhas. So to think, to meditate this, with this meditation, to listen to the teaching, then you receive more blessings.

I'll read a few pages. I don't plan to read it all now. [GL]. There might have been unnecessary fears [GL/RL]. The fear can be switched on samsara [RL] and negative karma [RL], like the TV station.

[Rinpoche starts oral transmission]

Also, it is useful to think that each of these words that I'm listening is not only for myself but for the happiness of every sentient being. In other words, you are taking the responsibility, that hearing each of these precious Dharma words, the Buddha's word, teachings, is for the happiness of every sentient being, every insect, every animal, every hell being, hungry ghost, every human being, suras, asuras, all sentient beings like that. This way one is taking big responsibility. Every one of them to end their suffering and bring to enlightenment. And each of the word that one listen, it definitely does that, definitely causes that, gradually, definitely causes that.

[Rinpoche gives oral transmission.]

So we finished down to special bodhicitta, visualizing the refuge merit field, then taking refuge, then the four immeasurables, then wishing bodhicitta. So I stop here.

[short mandala offering]

Please dedicate the merit to generate bodhicitta within my mind and in the mind of all sentient beings [Tibetan].

Due to the all the three times merits accumulated by myself, by Buddhas and bodhisattvas, due to all these merits which are empty from its own side, may the I, who is empty from its own side, achieve the Guru Shakyamuni Buddha's enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side to that enlightenment as quick as possible.

LECTURE 24: 11 DECEMBER 1992 AM

QUESTION AND ANSWER: HOW THINGS EXIST

[Tibetan chanting of refuge, etc]

Lama Zopa Rinpoche:

What is the reason that, for example, we see this pillar as true? What is the reason that the pillar exists? What is the reason behind?

[reply inaudible]

Lama Zopa Rinpoche:

You mean you bump into the pillar?

[student inaudible]

Lama Zopa Rinpoche:

But the person whose mind is hallucinated, seeing pillar even if there is no pillar, but seeing pillar so it's also labeled, their mind also labels, same. The person who sees thing which is not pillar but seeing as pillar, then that mind also labels.

Question: There is a base, you have some bricks, people built it and so we call it pillar.

Lama Zopa Rinpoche:

But what is the reason that, yes, but it is the same thing, you see the bricks, but again what is the reason that you see that as true? That's one reason, but that's another reason.

[Student's reply inaudible]. [GL]

Lama Zopa Rinpoche:

What about things that you see in dream? Doesn't that affect the mind as well? The terrifying objects that one sees in the dream or the beautiful object in dream, doesn't that affect the mind? They affect the mind, right? Those things, do they exist?

Student:

They exist in the dream reality. In the dream I believe...[inaudible]

Another Student:

They exist to the mind.

Student:

Both exist in the mind, both are dependent of the mind.

Another Student:

We see the pillar because it is not there. [GL]

Lama Zopa Rinpoche:

So you see pillars all over the world. [GL][RL]. You see pillars everywhere, there is no place where there is no pillar. [RL]. You see, there is a pillar in the nose, the nose pillar. So the things that you see in a dream, do they exist? Because they can affect the mind, do they exist?

Student: [inaudible]

Lama Zopa Rinpoche:

So they exist. [GL] Is there other way of existing other than existing to the mind? [RL] Is there other way of existing other than existing in the view of the mind? So the objects what you see in the dream, do they exist?

Student:

They exist in the dream. It is a level of existence.

Lama Zopa Rinpoche:

So what you see in the dream it exists?

Student:

[inaudible], we are creating them.

Lama Zopa Rinpoche:

So there is nothing that which, there is no hallucination because everything you see it exists, in the view of that mind. Things which you see in the dream exist in the view of that mind. So it is the same. So in that case, there is no hallucination.

Student:

Hallucination is confusing the labeling. That's hallucination.

Lama Zopa Rinpoche:

How it is confusing the labeling? That's a very good point, but I think maybe little bit more explanation [GL/RL]. That's a very good point.

Student:

Things exist for the mind who believes in the existence but upon analysis there is no object to be found.

Lama Zopa Rinpoche:

That's too profound, I didn't... [GL/RL] I'm not sure, maybe repeat again.

Student:

The object exists for the mind who believes that they exist, who believes in the existence of the object, but upon analysis there is nothing to be found outside.

Lama Zopa Rinpoche:

When the mind believes that it exists, it exists? But when you search it cannot be found. So is the reason that it exists, so this is the reason that things are existing? This is the reason how things exist?

Student:

Because the mind has the imprint to believe that they exist.

Lama Zopa Rinpoche:

So things exist because of that?

Student:

For this mind, things exist.

Lama Zopa Rinpoche:

Because the imprint makes to believe? What about the person, due to cultural, imprint and due to cultural influence, that anyway, so what about that person who believes there is no reincarnation, it is one life. What about that?

Student:

For this mind, there is no reincarnation.

Lama Zopa Rinpoche:

Doesn't that come from imprint?

Student:

Yes.

Lama Zopa Rinpoche:

Person believes that it doesn't exist, one life so it exists, that's true? So, anyway.

THREE WAYS OF KNOWING

Generally, there are three ways, say, anything that which exists, there are three ways to discover. It is proved that it exists with three analysis, with one of them.

So the substantial phenomena, they are like this, before mentioning that, for example, from outside you see there is a house and smoke coming from that house. So then, from that you can realize there is a fire there.

Another thing, there is a person there. Understanding the age of the person is, something which is a little more difficult than by seeing smoke that there is a fire in the house. Then to understand, to be able to read the person's mind is more difficult than to understand the age of the person. So, it's more subtle to understand. So, similar like this, anything that which exists, the way to discover, there are three ways, with one of the analyses, that definition exists [noises]. Maybe I put in mouth [GL/RL] or in the nose.

If other direct perception, you are seeing pillar, you're seeing smoke and you discover there's fire. However, you see pillar but other people, other's valid, mind, other's direct perception, valid mind, see it's not pillar, other's valid mind. The undefected mind, not by drugs, by disease, and so forth, that undefected mind, hallucinated mind. So other's valid direct perceptions doesn't see, hallucinated mind doesn't see, this is pillar. Either there is no pillar or that just a piece of rope or just a small piece of stick or something, not pillar, like this. However what other's valid direct perception sees, table or something, anyway. So then, what you see if it receives harm from valid mind, from other's valid direct perception, so that means what you see is something wrong, is mistaken, it's hallucination. So if what you see doesn't receive harm from other valid direct perception, then your perception is correct, what you see, the pillar.

Then, harder than that, phenomena which exists but harder than that, is like trying to understand the age of the person, like how things are, the causative phenomena, how they are in the nature of impermanence, and how they are empty, how their nature are emptiness because they are dependent arising and exist being merely labeled by the mind. So these things, these phenomena, we have to realize by depending on reasons, by depending on valid inferential, inferential? [Tibetan] What? [reply inaudible] In France. [GL/RL] The valid in France [GL/RL], inference, almost became in France. I'm joking. Inferential mind. So, the valid in France [GL/RL]. By reasoning then how things are dependent arising, specially Prasangika's view, the subtle dependent arising, then through that one realizes the Prasangika's view, which is the ultimate right view of emptiness.

So these things, by depending on logical reasons then one have to realize. Also these things, what we have to discover by depending on logical reasons, should not receive harm by other's valid mind that which is the inference, that by depending on logical reasons, realize other's mind, the valid mind

inference. If it is, what you think, what you believe you are discovering, it receives harm from other's valid inferential mind, then again, mistakes what you believe you discovered, emptiness and so forth. So it is wrong, it is mistaken. But if it doesn't receive harm by other's valid inferential, valid or true, the unhallucinated, unbetraying mind, the inference. So doesn't receive harm from others' valid mind, this inference, then it is true what you believe you have discovered. So what you discovered is true and your mind is not hallucinated. Your mind which realized that object is not cheating mind, not deceiving mind.

Then the third valid mind, the third thing, the more difficult one, that is like example to be able to read the person's mind is more difficult than to understand the age. So now, the third category of the phenomena is, because yourself doesn't have omniscient mind, and you don't have clairvoyance to see these things, so therefore the only way to understand, to realize is depending on others' explanation. Since yourself doesn't have the capacity, due to not having developed capacity of your mind, to see those phenomena, so you have to rely upon other's explanations who has capacity of the mind can see those phenomena, can realize, can see those phenomena.

REINCARNATION

So remember I told one day, even if we don't remember we are born from parents, we don't remember we were in our mother's womb, how we were there for about nine months. Even we don't remember we were actually, that I was born from this mother, but the reason that you believe in this and that you say, This is my mother, it's not because, most of us, it's not because your mind has capacity to remember that you were born from this mother, it's not because of that, it's not because you remember your consciousness took place in mother's womb and so forth, it's not because of that reason, it's just because other people, parents and other people tell you, you were born from this mother, and so you believe in that.

So, as I told you that day, our everyday life is full of things that our own mind cannot see, neither there's omniscient nor even ordinary clairvoyance. So there are many things we do not see but we rely upon other people's explanations. We believe in other people's explanations, those who wrote down, those who explained, those who discovered, those who have seen, have had the experience, and then they explained. So there's so many things that we have to rely upon other people's explanation.

So this third one is one very important point that we have to think about, that we have to understand. There's so many things in our daily life that we believe other people's explanation, but when it comes to very important point, very important subject, to realize, such as reincarnation, karma, so forth, those teachings what Buddha, subject of karma, what kind compassionate omniscient one explained, when it comes to the very important point, then you don't, then, difficult to understand or difficult to have faith. When it comes to very important matters, very important point to realize, to study, to understand, to analyze but there is so many things that we believe other people's explanations that which aren't. Not only that, then there's so many wrong views, so many culture, so many philosophies which are wrong, there are so many wrong views that we easily believe what other people explain. So like that.

Of course it is not easy, such these subjects, karma and reincarnation, these very fundamental, very important subject that, emptiness, the Prasangika's specially the subtle, the extremely subtle emptiness such as the Prasangika's view, so forth, all these things, you need even to understand and have faith, of course you need a lot of merit, it's not easy, you need a lot of cause for that, to be able to recognize, to be able to understand, to be able to have faith in that, the two truths and the true path, method and wisdom and the dharmakaya, rupakaya, the achievement, you need a lot of merit in order to understand, to have faith in these things.

What Buddha explained that anyway, first thing, as far as reincarnation, after we are born from the mother it depends on which culture is introduced to you, you have fresh mind, nothing, your mind is fresh and new. That's unless the child has strong karma from past, have met the Buddhadharma and practiced. So as it's my own experience, as we did so many, as I met so far so many years, about twenty years, so just even hear due to courses for so many years and have met so many students who came to the courses, so there are so many people among those who naturally feel, without depending on culture, somebody teaching you the philosophy, without depending on that, there are many people who naturally, when one hear the Buddhadharma, when one hear about reincarnation, karma, you feel like home. This is naturally how you have been, the nature of your mind, that there is reincarnation and so forth and this loving kindness, compassion and renunciation, these things. Naturally you have been thinking that way from child time. So many people, students I've met so many like this, for whom the Dharma is familiar. Something very familiar. Just talking what the person has been believing, that have been thinking naturally or even practicing naturally. So depending on past life, recent past life, having practiced, having met Buddha dharma or being born in Tibet and practiced Dharma, those strong imprints.

And then, in the past we used to do five day's meditation on reincarnation, a lot of discussion of the mind, so also meditation from today going back to yesterday, and then this year going back to last year and like that go back to child. You try to go back to childhood and then go back to the mother's womb and then try to go back first time the consciousness took place in mother's womb and then see how it is, try to feel. Then there are many, in the past it happened during those meditation times quite a number even, those who have a clear mind, could remember being in Tibet, very clear appearance. The person gets very clear appearance like remembering yesterday, or some place where you lived last year or something. remember very clearly even the rooms, making Tibetan tea, the container that you churn the Tibetan tea, butter, salt, or things. Anyway, could see even the room where the person lived, like that, and so, people had different experiences as real, as like we remember things what we did yesterday, or last year or childhood, so can remember life before this. Something like that, real.

So, other than this, naturally that you feel this way, otherwise, generally dependent on what culture, the very first culture what you're introduced, it is dependent on that. So very first cultural belief introduced to you when you were a child mainly depend on, whether one believe in reincarnation or whether one doesn't believe in reincarnation or karma, it dependent on that. So then, from one's own side one doesn't have the wisdom, one doesn't have the knowledge to analyze, to check whether it's correct or not, whether this culture or this philosophy you're introduced, whether it's correct or not. So, you don't have the capacity, you don't have the wisdom, the knowledge, to check, how to examine it. If one doesn't have the wisdom or knowledge to check, to examine, and then you don't examine it, your belief is mainly dependent on what is introduced to you at childhood, when your mind is fresh. It is dependent on that. So you just, common people normally just believe in that.

Even if that belief is not according to the experience of the life, even if it's not according to the realization, even if it's not reality. Even though it is not reality according to the advanced mind, according to the people who have clear mind, people whose mind is developed. Even though the belief in one life, there is no reincarnation, such things doesn't exist, no reincarnation, one life, so forth, these things then doesn't exist. The valid mind, the developed mind sees, they realize only that is non-existent. So what they realize, the advanced mind, the mind developed through meditation, the clear mind realizes only that these things exist—reincarnation, karma, all these things. Especially those very high, those aryan beings, arhats, who have wisdom directly perceiving emptiness, those aryan beings, higher bodhisattvas, for their such pure mind, well developed mind, they see these things, they have discovered only that

there is reincarnation, karma, these things, this life, whatever happiness, that this life, experiences of this life, they see this life's rebirth is result of past karma. If it is body of the happy migratory being, nothing, there's no resistance, no resistance to directly perceive every single existence, past, present, future, everything.

The fully enlightened mind sees that there is reincarnation, that reincarnation exists, reincarnation, karma, these things exist. In reality there's nobody who realized that there is no reincarnation, there's no past, future life. There's nobody who realized this, there's nobody, no one. There are beings with a valid mind who have realized that there is reincarnation, karma and so forth. There are numberless who have realize these phenomena. So however, it is a common experience, remembering past, future lives, seeing future lives, even non-Buddhists, it is not only experience of Buddhists, it is common experience even outside of Buddhists. Old and young, those who have clear mind, who can remember. It's just at this time we cannot, our minds are obscured and we cannot see past and future.

THE BUDDHA EXPLAINED VERY HIDDEN OBJECTS

The last thing is this. Buddha explained, all the karma, all the explanation of how the hell is, heavy suffering of the hell, hungry ghosts, the animal sufferings. However animal, what Buddha explained, so much of that we can see. And we can see also some, even we don't see exactly the heavy suffering of the preta but some similarity we can see, you can see in the world. So however, these things, the explanation of hell all these things and, about, which is, all the explanation of karma, stories of individual beings who had unbelievable life experiences, unbelievable suffering, and also incredible, result of good karma, incredible things what happened. So those stories of karma they're explained in sutra. So however all these Buddha's explanations about karma, practice of morality, receive good birth, deva, human body. Practice charity in the past lives, then one receives next life wealth so forth. So however all these things.

Now, since these phenomena are not objects of our knowledge at the moment, there's no clairvoyance, there's no omniscient mind, not even clairvoyance, so therefore we have to rely upon, to discover these phenomena we have to rely upon, we have to rely upon somebody's, we have to rely upon valid explanation. Explanation that which is true. Explanation that is true, that which is not telling lie, a valid explanation we have to depend on. So therefore, the way to realize these things is by depending on a valid quotation, valid quotation. Since we ourselves doesn't have omniscient mind, not even ordinary clairvoyance, so we have to rely upon valid, somebody's explanation, the valid quotation. So therefore, all the Buddha's explanations, all about hell, all the sufferings, karma, everything, reincarnation all these things.

WHY WE CAN TRUST THE BUDDHA

Now, second thing is, how this is true. We have to check how Buddha's quotation is valid, it's this point what we have to check. If this Buddha's quotation is harmed, all this what Buddha explained in sutra and tantra teachings, if it receives harm from other buddhas, from other enlightened beings—not ordinary people, it doesn't matter whether it's scientist or whatever it is, what doesn't matter whatever is labeled scientist or whatever it is, it has to be fully enlightened being, who has no obscuration at all. To be able to see clearly, directly all the past, present, future existence. So if another enlightened being, who has all the qualities, then the same being says the quotation what Buddha said is not true. The same being says the quotation which is opposite, saying there's no reincarnation such and such and such [clapping hands]. Same enlightened being who has same quality, an omniscient mind. If this statement is harmed by another valid quotation, who has omniscient mind, who has all the qualities, nothing missing. Then,

what Guru Shakyamuni Buddha said receives a mistake. Then in this case then it will become wrong, mistake, in this case.

But, now the reason is, because, there's no one single harm received, what Guru Shakyamuni Buddha explained, from other valid quotations, explained by fully enlightened beings. So therefore, of course obscured mind, who is not enlightened being, of course they can make philosophy that these things don't exist such and such, according to their mind, according to their obscured mind, according to the negative imprint from past life, wrong view. But that is not counted as a valid quotation because their mind is not fully enlightened. Anyway, to put it a simple way.

So therefore, this one doesn't receive harm from valid quotations, from another Buddha, from another enlightened being. So therefore, what Guru Shakyamuni Buddha explained is a valid quotation, it is something one can trust. And so, the way to realize these things, these phenomena, is by relying on, by depending on, Buddha's valid quotation.

Then the other reason, then. So therefore all these explanations of karma, all these, even we don't, due to lack of omniscient mind and even ordinary clairvoyance, even we don't see it but, what Buddha explained is true. And there's no reason to cheat sentient beings because Buddha is the one that who has developed mind, who has completed mind training in the compassion. Who has completed mind training in compassion towards all sentient beings, towards every sentient being. So there's no discriminating thought, there's no danger to cheat. So like that. So this is one thing to understand, to remember.

And then, additional reason that is, numberless pandits and yogis, even nowadays many Tibetan lay, Tibetan or from other countries, lay or ordained, many they're experiencing the path, experiencing three principles of the path, guru devotion, three principles of the path, tantra path, so, experiencing as the Buddha explained.

Besides all those numberless yogis, pandits, whose places we can see in China, Tibet, India, Nepal, many places where they achieved realization, many caves, many hermitages we can see, we can visit, where they became enlightened. So, numberless of them achieved enlightenment, achieved path as Buddha explained. They had the same experience as the Buddha explained. So they, each one, so many of them they explained the whole path according to their experience. Then again many sentient beings they follow to that, practiced and achieved the path. So there's always a logic like, so there's always experiential reason, reasons, logics, like that.

So this one is, this last one is again one of the main reason that how it's reliable, because it's been the experience of so many of those who correctly practiced. So therefore, all these subjects are correct.

So I think, sorry didn't get the oral transmission [GL,RL].

[Dedications]

[End of Discourse]

LECTURE 25: 11 DECEMBER 1992 PM

ASANGA AND THE MAGGOTY DOG

[Appears to be the end of the story of how Asanga saw Maitreya and attained bodhicitta. Presumably the tape was not turned on immediately.]

He tried to achieve Maitreya Buddha, did twelve year retreat and didn't see Maitreya Buddha, even though Maitreya Buddha was there, all the time, with him, in his hermitage. But [RL], only after he felt unbearable compassion to the wounded dog, and he completely sacrificed his life, and, felt unbearable compassion, and then completely sacrificed his life. He cut his flesh from thigh, then stretched out there, then he went pick up worm, the worm, the worm [RL], with the tip of tongue, by closing eye and then he could not touch, so then he look at the eye, Maitreya Buddha, he saw Maitreya Buddha.

GETSUL TSIMBULWA

So if you just think that, if you just concentrate on that, that and then other, then also I told another story, that Getsul Tsimbulwa, one monk who is disciple of one great yogi Nakpa Chopawa . So at the beginning saw just ordinary lady, ordinary woman, full of leprosy disease, very black, completely black, and very, very ugly and full of leprosy disease, waiting at the river side [RL]. So, then, because this monk, Getsul Tsimbulwa, he completely sacrificed, as he was asked by her to please take me, carry me other side of the river. So Getsul Tsimbulwa, so even though according to vinaya, the precept, according to vinaya, the liberation, to achieve liberation for self, , even one doesn't touch the monk, the woman. But he felt unbearable compassion and, so unbearable compassion that without any thought of dirty, feeling of dirty, so, with unbearable compassion, so he completely sacrificed himself to carry this lady who is filled with disease, leprosy disease.

So, and then, in the middle of the river, as they reached the middle of the river, then this lady transformed into, so then that time he actually saw, his appearance of seeing as ordinary person is finished, because so much obscuration, negative karma, that which blocks to see that it's an enlightened being, also in aspect of enlightened being, which blocks him to see that, it is purified. So then, when they reached the middle of the river, then, saw then actual deity, called Dorje Pagmo. So then the deity took him to, without need to leave the body in the earth, took him to, Dorje Pagmo took him to, in the pure land, in the pure land of the deity called Tharpa Khacho. So where, opportunity to practice tantra and become enlightened.

So that contains the answer. So these two stories contain the answer. Why they didn't see before? What helped them to see later? So it's the same. So it's like that. Yeah, go on. [RL]

RENUNCIATION

Question:

Rinpoche, we spoke about renouncing this life but for somebody who has a family, what particular advice would you give about the meaning of renouncing this life, for example even when you're living in a physically poor country?

Lama Zopa Rinpoche:

Yes. Physically poor condition, yeah. You mean if the family has difficulties?

Student:

What sort of life style should they adopt?

Lama Zopa Rinpoche:

Physically poor condition means the family having difficulties, right? Do you mean that, or ...?

Question:

What I mean is, for somebody who has a family, so what would renouncing this life means, that's the first step? Renunciation, how can we practice renunciation?

Lama Zopa Rinpoche:

Yeah yeah.

Question:

I mean we still have to live in this....

Lama Zopa Rinpoche:

Means to run up on the mountain, on the top of hill [GL, RL]. No, when one become fed up in the family then one just run up on the top of the mountain [RL]. Also beach [RL, GL]. That's renunciation, isn't it? [RL, GL] Renunciation of samsara [RL, GL]. Or run away from that to a hotel [RL, GL], I'm joking [GL]. Run away to a five star hotel, no, I'm joking [RL].

No, that means, as I mentioned, renouncing the mind which brings the problems, in one's own life and in others' life. So that, renouncing the mind that which brings all the confusions, all the problems in one's own life, in others' life. That which interfere to achieve enlightenment, liberation, happiness of future lives, and that which doesn't give peace even day-to-day life. So that mind, cutting off that mind is renunciation. like that, cutting of that mind is renunciation. Is it clear?

So this is what actually, did everybody understand what I was telling him?

Question:

No. [GL] Please repeat it.

Lama Zopa Rinpoche:

Yeah, I see [RL]. I was telling Michael, that, his question is, you have family and everything, and, how to do renunciation of this life. That's his question. So, I'm saying that [RL], renouncing this life means that, cutting off the mind that, renouncing the mind that which brings all the problems, that which brings all the confusions within your life and in the life of others, towards the family, and in the life of others, and that which becomes obstacle to achieve full enlightenment, and also the liberation from samsara, even the happiness of future lives, and even the peace in day-to-day life, in your life, and also others'. So that mind which becomes obstacle for all this, so to, renouncing this mind, so that is what means renouncing this life. So, clear?

Question:

Yes.

Lama Zopa Rinpoche:

Yeah, go on.

Question:

How can you practice to renounce to the life?

Lama Zopa Rinpoche:

Hm. Maybe, maybe every day going to the cemetery [GL]. Where the bodies have been brought, where the different body, rich people, poor people, middle class, all kinds of bodies they bring. And go then see ... [GL]. Hm.

No, it is very beneficial, it is very beneficial, especially when you have problems in the life, especially when you have so much confusion in the life, problems in the life, emotional problems, so much desire problem, dissatisfaction in the life and that. However that one is if there's so much this anger and attachment, great dissatisfaction in the life, then it's very good to, it's very powerful meditation to go to see, to go to cemetery, to watch. And then then mind thinks, then that time it cuts off other distracting thoughts, and then things that usually we don't think, that time we think. Things that usually we don't think we think that time.

Usually the mind is like a restaurant, big restaurant, or train station. It's like that, so many thoughts, so many distracting thoughts. Mind is anyway like this [RL]. So many, filled with distracting thoughts, occupied, so many delusions, wrong concepts, delusions, so then, completely distracted, so it doesn't give chance to look at the reality of life. It doesn't bring down on the earth. It keeps kind of in the space, it doesn't come down, ground. Doesn't make you to look at the reality of life, to think of the reality of life, to come down to look at the reality of life.

So, that time, when we see somebody is dead, when one somebody's, when you see bodies being carried, in the road or cemetery, when you see, when you go to see a, when you go to a home where there's somebody died, some friend or whatever, known person or unknown person, whoever, somebody's died, especially rich person, wealthy person died, wealthy person or, even poor, even lower class or poor people. For example like this, in villages, somebody unbelievable working hard, day and night, completely, life is completely sacrificed, life is completely sacrificed for this attachment clinging to this life, the thought of the worldly dharma, the thought of the eight worldly dharmas. The life this precious human body become a slave, become a servant to this thought of the eight worldly dharmas, the attachment clinging to this life. In other words, the whole, the precious human life, this precious human body which has incredible opportunity to meet Dharma, to meet Dharma, to practice Dharma.

Now all this, completely, by being a slave, a servant to attachment clinging to this life. Which means this thought is nonvirtue. Why it is nonvirtue? Because the actions done out of that, what results is action done out of this thought, attachment clinging to this life. The result is only suffering, no happiness, only suffering. So, therefore, this attachment receives the label nonvirtue. it is a valid base, this attachment is the valid base, which receives name, the name nonvirtue, because effect what it does, the effect what it does to oneself, to other sentient beings. So, effect is depending on the effect of that mind.

So, the label is given according to the function of the mind. So one is called positive, because it brings the, the thought, the satisfactory mind, the satisfied mind, the mind that which is free from the attachment the clinging to this life, or in other words, the renounced mind. So, nature of that mind itself is peace. If you analyze, if you look at the nature of that mind, it is nature of, it is a calm mind, it is a peaceful mind. like, like the water that stands still, very clear that can see through, like that, very peaceful mind. And the other one, the opposite, the attachment is unpeaceful mind, uptight mind. It has its own pain, as it's attached to the object it has its own pain. It clings to the object, it has its own pain, the nature of that mind has pain, pain of attachment, there's pain of anger, pain of attachment, like that.

So, you can see, one is a valid base to, that which nature is not peaceful, which nature is pain, the attachment which nature is pain, not peaceful, that which obscures, by following the attachment which obscures to see the reality. This is we're not talking reality, emptiness we are not talking about that. Reality, even the reality of conventional nature, such as to, causative phenomena, to see the reality of the causative phenomena, that which nature is changing in every second, that which nature is changing within every second, decaying within every second. So it blocks to see, it blocks the mind, it hallucinates the mind, it blocks to see the reality of these causative phenomena.

And, as I mentioned before, for example the body, when we follow the attachment, it blocks to see the nature of the body that, all the inside things, the skeleton, inside the skeleton, then there's pieces of meat, flesh, pieces of flesh around, inside and outside, and then covered, tied up with veins, with muscles, with veins, tied up, like this, like the fishing net, net? Like the fishing net that's like this [RL], something like this, a fishing net. So like that, muscles, the veins, so this, wrapped up [RL], then, wrapped up, then holes, then covered with skin. So like that. So while one is following the attachment it obscures to see, to think of the inside, it blocks the mind to see the reality, the what the teaching says container of thirty-six impure, dirty things. So it makes, it stops the mind, it interferes the mind to look at the reality, and it makes to hallucinate, and like that. So then, so these conventional natures, the reality of, the conventional truth of the body, so it makes, it interferes to see. Then of course, it interferes to see the emptiness, the ultimate nature of the object. So like that.

So however, so negative, positive mind. There's a valid base, depending on the, there's a valid base that is according to effect, nature and effect what it gives to you and then to that sentient being, so then, then it receives that the different labels, like that.

Oh yeah so, [RL] that's right, so, your question [RL].

No, I just, no, the answer, of course the answer is to meditate on the graduated path to enlightenment [GL, RL]. The answer is to meditate on the graduated path to enlightenment, starting from perfect human rebirth, especially, so as I mentioned, as I introduced before, the graduated path of the lower capable being, so the perfect human rebirth, usefulness, difficulty to find again, so these meditations which persuades, which gives energy, which persuades the mind to take the essence, to achieve the meaning in this life. Then, how to take the essence? Then comes the division, the graduated path of the lower capable, middle capable, higher capable being, three. Then starts from the impermanence, death.

From these meditation subjects, perfect human rebirth, then up to karma, so those parts of meditation, that is the main one, especially impermanence and death. Not just thinking that I'm going to, it doesn't mean much if you don't relate to the karma, if you don't, it doesn't mean much the benefit, if you don't relate, if you don't think, consciousness continues, after this life, the continuation of this life consciousness, going to the next life. So if one does not think of this, and if one does not relate to karma, if one doesn't think of continuation of consciousness, doesn't relate to karma, negative karma, positive karma, the cause of the three lower realms, cause of the heaviest suffering of samsara, the three lower realm sufferings, then the good karma which result is, which temporary result is body of the happy migratory being, deva or human body. So if you don't relate to these things, then just, without relating at all to these things, then just think of "Oh I'm going to die today", then, even thinking "I may die now", it doesn't have, then, without, if the meditation on impermanence and death, if it's not based on those things, without thinking that, then "Oh I might die now. Better I kill the enemy first" [GL] [RL]. Because after death, nothing. So, why not?

THE BENEFITS OF MEDITATING ON IMPERMANENCE AND DEATH

So if you leave out continuation of consciousness after this life, then, where the consciousness goes, where, what kind of body that it migrates, takes. So, that, then that is dependent on karma, so then comes here the karma, which realm the consciousness migrates, then here comes the karma, subject of karma, the cause. So then, now when you think of this one, then to think of impermanence and death, then become very powerful, like atomic bombs, very powerful, very meaningful. It is very deep, very vast, very deep purpose to think of impermanence and death. But if one doesn't relate, if one think "I may die today, this hour", then one doesn't relate to those, continuation of consciousness, karma, the result of karma, those heaviest suffering of samsara, then the good result, happiness, then the body of the happy migratory being, deva, human body.

So then, so there's a possibility, using the wrong way, thinking of the death, using the wrong way, to quickly create negative karma [RL] that I may die today or this hour, so I better take the chance to kill the enemy. Instead of avoiding negative karma, instead of avoiding, therefore I must renounce, therefore I must [RL], so it doesn't make sense, so therefore I must abandon, this is only cause of suffering, for myself and for other sentient beings, so doesn't make sense, so must renounce.

So, it is very important to know the reason of meditating impermanence and death. Why? Why is reflecting on impermanence and death so important? Importance of that, the benefit of that, the shortcomings of not reflecting, and benefits of reflecting, of meditating on impermanence and death. So that's why in the meditation, in the lam-rim, in the outline of the graduates path to enlightenment, this comes, before meditating on the impermanence and death, those detailed outlines, first it talks about the shortcomings of not remembering impermanence and death, what happens, all the problems, unable to practice Dharma, unable to discipline mind, unable to control the mind, also even one tried to practice Dharma but does not become pure, all these problems. So there are six shortcomings, not remembering impermanence and death in our daily life. Then to meditate on impermanence and death, and then how it is so powerful, to cut, while there's incredible emotional problem or, mind is so unhappy, so depressed, or so unhappy, filled with, completely overwhelmed by anger or dissatisfied mind, attachment and so forth, any delusion, pride and so forth. Also, wrong concept, the concept of permanence. So, that one's own life, that you are in the situation to create something very, besides a very disturbed mind, very unhappy, overwhelmed by delusions, then you're in a situation to harm so many other sentient beings, so many other human beings, to destroy their perfections.

So, whether it's one person, whether it's one hundred people, whole city, the whole city, the whole family, the whole city, the whole country, the world, so, as there's always historical things that one person, not controlling the anger, the dissatisfied mind, attachment, wanting more, wanting more power, wanting more property, to have more control, more control over the people in the world. So however, these dissatisfied mind, attachment and anger. One person not controlling the delusion, that destroys, not just one family, all the material, all the perfections, all the things of the, that what the family has. And then whole city, even one city, even one big city that has been developed for so many years, by spending many millions of dollars, the bridges and buildings, many things, the airport, so forth, so many things, many millions of dollars are spent to build by many hundreds, many thousands of people put effort to build, by all these millions of people in the country they put effort, time and money to build. So then because of one person, doesn't control the mind so, because of dissatisfied mind attachment, want more power, want more, control more people, possess more land, more property, then when somebody interfere to that attachment, then anger arises, then war starts. As that person has the power to do war, then starts a war.

So then all the city, that is unbelievable people's energy, time, many millions of people, and then, many millions and millions of dollars spent to build up, for the people's happiness, for their comfort. So all these things get destroyed, within one hour. All these other sentient beings' perfections are destroyed. So this is just one city. So it is, so how it is harmful, the destruction, the incredible destruction that the anger, the dissatisfied mind attachment indirectly, that anger does directly, anger does directly. The dissatisfied mind attachment, so originally came from that, depend to that. When somebody interferes with that, then anger comes, then, so directly came from anger, all this incredible destruction, even one big city.

So now then, like this, one whole country, when it tried to destroy the whole country it's unbelievable. So there, so many cities, big cities like this, so that many years build it up for people's comfort, for other sentient beings' comfort, happiness. So however, so like this, so much destruction, one person's anger, can give so much destruction in the world. So it brings the world in danger.

That it, by meditating on impermanence and death that has great meaning. That makes to achieve the graduated path of the lower capable being, middle capable being and higher capable being, so that makes to achieve the whole path to enlightenment. That causes to achieve happiness in future lives, by thinking of impermanence and death, it causes to, it inspires oneself to create the cause of happiness in future lives, then one achieves happiness of future lives. Then, by reflecting impermanence and death, it inspires us to create the cause, to practice the path, to achieve the liberation from samsara. So it makes us achieve liberation.

Then also, it inspires, it gives perseverance to practice the path, the Mahayana path to full enlightenment, to actualize bodhicitta, practice the six paramitas, the path to full enlightenment. So, this way one is able to achieve the full enlightenment, the cessation of the mistakes, full enlightenment which is the cessation of all the mistakes of the mind and completion of all the realizations. So, that's how by reflecting impermanence and death, by meditating on impermanence death, how it has great meaning. So, not only that, then one is, after having achieved full enlightenment then one is able to bring, able to free everyone, every sentient being from the sufferings and obscurations and able to bring in the peerless happiness, the full enlightenment.

So, all these are, all these came from the, benefit of, all these are the benefits of meditating on impermanence and death, in everyday life. And so what I was saying before is, when one is completely overwhelmed by the delusion, and one is in the situation that, to create very heavy karma, to cause incredible destruction, incredible destruction to other sentient beings, others' life, others' needs, material possessions, others' perfections, destroying others, harming other sentient beings, there's danger to cause great harm towards other sentient beings, so that time then if one remember impermanence and death, especially that death can happen any, especially death can happen even today, even this hour, especially reflecting this way. So then, suddenly then, suddenly you find unnecessary all this anger, you don't see any purpose, suddenly you don't see any purpose to give harm others. Suddenly you have no purpose to get angry, suddenly you have no purpose to give harm other sentient beings. So like that.

Immediately it cuts off anger, it destroyed the anger. Then same thing, even times when the mind is so emotional, completely overwhelmed, controlled, invaded or overwhelmed by incredible strong desire, attachment, like a water flood, a lake that broke and flowed down from the mountain, that completely covered the whole city, the whole city is completely covered by the lake that came from the mountain, completely covered. So, like the flood completely covered, houses, people, cars, everything. So like that,

the attachment. When there's such a, when one's life is in such a state, oneself or the mind is completely overwhelmed by such, unbelievable, the attachment.

That which makes the life so difficult, and that it, from that so many problems arise, depending on that then, so many problems arise, connected with many people, so many problems arise, so much confusion arises depending on that. More and more it happens, makes the life more and more suffocated, more squeezing oneself with all these problems, that you see more and more suffocated, can't, almost you can't move.

When one reflects on impermanence and death, as I mentioned before, suddenly, there's no purpose, suddenly there's no purpose to cling. Suddenly that strong attachment is gone, it is cut off. In the view, before, in the view of the attachment, while one is following the attachment, there's so many things, so many objects that one should have. In the view of the attachment, there are so many things one has to do. But then suddenly, when you stop following attachment, by reflecting on impermanence and death, suddenly, when the attachment is cut off, all these things what you used to feel before, while one is following the attachment, I need this and that, so many things, and I must do this and that, so many things, suddenly, didn't make sense, there's no purpose, you don't see any purpose. So when one stop, by reflecting impermanence and death, when the attachment stopped, when one doesn't follow attachment, suddenly, all these things, you see no purpose, no need, no need.

So many hundreds of things which one thinks need, hundreds of thousands of works, and activities, objects that I should have or I should do. Suddenly, when the attachment stopped, by reflecting on impermanence and death, so suddenly all these things, hundreds of thousands of activities, all these objects, become no need, become no need for oneself. So become content, contained, and satisfied and, mind becomes contained and satisfied, found satisfaction, found satisfaction in the heart.

So however, so anyway, by reflecting impermanence and death, it control, it is so powerful that it cuts off immediately the three poisonous minds, so therefore it immediately stops all those heavy negative karmas, all those hundreds, thousands of negative karmas that one create out of this ignorance, anger, attachment, then, all these negative karmas get stopped, as the three poisonous minds stopped.

Then, that means that all those sufferings, the heaviest sufferings of hell, preta, animal, the heaviest suffering of samsara, sufferings of the three lower realms, that which one experiences for, millions of years, thousands millions of years, many eons which one has to experience. Even from one negative karma, without talking of all the negative karmas, even from one negative that one has to experience such, heaviest suffering for an incredible length of time. So then, by reflecting on impermanence and death, all these sufferings, you are saved [snapping fingers], you are saved from this many, millions of years and many eons of lower realm sufferings, you're saved, you are saved. Your mind, reflecting on impermanence and death protected. Your own mind, protected yourself, saved yourself, from all this heaviest sufferings of samsara. This is still we're talking about the result of one negative karma, we are not talking all the negative karma. So then, so unbelievable benefit. Then, not just one negative karma, then it saves, it protects oneself from all the negative karmas. As one keep the mind, as one practice mindfulness, mindfulness in the impermanence and death, so like that.

What makes one begin the practice, what makes one begin the practice of Dharma, what makes one actualize the path, from guru devotion or the perfect human rebirth, what makes one start to actualize the graduated path to enlightenment is by impermanence and death. So what makes one continue

Dharma practice is also by impermanence and death, by remembering impermanence and death. What makes one complete the Dharma practice, actualizing the path is also by impermanence and death.

So what makes one complete the Dharma practice, which means, achieving the full enlightenment, the achieving full enlightenment is the end of the Dharma practice. After one achieved enlightenment, then one has finished practicing Dharma, one has completed the Dharma practice. It is not like, it is not like works of this life, it is not like samsara, it is not like works of the samsara which, however much you do it has no end. Works of the samsara, however much we do, it become that many causes of samsara so it never ends, never finishes. But Dharma practice, more you practice, then you're closer to the end of the practice. So there's huge differences between samsara work and the Dharma practice. So however, something which you cannot finish, and Dharma practice something which you can finish, you can complete.

Then, even when the death comes, then, by reflecting on impermanence and death, in everyday life, even when the death comes, then one can die, with great joy, with great happiness, with great joy, with great satisfaction, with great joy, with a great happiness, even the day when the death comes. So that is because during the life one always remembered impermanence and death, and that inspired that, gave energy, that gives the, that causes to have perseverance, to continuously practice Dharma, to continuously to make preparation for death, by purifying negative karma and stop, one thing is by purifying, one thing is the Dharma practice, by remembering impermanence and death, Dharma practice, practicing Dharma, what it does, purifies the past negative karma, then it stops to create negative karma again. For example, taking the precepts, living in the precepts, it purifies past negative karma, one thing is it purifies past negative karma. How hard it is to live in the, as one experiences harder, as one experiences more difficult to live in the precepts, as one bears more hardship to practice Dharma, such as to live in the vows, it purifies the past negative karma, more negative karma. As one bears more hardship, more difficulty, more difficult you find, more hardship one bears, the more negative karma get purified. As one experiences harder, more negative karma get purified, more obscuration get purified.

And then, such as Dharma practice, living in the precept, one stops creating negative karma again. So like by taking eight Mahayana precepts, one stops creating eight negative karmas. This is the best preparation for death. This makes it easier. When the death comes, there's much less negative karma, so makes death much easier, and more satisfied, more joy, more joyful.

When the death comes, just before the death, around those days or around those hours, before the death, so, it makes to think all the life, one remembers, somehow, due to karma, it makes to think, it makes to see the whole life, it makes to see the whole your life, what you did, good things what you did, and negative things what you did, so makes to think of the whole, it makes to see the whole life, what negative things one did, and harm one gave to others, it makes you see the whole life. So however, that time, then, one did Dharma practice as much as one can, so as much as one can. Every day one tried to practice Dharma as much as one can. So that there's so many good thing you have done, so there's so much to rejoice, there's so much to be satisfied, to feel satisfaction, that I have done so much meaningful things, worthwhile things.

That, having done Dharma practice as much as one can, having done sincerely from the heart, then, from out of compassion, having done service for other sentient beings, sincerely from the heart, out of compassion, loving kindness, done so much service, one served other sentient beings, as much as one can. So there's great joy at the time of death.

THE MEANING OF “SELF-SUPPORTING”

Lama, Lama Yeshe, who is incomparably kinder than all the Buddhas, who guided us, who gave us the opportunity to practice Dharma, because of Lama's guidance. Before Lama passed away, before Lama left for America, when Lama was living in the farm house in Delhi, Lama mentioned to me, one evening, that, I don't mind whether the operation for the heart works or doesn't work, is successful or not successful. Lama already planned, two or three years before, he already planned his passing away. He knew everything, two or three years before he already planned his passing away. He prepared everything, like for the monastery, the boys, the monks, the means of living, the finances, their means of living. Then, the organization, activities, things like that. So, two or three years before, he prepared, prepared that, so, things to run without Lama, things to continue to run, he prepared already before, some years.

At that time Lama told me that I used myself. So doesn't matter whether the operation is successful or not, because I have no regret, because I have used my life to be a servant for other sentient beings. That is enough, I did enough, I served, I used my life to be a servant for other sentient beings, therefore I have no regret. So like that. So these are the result of Dharma. So, like for example Lama's case, that, having self-supporting, when the crucial time of death comes, having self-supporting.

When you are young, you live with the parents, they dress you and give you food and all these things. Then, later, the parents send you to school, educate you, then after you have enough education to find a job, you got degree. When you are able to find a job and live by yourself, without depending on parents, normally that is called self-supporting. You can look after by yourself. That's what self-supporting normally means in the world, what it is regarded by common people, the ordinary people.

From a Dharma point of view self-supporting is when you die, you're able to look after yourself. At the time of death, the day of the dying, the most critical time, then you are able to look after yourself. Anyway, you are able to look after yourself in everyday life, then that makes also, that becomes, strength, that helps, you are able to look after yourself at the time of the death as well. So this way, you are able to look after yourself, from a Dharma point of view, or the real meaning, the most important, in the world, what ordinary people talk about looking after yourself, that doesn't relate, that doesn't talk about, you should be free from anger, dissatisfied mind, attachment, ignorance, it doesn't talk about that. It doesn't talk about that, to save yourself, to protect yourself, you to save yourself from the negative karma, from these delusions, negative karma, all these results of sufferings, sufferings of the lower realms, sufferings of the human realm so forth. That you should look after yourself, protect yourself from these things.

In the ordinary people's talk about looking after yourself, this topic never comes up. The real way to look after yourself, the real way, the real one, you should take care of yourself, is this one. This is the real one, how to take care of yourself, how to look after yourself, but it doesn't come up in ordinary people's conversation, even though this is the real, this is the best way, how to take care of yourself.

What I'm trying to say is that if one is able to look after yourself, everyday life, by transforming the mind from the self-cherishing thought into cherishing other sentient beings, from anger into patience, from the dissatisfied, painful mind, from desire into satisfaction, renunciation, this way you take care of yourself from the negative karma, from all the sufferings, all the suffering results. You are protected from all this endless suffering that comes one after another, from each of the negative karmas. So, you are protected from this, from all this. You are saved by yourself.

So however, day-to-day life, even one is able to look after yourself, then, become self-supporting, then that become preparation, when the death comes, then you are able to look after yourself. It makes it easy,

when the dangerous time, the critical point of life, you are able to look after yourself, or you are “self-supporting.” You become self-supporting, you are saved by practicing Dharma at the time of death, by transforming the mind into the lam-rim path, especially bodhicitta. You are saved, from the painful suffering death, undesirable death. Becoming self-supporting, you have saved yourself from the lower realms, from all those sufferings.

This is what Lama expressed when he talked about his state of mind, happiness. Because of Lama’s, Dharma practice, his own mind that had developed in the path, having actualized renunciation of samsara, emptiness, bodhicitta, and especially the completion stage of the Highest Yoga Tantra path, clear light, illusory body, those very high tantric stages. For a practitioner with such a level of mind, death is nothing. Death is nothing. Something which makes life difficult, or something which become obstacle, something which become obstacle to practice Dharma, or something which become obstacle, something which disturbs the mind, something which interferes for the development of mind, in the path, not like that. For them, the death is nothing.

So. [Blessing of tea]

IMPERMANENCE AND DEATH: PURIFYING NEGATIVE KARMA

There are about six benefits, reflecting on impermanence and death. The shortcomings of not remembering impermanence and death, when death happens, one dies with much suffering, with so much regret, with so much unhappy mind, regret. That’s because one did not remember impermanence and death, so didn’t get to practice Dharma, so didn’t get to purify negative karmas, didn’t get to purify past negative karmas, didn’t get to stop creating negative karma, so these are the Dharma practices. So, didn’t get done any of this, so therefore, did not get done Dharma practice, to do Dharma practice, so therefore didn’t get done to purify past negative karma and to stop creating negative karma again.

So what happened is, how the person’s life has been is, on the basis of past negative karma increasing, the person doesn’t do practice, such as confessing the negative karmas, to purify, like reciting the Thirty-five Buddhas’ holy names, doing prostrations, where each Buddha purifies a different negative karma, the function of each Buddha is to mainly purify those different negative karmas. Doing the Thirty-five Buddha confession, by reciting Thirty-five Buddhas’ holy names, with the remedy, the four powers, with the meditation, the remedy of the four powers, which makes the confession most perfect or powerful. Like that, or Vajrasattva, which stops past negative karma increasing, multiplying the negative karma day by day. So as I mentioned the other day, that by having killed one tiny insect or, whatever negative karma, even if it is very small, done today, even if it is very small negative karma, but then, because one does not purify before going to bed, such as with the Vajrasattva practice like this, which stops multiplying the negative karma day by day, so, one doesn’t do this purification, so the negative karma increases tomorrow, become double, get multiplied, become double, and third day triple.

So after fifteen days, it becomes same heavy karma as having killed one human being, even though, even you don’t have actual story having killed one human being, but by multiplying the karma, that one negative karma, so after fifteen days become very heavy. Same amount as having killed one human being. Then after eighteen days, then one hundred thousands, thirty-one thousand and seventy-two. So, before the seventy-two whether there’s one hundred or not, that I don’t remember. So however like this.

Any virtue that one practice is a remedy to the negative karma.

Here we're talking just one small negative karma. But within one hour there are many, as you don't protect your mind from the delusions, ignorance, anger, attachment and so forth, by leaving the mind in the lam-rim, so one doesn't apply, as one doesn't keep the mind in the lam-rim, either in bodhicitta or emptiness, or the renunciation of samsara. So therefore, by arising, delusion, then that motivate, various karma, negative karma, even within one hour.

THE DEFINITION OF NEGATIVE KARMA

First of all, we have to think of the definition of nonvirtue is not just killing something, not just only that, or telling lies, or stealing, or sexual misconduct. Then those negative karmas of the speech. Not just that, not just those, not just the ten nonvirtues. We should think broader way, the definition of negative karma. Any action that brings suffering, only a suffering result, motivated by ignorance, anger, attachment, particularly attachment, clinging to this life, makes the action nonvirtue. By the attachment clinging to this life, not the attachment seeking happiness of future life, not attachment seeking the perfections of future life, the happiness of future samsara, not this attachment. This is the attachment to this life that makes the action nonvirtue.

For example, to be able to reborn a human being, being attached, deva, human rebirth, being attached, to be born as king, being attached future life to be born as king, being attached future life wealth, to have wealth in the future life, so forth. So, with that attachment you can create virtue, one can practice charity towards other sentient beings, in the future life to have wealth. And then one can practice morality, with attachment, that which seeks, that which clings, good rebirth in the future life. That doesn't make the action nonvirtue. But what makes action nonvirtue is by the attachment clinging to this life, this particular attachment, the thought of the eight worldly dharmas. This is the one that which makes the action nonvirtue. If the action is done with this attachment, then it becomes nonvirtue.

And the other one is anger, and ignorance in the karma, not knowing, what is cause of happiness, what is cause of suffering, so ignorance not knowing the different, ignorance not knowing about karma.

For example, the communist Chinese leader, Mao, for example, who made plans to destroy all the holy objects, statues, stupas, scriptures so forth, the monasteries, this is without talking harming the actual living beings but this is just talking about destroying the statues, the holy objects. So, there can be motivation hatred, hate, hatred, dislike, there could be motivation of anger because Mao, he told His Holiness in the last interview, before talking other things, then, at the very last minute, then I think he called His Holiness again or something I'm not sure, then said the religion is a poison. This is what Mao told His Holiness, at the very, very last meeting, his very last words he said to His Holiness.

There could be the motivation of hatred, but basically it's due to ignorance, not knowing karma. Basically the whole thing happened, all these actions, all these ideas, all these plans, all these philosophies, all this happened, due to not understanding karma. And that is due to not having analyzed, not having studied, not having understanding of karma, so forth, that is because, not having understand karma and reincarnation, and that is due to not having studied, not having analyzed, not having studied, not having checked. Did not experiment, did not experiment.

So without studying, without checking, without experimenting, without having created the cause, the merit to understand the Buddhadharmas, without having created the cause. One may study, one may analyze but if one doesn't have merit to understand, to feel, to understand, which means feel the meaning in the heart, not just intellectual understanding what Tibetan Buddhism looks like, what the scriptures says, we're able to repeat, able to tell others from beginning to the end—not just that, but to

be able to understand, in the sense to feel what it says, to feel in the heart. So, understanding which comes with faith, that understanding. So there's need lot of merit, much good karma. That person has to be fortunate person. It's not easy.

It's like having a million dollars. Putting it this way may be easier to understand. One who has a million dollars can do many things. One can have a house in the city, one can have a house many houses, countryside, wherever one likes, mountains or beach or many different countries, East, West, wherever there's beautiful places or places where people go for holidays. One can have so much enjoyment and all the material needs from that.

Similar, if one has an understanding of Dharma, feeling of the words in the heart, the understanding which comes with faith, this is like having a million dollars. If one has this, then the practice comes, then one practices from the heart. From this all happiness comes. From this, one is able to achieve all happiness, one is able to stop all the sufferings of the six realms, whole samsara, and one is able to achieve happiness of future lives, one is able to achieve happiness of liberation, full enlightenment, even bring every sentient being to happiness, even one is able to cause happiness, all the different levels of happiness to all sentient beings, able to bring sentient beings to highest enlightenment. So, all this comes from understanding Dharma, this way of understanding Dharma, feeling in the heart, understanding with faith, understanding which comes with faith.

Not everybody can have million dollars. Similarly, not everybody has the merit to have this way of Dharma understanding. Basically, due to ignorance, not having analyzed, not having studied how not having studied, analyzed, then basically, not having also, merit to understand.

Such as disrespect towards the holy objects, and there's no motivation, anger, or done out of anger, something like that, but basically, due to ignorance not knowing the karma, that it's disrespectful, not knowing that, and that it's negative karma, relation with a powerful holy object.

The actions in our everyday life that bring suffering result and motivated by ignorance, anger, attachment clinging to this life, so, these actions become nonvirtue. So therefore, if there's no anger in our everyday life, there's no anger does not arise all the time. What arises all the time is, that is the, besides the ignorance not knowing the ultimate nature of the mind, I, so forth, besides that, the, so, one thing what constantly arises is, from the delusions, is attachment clinging to this life, thought of the worldly dharma, the attachment clinging to these eight objects. So, this is what constantly arises.

So therefore, so this arises constantly, this attachment. So the actions are done out of this attitude, attachment clinging to this life. So therefore, most of the actions, for us, the ordinary beings, like myself, us the ordinary beings, then everyday life action, so the what, the attitude which arises, mostly this one, attachment clinging to this life, so therefore the actions, most of the actions become, even though we're trying to practice Dharma, but most actions become negative karma, because done by, possessed by this attachment.

So we should think when we purify, when we do practice of purification, we should think a broad way, not just ten non- virtuous actions. We should think first definition of nonvirtue, then we can see how, so much, so much. And also, it's very helpful to count, starting from the time getting up, we dress, eating, washing then, having breakfast. So, even the meditation practices, check with what motivation I did the meditation, with what motivation I recite the mantra, even those one check. So everything one check,

everything, so, as much as possible, the activities, and then check whether they, how much they become virtue, how much they become nonvirtue. So like this, check.

If one has found some actions that have become virtue, then one should rejoice. By rejoicing it gets multiplied, the merit get multiplied, increased more than what you actually created. So this way, by looking at the motivation, by checking the motivation, then whether the action become, with this action, I did this one, I spoke to this person, I had conversation with this person, whether it become virtue or nonvirtue. Then you check the motivation how I did. With what motivation I spoke, I did conversation. With what motivation I ate the lunch. With what motivation I went to Kathmandu, with what motivation. So like that one checks, until that moment. Then one purifies. Then, as one finds the nonvirtuous action, then one purifies that. This is just talking about one day. One has to purify, so like this, one has created negative karma so much everyday life, in this life, from beginningless rebirth, that which one hasn't finished experiencing. There are many negative karmas which one hasn't finished experiencing. All this have to be purified. So like that.

So it's useful to think in a broad way, by starting the day, one can, one can go over the ten nonvirtues, how many that is done in one's own life, in this year, last year, in this life, and like that. Then, using the four outlines of karma—karma is definite, it's expandable, you don't experience the result if you haven't created the cause, if you have created the cause then definitely, you experience result, it doesn't get lost, you definitely experience the result. So you apply these four outlines of this.

Then you think of the definition, then make it more even wider, that you think of the definition of nonvirtue, and then check, then one day's activities, and then, check, by relating to the motivation. Otherwise, if you don't relate to the motivation, if you don't check the motivation, if you don't check the attitude, then there's no way to find out whether it's virtue or whether it's nonvirtue, there's no way to find out.

The more faith one has, the faith itself is a kind of a realization achievement, having faith in karma itself is an achievement. Even having some faith in karma, that itself is a kind of achievement, itself is a kind of a realization. Even that is not the realization of the karma that what the lam-rim talks, by meditating on karma, then you have realization of the, the meditation of the karma, that you feel, that you feel even the small negative karmas like the heavy negative karma you feel like this, you care so much, you concerned so much.

And even the small good karma you feel extremely important, you cherish so much, you feel so important to create, you feel so important to practice, so precious, even the small good karma, like those, great, virtuous actions. Even the small ones you feel so important, so precious. And so one practices those. One abandons even the small negative karmic actions, one practices even the small good karmic actions, one cherishes so much, one thinks they are so precious. Even having done small negative karma, one feels like having done those very heavy karma, one feels like that, because of the result, what the small negative karma, what incredible result one experiences from that small negative karma. By having such this strong faith in the action that comes, you abandon even all small negative karmas, and you practice even all small good karmas, so everything you practice. So, even if one doesn't have like that realization, faith in karma, but having some faith in karma that is still kind of like realization, achievement.

Depending on that, how much faith one has, then one feel that much regret, that having done the negative karma. That much stronger regret one feels, itself becomes purification. That is the main one,

the feeling of regret of having created negative karma. That itself is the main purification, that itself is a method which purifies. The negative karma becomes that much lighter, as one feels sorrow or regret. How much the practice of purification or confession becomes powerful, how much it can purify, how much it is able to purify negative karma, that depends on how much faith there is in the karma.

SIGNS AT DEATH OF FUTURE REBIRTH IN THE LOWER REALMS

There happened to people, who at the time of death didn't practice, who didn't get to purify negative karma, who [poor recording] practiced Dharma, [gap in recording] past negative karma and stopped creating negative karma again. [gap]

I heard that many student nurses, who worked in hospitals, looking after dying people, said that the people who are alcoholics have so much fear at the time of death. This is what I heard from the nurses, and not just from one person, from many people. Their death is more difficult, they have greater fear, so much fear, their death is more frightening.

Some years ago, one Tibetan man in Dharamsala died. When he was dying, he was screaming so much, and he was having visions at the time of death of many sheep coming—not ship, the boat, not this ship in the ocean [GL, RL], not this ship, not that one with the white flags, with white what you call? Sail, yeah, and that goes very slowly on the water or that ship, so many sheep, [GL], yeah? [Audience: sheep] Many sheeps [GL], right? [Audience: no s] oh ____ [RL], so many sheep, many sheep? [GL] No ships [GL, RL], so anyway, many sheep, came, coming towards him and attacking to him [GL], all around attacking to him, so he was screaming so much. There were many people, many friends and family in the house but nobody else could see the sheep, only himself. But for him it's real, they're attacking to him, so very frightening.

Why is this frightening experience happening? Why is this happening at the time of death for this person? So then they checked. I'm not sure. This story was told me by one of my teachers, one great meditator, who actualized bodhicitta, renunciation of samsara, who accomplished these nine levels, called calm abiding meditation, who completed all this, then, not only that, even the very high tantra stage, the completion stage, the clear light and illusory body, even, achieved this, even achieved this very high level of tantra. His holy name is Gen Jampa Wangdu, so he lives in the cave down there, down below the mountain. As he has clairvoyance, even though he is meditating down there but some, but he comes to meet the people that he knew, he comes at the right time, even though it's in an isolated place in the cave, he lives in, in a big rock, under, but he comes in the moment that you need help, you have some difficulties or something, something, he just [clicking fingers] appears.

People knew that he would come, without invitation, just suddenly appearing. So however, so I think these people that, I think Geshe-la, he knew, I'm not quite, I'm not sure that maybe Gen Jampa Wangdu he asked the people, because this he was having a very frightening death, seeing all this things, he might have asked what kind of life he lived before, in Tibet, what he did, so he tried to find out his life story. His friends, who were from the same place, told Gen Jampa Wangdu that he used to be butcher in Tibet, butcher killing many sheep. This is the sign of going to lower realms, already the sign of reincarnating in lower realms had started, even before the consciousness left the body. These are the signs of going to lower realms, all these frightening visions at the time of death. What this person saw, all these frightening things, all these frightening appearances came from the evil mind, negative karma, that of killing. So it's manifestations of the negative karma, which is intention, negative intention.

Then, one monk in Tibet who caused a lot of problems between Sangha, groups of Sangha, caused disunity, and that's regarded as very heavy karma. Among negative karmas, causing disunity among the Sangha is one of the heaviest negative karmas, one of the five immediate uninterrupted negative karma. He didn't confess, he didn't purify the negative karma, then, when he was dying, then he had a vision that monastery where he was staying was on fire, he saw the monastery on fire. And he had a karmic vision, appearance of his karma, of the monastery on his body. He was lying down and the whole monastery was on his body, pressing down on him. And the monastery had caught fire.

And also, one man died some years ago in Kathmandu, one big businessman. He was a great benefactor of a Lumbum Rinpoche's monastery where His Holiness Serkong Dorje Chang, who is embodiment of Milarepa's guru Marpa, lived. He was a great benefactor of that monastery. However, because he didn't get to practice Dharma from the heart, to actually practice Dharma, to purify negative karma, to do purification, lam-rim practice of renunciation, bodhicitta, emptiness, and practice of those, those other method of, those preliminary practices—because that strong practice didn't get done, there were still many heavy negative karmas. The practice also needed to be very strong, need much purification because his business was probably selling statues and holy objects, then living on that money, which is wrong livelihood.

When he was in the hospital, the preta, hungry ghost, suffering as described in the teachings of Buddha, actualized while he was still in a human body. Of course, there is still there's no comparison but it's like that. His stomach became huge [GL], and his limbs became very tiny, and completely dark, and unnoticeable, the person became unrecognizable. The doctor could not do anything. He could only drink water. So difficult to eat and drink. He got unbelievable thirst, but when his wife came from time to time to give water, it took so much time to drink one drop, very difficult to swallow. He had to wait for a long time. The doctors could not do anything, so he was sent to home. As he was climbing the steps, I was told that it took one hour. That's what I heard from some friends who saw him, who know him. To go step by step, to climb each step, it took a long time.

When he was in his room, he had a karmic vision, a karmic appearance of his negative karma, of many ants coming in from the windows and wherever there was a hole, crowds of ants covering his body, his bed is completely covered by ants. He asked the people to check, "Please close door, windows and please check my bed because it is full of ants." But nobody could see one ant, nobody could see one ant on his bed. But for him it was all real, everything had to close the doors, windows, everything, so it was very dark. They had to keep the room very dark. Before his death, he had to stay like this for some time.

So however, all this is a sign of going to lower realms. There are many stories like this, of individual people who didn't get to practice Dharma, who didn't get to purify.

THE SENSE OF PERMANENCE TRICKS US

The conclusion is [RL] that every day when we get up we think, "I'm going to live for many, many years, many years." The concept of permanence, that I'm going to live many years, is there. When we don't check, when we don't reflect on impermanence and death, if it's left up to our mind, then this concept of permanence, that we'll live for many years, is always there. This same thought I'm going to live for many years, this happens even on the same day that you're going to have a car accident, even on the same day you're going to have a plane crash or whatever, or some bomb explosion or a heart attack or something, that one suddenly dies.

So this is the reason you can't trust this concept of permanence, why you can't trust it. Even on the same day we die, this concept of permanence is there. When you get up in the morning, this thought is there, that I'm going to live for many years, even the moment [clicking fingers], even just before the accident, even just before having car accident, the concept is there. I'm going to live for many years, this concept is there, so it's not true. So therefore, if you just listen to that and do not practice Dharma, every day if you listen to that, if you follow to that, and always think there will be time in the future to practice Dharma. Then it cheats us, this concept cheats us from practicing Dharma, to achieve happiness of future lives, liberation, enlightenment. It cheats us, so it doesn't let us to achieve those things, so, doesn't let us to practice Dharma.

Suddenly you are in the situation, suddenly you come to know that you're going to die [clicking fingers], you had been expecting that you're going to live for a long time, by following that concept. Suddenly, one has cancer or something, something, AIDS or cancer or something suddenly one is in the situation that one is going to die. Then suddenly one is frustrated, thinking that the world has cheated me, sometimes that thought comes. I don't think it's common but I think [RL], I think there are people who think this way.

Then one thinks, one gets so angry, and breaks tables, chairs and things [GL] and he thinks the world cheated me, but actually his own wrong concept cheated him but he did not recognize it. His thought of the eight worldly dharma, the attachment clinging to this life, that cheated him. The concept of permanence cheated him. By believing in that, then, he cheated, so by believing in these things, in this wrong thought, then he cheated, he is cheated by himself. Nobody cheated but he is cheated by himself. So then but he thinks the world cheated, the sense objects, so all the desire objects cheated him.

I heard of one Japanese man who died somewhere, in Santa Cruz, one young Japanese man, who had much potential, intelligent, who had much potential. He was quite intelligent, but even so he thought the world cheated him. But he didn't relate to his own mind, wrong concept, but I think even to relate, to relate to the world cheated him, I think even that is a kind of quite clever, because the world cheated him, you can relate, in a sense the appearance cheated him, the appearance, believing, that you believe in this, you believe this, you cling, you attach in these appearances, that which appears as permanent, that which appears as truly existent. So it makes some sense, the way he said, "The world cheated me." So makes sense if you relate like that, believing that things appearing as permanent, as true, inherently existent, beautiful from its own side.

This concept of permanence even comes just before one accident, so therefore that's nothing to trust. Just before a heart attack. Therefore, Dharma practice, it's extremely important and is something which has to be done, which has to be practiced right away.

This is what happens, all these appearances of negative karma, this is what happens, if one did not practice Dharma, all these terrifying signs at the time of death. Even the end of the life, there's no peace. Besides there's no peace during the life, during the life even, besides there's no peace, constantly experiencing problems, one after another, so many problems, then, even the end of the life, there's no peace. One ends up with great fear, and regret, with so much pain. Dharma practice is needed and the best Dharma practice is bodhicitta. That's the best, the most beneficial.

When I was in Delhi, I went one or two times to the cemetery many bodies are brought. There are two big cemeteries, so one cemetery, I went twice. I spent one or two hours there. It's very interesting because, with poor people four or five people bring the body, and it takes much longer to burn because

they get old wood. Maybe it's cheaper, I don't know. So, it takes longer to burn. Then the rich people come. When a rich people's body is brought, hundreds of people come, on motorcycles, cars, many cars. So poor people come, two, three people just carrying like this [GL, RL], and then, takes a lot of time to burn. And the rich people, so there are many hundreds of people around, and they take pictures and the persons, and they take also kind of blessing or something.

So anyway, after watching there two or three hours, I thought the best time to teach Dharma, is that time [GL, RL]. That time is the best time, best occasion to teach Dharma, because the person's mind is inside, not distracted outside, time to think of, time to bring the mind back to, inside, to think of one's own life, question of one's own life. It's easy to explain Dharma, because otherwise, especially rich people, other times, especially rich people, life is generally, and especially rich people, there's so much distraction, sense enjoyment, no interest to do something from the heart, to do practices from the heart, to do something that which involves, to do some practice, practice of Dharma, because the life is constantly following anger or attachment, anger, attachment, the discriminating thought, so that's what keeps the life busy. So, basically by attachment, so busy.

So now, here the Dharma is something to renounce, or to be free from these, to be free from these things which they have been following all the time, day and night and keeping busy life. So therefore it's not easy to [RL], it's not easy to, no interest other times, especially when they are having successful, especially when they don't have problems, when the business is successful there's no time to, no interest.

At that time, not everybody but many people, their faces are kind of sad. At that time, at that hour, something they are sad but they don't know what to do. There is no solution. The feeling I got is that even those rich people who died, there's no connection. The day of the death, you see the body there, in whole life what was done, being so busy, so many years, now, all that work of this life, was done for this life, the attachment, the thought of the eight worldly dharma, attachment clinging to this life. So now, all this activity that kept so busy, so many years, now there's no relation to the death. All the, now this day, all that thing what the person had been busy, is all completely empty, become completely empty, meaningless. All that, all that what the person did, now completely empty, meaningless. There's no relation to the death. There's nothing to do with the death. Nothing useful when the person is dying. Nothing benefited at the time of death. So, what, so this is what I felt, when I saw this.

DEATH CAN COME AT ANY TIME

It's almost like death is something to be hidden, but you cannot hide it. It's almost according to the society life, with that motivation, the thought of the eight worldly dharmas, the lifestyle is busy. Besides the business, there's the family which keeps life busy so it is very difficult to have virtuous thought, compassion loving kindness. Basically, it's the discriminating thought and attachment. There's so much worldly concern or attachment, looking for power, always looking for power, power and reputation, so that is the fundamental thing, fundamental attitude.

There is so much involvement to harm the enemy, somebody who criticized him, to harm that enemy, creating negative karma with the body, speech and mind. Then, with attachment helping the relatives, the friends, those people who like, the family who like oneself. Then, life is so busy, with the discriminating thought. After having an education, childhood, going to school, and all those things, having education. However, again motivation is just for the happiness of this life, from parents' side and from children's side, and the son or daughter who goes to study, however the motivation is the common one, to have a job so you can have a house and support yourself or, to have all the enjoyment that one wishes. The

basic motivation is just, nothing else other than happiness of this life, happiness of one's own this life, nothing else other than that. So this is only the nonvirtue, the black worldly dharma.

In the evenings, life is finished by having parties, party here and party there. More people, more, the family is more famous, is more famous or more power, more reputation, then, more party. So however, then life is kind of gone, so life is gone like this. The method of achieving happiness for this life creates so many nonvirtuous actions, also from ten nonvirtuous actions, so many, the method to achieve happiness for life is nonvirtue, and even from the ten nonvirtues. So that's the method, their point of view of method of, for the happiness of this life. So however, so life is finished even after the education, so like this, is finished.

Whatever they are doing is ended by impermanence and death, one day. In that life, there's no one single positive thing, there's no one single good thing, one worthwhile thing, which can result in happiness, in the future life. Happiness in future life, there's nothing there. There's nothing there that the person can enjoy as the happiness in next life. Nothing becomes the cause of liberation, nothing becomes the cause of enlightenment, so it's all completely meaningless, empty. There's no connection, there's no connection with the death.

So, even somebody who doesn't know Dharma, who doesn't know the words much, but somebody who lives with a good heart, like my mother, with no education, but somebody who lives very good heart, loving kindness, compassion, in daily life, then, even doesn't, that, even though my family is regarded poor, poor family, after I was born, after I was born to my mother, then, the family become very poor. Many animals died and, lot of debts, they had a lot of debts, they owed a lot of money to many families, so, poor family. However, whatever she has, even food, even some food, so every day, from morning every day when people come, she offered them food and drink or whatever, even though she was so poor. She offer it all with a with warm heart.

DYING WITH A GOOD HEART

Even you don't have an education but you live with very good heart, then you can see the connection to the death. Then there's a very peaceful death, a very happy, very peaceful death. You can see the connection, what it did, what the person did, how the person lived the life, how it affect the death, you can see the connection, like somebody who has been meditating. For example, a beggar mother in Lhasa, who lived on the street, reciting only OM MANI PADME HUM, and living on begging, she had no education, other than OM MANI PADME HUM, no other education other than OM MANI PADME HUM [RL]. So, anyway, the day when she died, beams of white light emitted from her body. That is the sign that she lived her life with faith, with devotion to the Compassion Buddha and recites OM MANI PADME HUM. A good heart, living life with a good heart, even though she had no education, she went to a pure realm. At the time of death she went to pure realm of Compassion Buddha, Chenrezig. Light coming from the body is the definite sign that the person is going to pure land.

And also I heard that, in Buxa, one Bhutanese father or mother, somebody died, then His Holiness Song Rinpoche, this great master from whom I received many initiations, did *powa*, transferring consciousness, I think from distance—I'm not sure—he did *powa* from a distance. However, from this person's body, light came. So however, it's explained in the text that, those are the definite signs, means going to the pure land, of Buddha.

You can see the connection, how the person lived the life, the practice that was done, and this is result. You can see the connection.

RENUNCIATION

So, about renunciation. [GL, RL] So, that was the answer what I told before. But the last word to mention this is what has to be practiced, this is what has to be done. This is what has to be done, since we do not like suffering, since we don't want suffering, since we do not like suffering of samsara. Since we do not like problems, this is what has to be done. Even if it's not done right now, this is what has to be done anyway, if you want to be free from the whole entire samara, if you want to be free from the lower realm sufferings, which are connected to the question, in general, of the whole entire suffering of samsara.

So if you want to be free, this is the path, this is the way, this is what has to be done, even if it's not done now, even one doesn't cut off attachment, clinging to the whole samsara, even that is not done right now, even that is not done now, this is the only way. This is the only path, through this you can be free, you can be liberated from not only lower realm sufferings but the whole entire suffering of samsara. It is very logical, because attachment is what ties us to the suffering, what ties us to the samsara. These aggregates caused by karma and delusion come from attachment. So it's logical that way to be free from this samsara is by cutting attachment, clinging to the samsara, that's logical. Therefore, this is what has to be done.

Not only renunciation of this life, but renunciation to the whole samsara. Since we want happiness, we also need happiness in future lives. We need also happiness of this life is a result of past karma, so therefore, if we want happiness, we need also happiness in future lives, not only happiness today, we need happiness tomorrow, next year, same thing, we need happiness next lives. Since we want happiness, if we are looking for happiness, it is natural to want even the highest, full enlightenment. If one knows that there is such an experience, there's such a state of mind that you can experience. If one doesn't know, then that's different.

It is like business which has the highest profit. If some business people find out this method of business has the highest profit, they would run for it. If they didn't know then that's it, because they didn't know so they would not attempt this method. This is similar.

Since we do not want suffering, this is renunciation of samsara, renunciation of this life, this is what have to practice, to achieve. In our everyday life, if you are able to practice like this, of course that's a great achievement, a great success. Even somebody who is unable to achieve this, but in their daily life, one has to practice as much as possible. The point I am trying to say is, even somebody who can't practice this now, completely like this, but one has to practice renunciation as much as possible, the reason is because you don't want problems in your life. That's a very simple reason. You don't want problems in your life, you don't want confusion, and if you don't want confusion and problems in your life—relationships problem, and so forth, all these things—if you don't want them, then practicing renunciation is the only method, this is the only way, the only method. Even bodhicitta, renouncing oneself and cherishing other sentient beings, even *that* is renunciation, renouncing oneself for others. Even one is living the daily life with that practice, still it involves renunciation, sacrificing oneself for other sentient beings.

One has to practice renunciation as much as possible, because that's the only way, that's the only solution. Eventually, I mean, this is what one has to achieve, but since one do not want problems so the solution is to practice renunciation, and as much as one can practice renunciation, one has that much less problems, and one experiences more peace in the life, more success, more harmony.

However, as a beginner, because the mind weak, even applying the meditations, even applying the lam-rim meditations, it doesn't cut immediately. Applying the meditations, the problem never arises. While you are meditating impermanence and death, attachment does not arise during that time, how many hours one meditates, during that time it doesn't arise. It depends on how much one is able to keep the mind in that, depends how strong and how much able to keep the mind in that state, in that experience, of awareness of impermanence and death. For sure, definitely, how many hours one is able to practice mindfulness in that, attachment doesn't arise. That is the nature of the phenomena. But the mind is weak, and it is even difficult to apply the meditation. One can't strongly feel, or you apply the meditation but very short time, you meditate for just only two or three minutes, and then stop, then again after that, again gradually the problem arises, the dissatisfied mind, the attachment and so forth.

So there are two things. When the mind is weak, then to be away from the object, so that is a solution. However, again to be away from the object alone is not enough, because, if you don't apply meditation, then attachment is constantly there, constantly arising. Without meeting the object, as one do not meet the object, if you do not apply the meditation on top of that, the meditation on the renunciation of samsara, on emptiness, bodhicitta—especially as a beginner, it is more effective. For some people maybe it is more powerful, more beneficial to use emptiness or compassion, the bodhicitta meditation, but for most people renunciation, this part of the meditation, is more powerful, such as impermanence and death.

If you don't apply the meditation, even if you do not meet object, then attachment arises. So there is no remedy, there is no protection, without applying meditation. There is no protection, there is no remedy, you don't have protection from the delusions, attachment. If one does not apply the meditation, then attachment continuously arises, and then even if one does not meet the object, as one does not apply meditation then one follows attachment and then more and more one thinks of the object. Then it creates more and more pain, it creates more and more pain, in the heart. It creates more and more pain, then it creates wind disease. So the problem is related with the wind, which also can lead to the person becoming crazy. With wind disease and so forth, when it gets worse and worse, the person can become crazy.

So therefore, it is very important, as beginners when the mind is weak, not only to not meeting the object, but also on top of that to apply the meditation. So the two things can solve the problem. That is same not only for an ordained person but also for a lay person. It's the same. This way then there is more harmony, there is more peace. There are more harmonious, more lasting friendships, or whatever, where people help each other. One becomes a servant to another, then another one becomes the servant. That simply means because this person is somebody who wants happiness, this person is a sentient being who wants happiness, who do not want suffering, you use that reason the sentient being who want happiness, who does not want suffering, so I will help, so like that. So this way it's pure. Simply this sentient being who wants happiness, who do not want suffering, who want happiness but devoid of happiness, who don't want suffering but are experiencing suffering.

That's the reason to help, that's the reason to work for others. This one is to do with compassion and loving kindness. So this way, there is no expectation by helping that person, that person will do something for you, there's no expectation. So therefore life is very easy-going, because even if you work very hard, you serve that person very much, your motivation for helping, for serving that person is simply because this person wants happiness and does not want suffering, to not experience problems and to have happiness. The motivation is not so that the person will do something for me, that person wants

harmony and helps me, which means what the self-cherishing thought wants, not what the bodhicitta wants. Not thinking that way, but what the self-cherishing thought wants or what the thought of the eight worldly dharma wants. Since one serving others is not done with this expectation, therefore, even this one day, even this person changes, doesn't love you or if this person leaves you, all of a sudden one day this person left from the home or whatever, even if this person harms you, there is not that much depression, or being upset, because there are no expectations. The purpose of your serving that person wasn't so that person won't harm you, and will help what the self-cherishing thought wants or what the evil thought of the worldly dharma wants.

So even if that person harms, there is less upset, there is less emotion and less depression. The less expectation there is, the less attachment, the less self-cherishing thought, there is that much less hurt when the person does something that your self-cherishing thought does not like, does not want, when the person does something that hurts your self-cherishing thought, when the person does something that hurts your attachment. So there is much peace. What the person does to you it does not become very important for your life. It doesn't bother you because there is less expectation.

WE CAN TRUST THE DHARMA

So I didn't get to read the oral transmission! Again I want to emphasize that the teachings Buddha explained—karma, reincarnation, the sufferings of the lower realms and so forth, these quotations—are not harmed in the slightest by valid perception. They don't receive harm from the valid mind's inference nor from another valid quotation, a quotation from another fully enlightened being. The third thing is it doesn't receive harm from another valid quotation, another true quotation, one that does not betray, does not cheat or tell a lie. It doesn't receive harm from another valid quotation. Simply this way, a valid quotation is not harmed by another valid quotation said by the Omniscient One, therefore it is pure, it is reliable. This is the way it is checked. This is how the pandits checked.

Actually Buddhadharma is already checked, it has already been checked in the past. The teachings have already been examined. It is now only a question of whether one studies and practices a lot in order to have the result. So this one is very important, very important to understand. Then this way, you have the wisdom how to discriminate. If you are following what is called a spiritual practice, then you know how to check. By understanding this you know whether it's pure or not, whether it can be harmed by a valid perception, a valid mind's inference. You can also check whether the valid quotation was said by the Omniscient One.

If somebody contradicts something, that doesn't mean that is true. For example, because somebody says you are not a human being, you are a dog... Now I've become confused, my talk! Anyway, if someone says you are not human being you are dog, it doesn't mean have to believe you are a dog. If someone says you are a Buddha, while you are not Buddha, [RL] it does not mean you have to believe it. Because there is some contradiction, some philosophy which contradicts, that does not mean it is true, so you have to check. It does not mean that it's true. Some philosophies say there is no reincarnation, no karma, because such a philosophy exists it does not mean necessarily that it's true. So the path which one practices, the teaching that one practices has to be like that, one that can be checked, which can be proved that it's pure.

The other very important reason is, as I mentioned before, this morning, the simple reason is that Buddha became enlightened. Besides the historical facts—the place, Bodhgaya, where Buddha became enlightened, and all the stories, all the facts, that Buddha did twelve deeds, in this place did this, in this place did this, this much time, this much thousand years ago, you see there's all the facts—besides that,

so many pandits, yogis, not only from Tibet, from India originally, then from China, from Nepal, from many places, so many pandits, yogis who correctly practiced what the Buddha taught, they all achieved the same, they all achieved enlightenment, same quality as Buddha. They all had the same experience the Buddha described, and then they themselves made commentaries of their experience. They taught many other disciples, many other sentient beings out of their experience. Then, many of those disciples also correctly practiced and they also became enlightened. So many of them became enlightened and had the experience of the path, and with their experience then they taught many other sentient beings. Up to now, it has happened like that.

For example, after Guru Shakyamuni Buddha we can think about also Lama Tsongkhapa, who achieved enlightenment, who did the deed of achieving enlightenment in the intermediate state. He completed the whole path to enlightenment. Lama Tsongkhapa, taught with his experience of the path to many disciples, and they experience the whole path. It happened that some disciples became enlightened in one life. Each of those who actualized the path, the graduated path to enlightenment, again they taught so many other disciples, so many of them followed the same example of those high lamas, Lama Tsongkhapa's disciples, who completed the path, and so many of them, each of those taught with their experience so many other disciples. Then many of those correctly practiced, followed the example and then they practiced, they achieved the path, so many of them again, they built monasteries and so forth. Whether lay or ordained, they practiced and gave teachings with their experience of the path. Then those disciples, as they achieved the path, with their experience, each of those taught so many other disciples.

Lama Tsongkhapa's direct and indirect disciples established Sera, Gaden, Drepung, these monasteries, and the two tantric colleges. And this is just talking about Lama Tsongkhapa tradition, without talking about the other sects. Then, in those monasteries, extensive study is done, the root texts, commentaries, all these things. Then at the same time they practiced, so there happened many learned ones, there happened in those monasteries, actualizing the path, three principals of the path and tantric path, those who have been practicing, many, many happened. Since these monasteries were established, so many have happened. And even nowadays in those monasteries, there are many, many geshe, the lamas, who have been practicing, having actualized bodhicitta, emptiness, renunciation, the lam-rim and even tantra—even nowadays this has happened to many. Even my own teachers—I have about twenty-five gurus, besides Lama—besides three principal aspects of the path, those very high tantra stages, experienced even in the ordinary view. You can feel, you can understand if you ask them questions, they from their experience. If you ask questions about the path, and besides lam-rim especially about even the very high tantric path, you can see that you get clear answer, which you can feel that comes from experience. So even in the common view, so this is a simple but very logical reason why what the buddhas said is true, because Buddha became enlightened [by seeing the truth] and so what the Buddha said is true, and because of that, that has been their experience of so many others, numberless others.

You also have to check like this about other philosophies. For example, the Hindu religion, which says that if you do *this* you get liberation, you can achieve liberation. They have their own path explaining like this, as a path to liberation. So you have to analyze, you have to check, besides what I mentioned, all those other three analyses, then also this one, whether it is really like this or not, if it is harmed by applying all these three analyses, that it is what numberless sentient beings experienced by following, what the Buddha experienced. Starting from Guru Shakyamuni Buddha, they also had experiences based on compassion. Compassion is the main essential practice, to not harm other sentient beings; it is the fundamental practice. So therefore there's no reason to cheat, there is no reason for all these numberless beings to lie to other sentient beings. Starting from Guru Shakyamuni Buddha there is no reason [RL] to

lie about karma and reincarnation, there is no reason. What they tell is what exists. It is not that while it doesn't exist they are saying that it exists, it is not that.

Also, out of compassion, if there is compassion towards other sentient beings, whatever work compassion does, the aim is only to benefit others, not to harm. Whatever work is done out of compassion is only to benefit others. Even by that reason, starting from Guru Shakyamuni Buddha, all those buddhas, those yogis, saints, and up to the present living holy beings, who actualized compassion, whose fundamental practice is to not harm other sentient beings, it's impossible to harm other sentient beings, to cheat other sentient beings, things like that. By seeing that holy beings, who have accomplished the path, who have the realization of bodhicitta, who have renounced completely themselves for other sentient beings, who cherish only other sentient beings, by seeing those holy beings, you can feel it is not possible they can give harm, it is not possible to do this. You can feel their hundred percent sincerity and hundred percent compassion. When you personally meet them, you can feel that this is now way they can ever harm other sentient beings, by telling lies, by saying there's something called karma when there is no karma, by saying there's something called reincarnation when there is no reincarnation, saying there's a hell where there's no hell. You can see that it's impossible they can cheat other sentient beings, harm other sentient beings. Even by seeing, meeting these bodhisattva, even by seeing His Holiness the Dalai Lama, you can feel that, you can see that. That is one example, like that.

Yeah, I think I stop here.

[Dedications in Tibetan]

LECTURE 26: 12 DECEMBER 1992 AM

...the dispelling the interferences, the Lion-Faced Dakini practice and then the requesting prayer to the lineage lamas. Then the direct meditation on the graduated path to enlightenment.

[preliminary prayers]

THE CAUSE OF HAPPINESS

This teaching is the essence of Buddha's advice or guidance, even though Buddha taught the Lesser Vehicle teachings, the Mahayana teachings, the sutra and Mahayana teaching, tantra, however, 84,000 Dharma but however the essence is or the fundamental teaching is the four noble truths, that is condensed into this verse, this stanza, in one stanza:

Do not commit any unwholesome actions,
And engage in the complete, the perfect, wholesome actions or virtue.

So in other words what it means is that to abandon the actions that harm to oneself, harms towards other sentient beings, to other entities. So that is the action which has result, harm, that causes, which makes oneself to experience undesirable result, the problems, sufferings, then which harms towards other sentient beings, so that is what it's saying, to be abandoned, the actions which harms.

In other words, to abandon the cause of the sufferings and engage the life in creating the unmistakable cause of happiness, complete, perfect, engaging in the unmistakable cause of happiness. So unmistakable means not that you believe that this is the cause of happiness, not by that! But with the logical, that action in the reality, the action itself become cause of happiness, not just only the reason that one believe, that you interpret this is the cause of happiness, not just by that, but in reality the action itself become cause of happiness.

So as I mentioned yesterday and the day before yesterday, that the definition of nonvirtue, so here the same thing, action which brings result happiness, so that is what is called virtue, that action is the valid base and that receives the name virtue. If that is a completed action, if it is a completed virtuous action, then it becomes powerful. For example, for each of the ten nonvirtuous actions, each one that is completed, which means there is the base, and there is the thought, action, and goal—there are four things. If there are all these four things, then the action is completed, whether it's killing, whether it's stealing, whether it's sexual misconduct, telling lies, all these things has four things to complete.

If one of these is missing, there's thought, action and base it but did not have the goal, or you have all these things but did not have thought. So, even the action did not have all these four, I still think it has a result. As you have already meditated and I think I mentioned twice or three times already, that each of the complete actions has four suffering results, like the ripening aspect result, because it's nonvirtue so ripening aspect result is the body that one takes, rebirth of the lower realms, the suffering migratory beings, preta, animal, and the narak, the hell, that's ripening aspect result. So the ripening aspect result for the virtuous action is the body that one takes is the body of the happy migratory being, deva, human body.

So, then, when one was born as a human being, just as one has caused harm to others in the past similar in this life then others cause harm to oneself, having this experience, turning the karma on oneself, which one did towards others in the past. The times when one is born as human being, one experience this past karma, so that's why even after we are born as human being, why there are so many problems in this life. Problems began from birth. It is not that the problems began after fifteen years of going to school or something. [RL] It is not that after certain number of years then the problems began, it's not like that. The problems began from the birth, but we don't remember. So, I am not going back again that part of the discussion. From the very beginning of time when the consciousness took place on the fertilized egg, suffering started from there, from the very beginning. Except who is liberated from samsara, who is liberated from the suffering of death and rebirth. Then in that case, when that being is reincarnating, the consciousness took place on the fertilized egg, even if that being is not completely liberated from samsara, such as arhat or higher bodhisattvas who are completely liberated from samsara, higher bodhisattvas, when they reincarnate in the form of ordinary beings, because they don't have the cause, they don't have the reason to experience suffering, they don't experience suffering of rebirth and death.

THE THIRD PATH: "HEAT" AND "TIP"

The higher bodhisattvas have achieved the third path of the five paths to achieve full enlightenment, peerless happiness. There are Mahayana paths. The Mahayana path of merit [accumulation], the Mahayana path of conjunction [preparation], the right-seeing Mahayana path, the Mahayana path of meditation, the Mahayana path of no more learning. The path of merit has three levels, within that there are three categories, three levels, and the path of conjunction has four levels: the heat, the tip, patience and sublime dharma.

Why it is called “heat,” it is like before starting a fire, fire it doesn’t start immediately, first there has to be heat. From the warmth slowly the flame starts, the fire. So the heat is the preparation for the fire. Like that, this is when you are very close to achieving the right seeing path, which is the wisdom directly perceiving emptiness, that which burns all the obscurations, the negative karmas, the delusions, so the wisdom directly perceiving emptiness that is the main one, that which burns or removes the disturbing-thought obscurations, the delusions, and the seed of delusions. So it is close to that, so therefore it is called “heat.”

Then “tip,” even up to here, even as a bodhisattva, there is no question that the followers of the Lesser Vehicle path achieve liberation for self. It is definite for followers who are following the five paths to liberation for self. Even the bodhisattva, the reason it is called “tip,” the second level, is because until that time there is still a possibility for heresy to arise.

THE THIRD PATH: THE PRASANGIKA WAY OF ANALYSIS

For example, even if we have established a strong faith, a strong understanding, that Guru Shakyamuni Buddha is a fully enlightened being, with all the extensive reasons explained in the *Pramanavarttika*, this philosophical text, which has one chapter completely on reincarnation, negating all the other assertions of the Hindu philosophers, saying there is no reincarnation. This text contradicts all their points of view, all the other wrong views, saying there is only one life, there is no reincarnation. It uses sound reasoning, logic to prove the reincarnation.

One chapter has many details on that, in the form of debate, in the form of question and answer, negating those other answers, that which are not according to experience, which are not according to reality of the life. This one chapter mainly talks about how Buddha is a pure founder, and the reason is because the teachings, path that he has shown do deceive sentient beings, so not cheat sentient beings. All the logic, all the reasons are in the form explanation and debate, showing others’ views and then negating them, showing how they are wrong. This way of explanation is especially the traditional way of Lama Tsongkhapa’s tradition. This way of studying Dharma is by analysis, by checking, bringing all the others’ different views, not only the straight explanation of Dharma but bringing all the other views.

The present views may not be explained there, like maybe what scientists explain, on the evolution of beings, the biology, probably those things may not be there, because the scriptures, the wrong views what was brought there, and negate, proving that they are wrong. Not only that, many of those fully distinguished, learned, realized, Buddhist pandits in the past debated with the Hindu pandits, with the extremely learned from other philosophies. In the past they debated, like gambling. When you gamble you put a lot of money down and then you gamble. Those fully distinguished pandits from India and those very learned Hindu ones, learned in their philosophy, instead of putting money, they put the whole country. [RL] So if the Hindu wins then he controls the whole country, and the whole area, all the people have to become Hindu and follow Hinduism. Then if the Buddhist pandit wins then all that people have to follow to Buddhism. So they made wagers like that. Many pandits did like this.

Also the Nalanda, the great university in former time, where there was five hundred pandits, from where Lama Atisha came to Tibet to re-establish Buddhadharma. It was probably the biggest, during those times, the largest monastery, not like a present university, not like that. It had a gate in each direction, with one pandit whose job, whose responsibility was to be at this gate, and when the Hindus came they debates. Before they were allowed in they had to debate at the gate, So it seems they had like this.

According to the Lama Tsongkhapa tradition, the particular way of studying, the extensive way of studying is to brought many other different views, from other religions, then analyzing how they are right or wrong. Also within the Buddhist there are different philosophical schools, four different schools like that, as I repeated many times when I was talking about emptiness. Also different views within the Buddhist, as you know. Then usually at the end they gave the definitions. At the beginning there are many pages of just discussion, explaining the different views then how each one is wrong, with logic, with reasons, and also even the reasons that which are explained, also they are also checked, even the reasons that is put back to negate others' wrong view, so those reasons are also analyzed. Then, sometimes when there are different explanations, different answers by different pandits or different lamas, those authors, those highly realized, those great pandits, those lamas or great pandits who have, highly attained great scholar, also highly attained path. So, sometimes there are different answers, also those are analyzed. It involves a lot of analysis, checking. One has to study every single sentence, word by word, with analysis. So it becomes a very deep, very extensive learning.

I'm just talking how they look like, but I myself did not learn, I'm just talking how they look like. [RL]

THE THIRD PATH: HERESY

What I'm saying is that, even while one is doing very intensive practice, even generally there is faith that Buddha is a fully enlightened being, even while you are doing intensive practice, doing preliminary practices, doing many hundred thousand prostrations, towards Buddha, it is possible all a sudden for the thought to arise that this is not an enlightened being. All of a sudden, just without reason, there is a cause for this to arise. [RL] Suddenly your mind changes, suddenly these thoughts arise, while you are doing the practice. So like this, heresy can arise, because the imprint is there, the imprint, the seed of heresy from past is planted there on the mental continuum. It is possible, there is an imprint, you have the seed of heresy, for these negative thoughts to arise, which destroy the merit or good karma, which one has been accumulating, like an atomic bomb that destroys the merit. While you are doing very intensive practice, trying to develop the mind in the path, then it's possible [to be harmed by] the outside evil-doers, those who want to disturb you, those who do not want you to accumulate virtue, those who do not want you to develop your mind in path to enlightenment. So those evil-doers who do not want others to do positive things, good actions, positive things.

The seed of heresy, those negative thoughts, planted on the consciousness in the past, is main cause, and then the external evil beings come who want to interfere with your practice, to your development of the mind. Together like this, while one is doing the practice, suddenly the mind changes, these things can happen.

Heresy, such as these negative thoughts can arise, just all of a sudden, for a minute, for a few seconds, or for a minute like this. Besides then a complete change of the mind, suddenly the mind completely switched in the wrong way. Suddenly your whole view is completely changed. The person is a very strong practitioner and very intensive like this, but then suddenly, which gives you a big shock, one hears that person their whole view completely changed, completely believing in the wrong way.

These things can happen until one achieves the second level of the Mahayana path of conjunction, the tip. This tip is the tip of the heresy. This is the last stage the mind can be effected. After this then no more heresy can arise. Even after you enter the Mahayana path, even for example a bodhisattva, you see, even if you have achieved the right seeing path, no, what am I saying! Not right seeing path! The path of conjunction, so until you achieve the second level of the path of conjunction, there is the possibility of

these negative thoughts arising. So when you have reached the tip then this tip means the tip of heresy. After then, no more heresy can arise.

THE THIRD PATH: A GOOD HEART SAVES FROM THE LOWER REALMS

Then next level is patience. Probably it means that not having a fear of realizing emptiness, not having a fear of emptiness, the ultimate nature of things. After having achieved this, one has full confidence, only then one has full confidence that from now on one will never reincarnate in the lower realms. Of course even without depending on an understanding the philosophy, a person who has lived a good life, who has lived a sincere life, who lived a life with compassion towards other sentient beings, can face death without fear. With this attitude who did much service for other sentient beings, the person, who lived with sincerity, loving compassionate nature, even if the person earlier in life experienced so many problems, did so many wrong things, but in later life, but the person, by having met Dharma, however, the person's mind changed, becomes sincere, good-hearted, did much purification, service for other sentient beings, at time of death, the person has no fear of death. The mind is very comfortable with death. It does not become any discomfort, it does not bother the mind. Kind of just label, death is just a label, kind of like that. It does not bother to your mind, it is very comfortable.

Even if one has not met Buddhism, even one has not studied philosophy of Buddhism, not received teachings, but somehow the person lived their life sincerely, with a good heart. Even if their earlier life had been bad, but the later life is good, when the person dies there is no fear of death, the mind is very comfortable, happy. There is confidence within the person, there is no fear. On the other hand, due to society, due to the culture one is born into, even if the person might have intellectual philosophy that there's just one life, that there's no reincarnation, no karma, this subject doesn't come. What you learnt at school, university, normally, intellectually this is what you believe. Intellectually, this is what you say and intellectually this is what you believe. But however, maybe even on normal days, even before death, so many people, even though they have this intellectual belief somehow, very deep in the heart, they are not clear about death, what's going to happen at the time of death. In the very inside of the heart, not clear, confused, not clear, they have no knowledge, not a hundred percent. Even they may follow the intellectual philosophy, because this is the only philosophy that they know. But in their heart, the very inside of their heart, it's not sure what they feel from the heart, it's not sure. So, there's uncertainty, there's a fear, when they really examine from the heart.

So however, so, due to karma, basically, not so much of understanding, that there's reincarnation karma, but the fear at the time of death is, there's no reason to have fear if,

If that is true, why do we live? If that is true, there's no reincarnation, karma then, why do we live, because living is a problem, living is a problem. So, it's better not to live. If living is a problem for oneself, for others. So, less trouble for other people, less problem to the world, for other people, less problem for yourself [RL], if one doesn't live [RL], in the basis of the philosophy there's no reincarnation, karma. So why we cause a lot of worries for, to the world, lot of worries, lot of problems, to other sentient beings by existing.

THE THIRD PATH: THE KIND OF DEATH EXPERIENCED DEPENDS ON THE MIND

Whether there is fear or not at the time of death is due to karma. You should also understand that, even the Buddhist, who normally has faith in karma or reincarnation can have some problems. As I mentioned, the student in Switzerland, whose girlfriend left him and he committed suicide. However, even if one is a Buddhist, some problems happened in the life, the emotional mind, the attachment,

anger, some problem happened, who makes the conclusion to commit suicide. But that doesn't mean that there's no reincarnation, karma. It's just because the person's mind is weak, even though normally faith in these things but mind is weak, unable to apply the meditation practice, when this emotional mind arises, when the life meet problems. So the negative mind, negative karma controlled.

As I mentioned some time ago, the evil outside beings who connect with the negative karma, the negative mind, who associate with it and then together this thing happens, and one commits suicide. There's a relation between the outside spirits or evil beings that associate with your negative mind, and the negative karma, then causes these things to happen. I may have seen, I don't remember. But in India, Buxa, I think a monk who was leading a puja suddenly left one night. I thought maybe there was some problem. This happened quite a few times. This place is a very mischievous place where there's a lot killing happened during the British time, when India was under the control of British. However, this monk somehow went missing from the room and, in the night, quite a few miles in the forest, on a mountain, there's a huge tree, and he was hanged with his belt on the branches of the tree. The tree is very tall. It is not something that a person, himself alone, can do this, because it's such a high tree, hanging himself from the branches with the belt, it's not something that he can do by himself.

So, even somebody who has some faith, even who is Buddhist, who has some faith in these things but mind is weak, unable to apply the meditation when there's a problem in the life and emotional problems, such as those relationship problems and when those things happens, the object of strong attachment left you, they separated away. So however, the mind is completely overwhelmed by the negative mind, delusion, the karma, so then, these things happens. So, but that does not mean that there's no reincarnation or karma.

What I was going to say is this, even someone who has never met or heard of Buddhadharma, if that person lives sincerity, in the later part of life, even if in the earlier life he has done many bad things, very cruel and selfish mind. Everybody thinks he is a bad, negative, evil person, with a bad reputation in the country. But the later part of the life becomes very positive, with a changed mind and very sincere, very kind and compassionate. For that person, at the time of death there's no fear of death, there's confidence, there's a happy mind. Even when death comes, it doesn't bother him, he has a happy mind.

And, the other one, who didn't live such a life who never heard of reincarnation, karma and, never heard of Buddhadharma, but even one has intellectual belief that there is only one life and so forth, at the time of death there's doubt and fear, what's going to happen after death. This is a natural feeling from the heart, due to the result of negative karma, there's a natural feeling from the heart, even the intellectual philosophy, belief is even there's no karma and reincarnation these things.

When one achieves the fourth level of the third path, sublime Dharma, that bodhisattva is able to see numberless buddhas. Wherever that practitioner is it doesn't matter, even if it's not in the meditation room right there, when the meditator reaches that level, then one is able to see numberless Buddhas around, wherever one is. The mind is that much purified by that time. So therefore, when one reaches that level, wherever one is, one sees numberless buddhas, in aspect of the Buddha, you see Buddha in aspect of Buddha, the nirmanakaya, form.

Before that, normally, even if we meet a buddha but we do not recognize him as a buddha because he appears in his ordinary aspect. Because one's own mind is not purified, because in our daily life, how we see things is according to the quality of our mind. If the mind is that much more obscured, impure, we see things that much more impure; if our mind is purer, then what we see things are purer. How we see

things depends on the nature of our mind. How we see things, how we see the people, living beings, the objects of the senses, is dependent on the nature of our mind, the characteristics of our mind.

If you look at that person with anger, you see that person as ugly, undesirable. Depending with what type of mind you look at the person, you see that person that way. How things appear is a creation of one's own mind. So, if one look at with attachment, there's one view. If one look at, for that person with anger, there's one different, completely different view. So like this. And, with indifferent mind, there's one view. So, with pure mind you see things pure, with impure mind one see things impure.

So this meditator who achieves the fourth level, then sees numberless buddhas in aspect of a buddha called the nirmanakaya form. Then, then this meditator or bodhisattva achieved the higher path, after achieving the right seeing path, third and fourth, after achieving the third path, Mahayana the right seeing path, then that bodhisattva become Aryan being, higher being.

Before, when the bodhisattva was not Aryan being, he could see the buddhas in the nirmanakaya aspect but after the bodhisattva becomes a higher being, then he can see the buddhas in the sambhogakaya aspect, another aspect of the buddhas.

So, the reason why I brought up this is that, after having achieved the third path, then after that, the Mahayana path right seeing path, after that, then this bodhisattva, this higher bodhisattva, also do not have, the body changes, the body becomes spiritual body, and this higher bodhisattva doesn't experience suffering death or suffering rebirth.

So, this higher bodhisattva, starting from the time of having achieved the right seeing path, has a spiritual body and doesn't have body like this, in that he doesn't experience the suffering or old age, sicknesses, death or rebirth. He's completely free from this level, after having achieved the Mahayana right seeing path. So, he does not experience the suffering of uncontrolled death and rebirth caused by karma and delusion. According to lesser vehicle path, those arhats, from the Mahayana path those higher bodhisattva who achieved the right seeing path, the third path, they don't experience uncontrolled death and rebirth, through the development of the mind.

Anyway, there's no question, in order to work for other sentient beings, those beings reincarnate, but they don't go through suffering. It's not, their taking birth is not caused by karma and delusion, it's not uncontrolled rebirth, it's not suffering rebirth.

What I was going to say is, the problem of the life, beginning from birth, for us ordinary beings who haven't developed the mind, who haven't reached those levels of mind where you don't experience death and rebirth. So same thing, even enlightened beings, in order to benefit other sentient beings, taking these manifestations as being born from a mother. Even though the aspect looks similar but it doesn't have suffering.

However, we haven't reached that level of mind to those stages, so life begins with problems. So, as soon as consciousness takes place in the fertilized egg, according to the karma, then, it's like being drowned in the hot water. So there's, due to karma, due to the, due to the power of wind, when the body starts to develop due to wind, the karmic wind element wind there's also much pain. There's much suffering in those nine months, being in mother's womb. So, it's not that problems begin only afterwards. Problems of this life begin from the time consciousness takes place in the fertilized egg.

So therefore, the problem has a cause, and cause has to be created before the result. Cause has to be created before the result because that is natural evolution.

THE FOUR SUFFERING RESULTS

So the negative action which has all these four things. So the experiencing result similar to the cause, what harm you gave to others, then you experience on yourself, when you were born as a human being. Then possessed result to do with the place, one experiences the problems relating to the place where one lives. Then, creating the result similar to the cause, that you are doing, because of past habit you are doing the same thing again, killing, stealing and so forth, all these things. So creating the negative karma again because of past habit.

One complete negative action has four suffering results and the same with virtue, the complete action of virtue. For example, as there are ten nonvirtues, there are ten virtues. Then, again, those have four things. Then by having gathered all the four things, then the virtue become complete, so therefore it has four happy results, completely the opposite to the negative karma which has four suffering results. A complete virtue has virtuous motivation, then action, then dedication, then it is complete, then it is powerful. So engage the life in the action, in the complete, perfect virtue, being a beneficial action for oneself for other sentient beings.

Why do we have to engage in this practice, abandoning unwholesome action or nonvirtue or cause of suffering, and practice cause of happiness? The fundamental reason is because oneself wants happiness. What you want is happiness, what you don't want is suffering, so you have abandon cause of suffering and practice cause of happiness. Because that is the evolution, the cause of happiness or suffering comes from within one's own mind. Suffering comes from one's own mind, happiness comes from one's own mind. That is evolution. Happiness comes from one's own virtuous thought, suffering comes from one's own mind that was nonvirtuous thought. So, therefore abandon the cause of suffering, which is within one's own mind, then, transform one's own mind into virtue, which is the cause of happiness.

Eliminating suffering, freeing yourself from the suffering, from within one's own mind, obtaining happiness, achieving happiness from within with your own mind. Because everything comes from one's own mind, so therefore, the best thing is, the advice is to subdue, the solution is to subdue one's own mind, and this is the teaching of the Buddha.

Maybe I'll do a little bit lung [GL], oral transmission. So, just a short mandala, short. [short mandala] Think, the purpose of my life is to free all sentient beings from all the sufferings, and to cause happiness to all sentient beings. That is purpose of my life, and, and I have this responsibility. So therefore, to be able to do this, I must be fully qualified. So, to have all the qualifications to do perfect work for all sentient beings, then one must have omniscient mind, perfect power to help others, and compassion. One must have, one must complete one's own mind training in the compassion towards every sentient beings. So that, who is that who has all these qualities is only the fully enlightened being. So therefore, one must become fully enlightened being. So that depends on actualizing the graduated path to enlightenment. So for that reason, so I'm going to take the oral transmission, in order to plant the seed of the whole path to enlightenment.

[oral transmission]

The words of this lam-rim teaching are very effective. All these words are describing the requesting prayer to the lineage lamas, so they are very profound and very effective. It says, "The compassion of all

the numberless Victorious Ones (which means the Buddhas) manifested in the holy body of the supreme virtuous friend who reveals the path. To the kind root guru, I request, please bless my mental continuum.” Its meaning is very, very effective.

GURU DEVOTION

Those who have made mistakes in devoting themselves to the virtuous friend, those who have criticized or abandoned the virtuous friend, those who have generated heresy or anger towards the virtuous friend, if they doesn't confess and purify, if they don't repair it, if they don't change their mind from those mistakes into devoting themselves correctly to the virtuous friend, it will be extremely hard for them even to find the body of a happy migratory being in their next lives. And even when, after a long time, they do receive the body of a happy migratory being, because of experiencing the result similar to the cause of disrespect, they will be reborn in a state where they have no freedom to practice Dharma. This means that in the family or place where they will be born as a human being, they will no freedom to practice Dharma, no freedom to develop their mind in the path. They will not even be able the hear the name of the holy Dharma. There will be no chance to hear even the name “virtuous friend.” Even when they are born as a human being, they will be born where they cannot hear even the name “holy Dharma” or “virtuous friend.”

There are also a few pages missing. I think it is also time to stop.

[End of Discourse]

LECTURE 27: 12 DECEMBER 1992 PM

THE MIND QUALIFIED TO TAKE REFUGE

So this happened or not I thought to, just continue the text, to, see if I can finish the whole text, I thought to do, more like an express train [GL, RL]. Anyway. So yeah, then, so I didn't get the whole preliminary prayers done but just maybe, this morning, maybe just mandala, then.

[long mandala]

I guess, this one stanza should that we recite, first two verses, to the Buddha, Dharma and Sangha, I go for refuge, and until I become enlightened. So last time, when I spent the night when I was giving refuge, I already explained, during the refuge, the lesser vehicle, according to Hinayana, the lesser vehicle, the way of taking refuge, and according to Mahayana way, taking refuge, and also the absolute and conventional Buddha, Dharma and Sangha. So here, in this prayer, there's one more thing to mention, that is contained in this, anyway, to, in case somebody has no idea, then also to understand.

The mind that takes refuge, that has to be qualified of these two. The mind which takes refuge has to be a qualified mind, and what quality that mind should have is the mind that takes refuge is by a special mind, that which is qualified of these two, that is the understanding fear of the suffering of samsara, how the samsara is nature of suffering, the aggregates, caused by karma and delusion, that which you can, that which is contaminated, contaminated seed of delusion, and that which creates, compounds future life samsara. So these, this is what compounds future lives samsara, so like this, these aggregates which are the continuation of these aggregates which joins from here, from this life to the next, aggregates. Then that, aggregates, continuation of that aggregates again joins to the next life.

So it, until we cease the cause of the samsara, the karma and disturbing thoughts, until we cease this, there's always cause that this continuation the samsara circles, joins, from one life to another life without end. Then, one experiences the suffering of the samsara from these six realms, one after another, continuously without end. One experiences the suffering of samsara without end. So, by ceasing the cause, karma and disturbing thoughts, then there's no cause, the continuation of aggregates to join from one life to another life. Because, this, this gross body, this one doesn't go to next life, doesn't join to next life samsara, the aggregates, but what goes is the consciousness.

In the sutras, it doesn't talk about subtle wind or subtle body. But in tantra, there is, gross mind, subtle mind and extremely subtle mind, then the body has a gross body, subtle body, extremely subtle body. So, tantra talks about the extremely subtle body that continues from this life to next life. That aggregate goes, that continues. But that is not what is, that is not the subject of, talking about the subtle mind and the body, that is not a subject of sutra. So in reality, there's a subtle body, the extremely subtle body, goes from one life to another life. There's aggregates that joins from one life to another life besides the consciousness, besides the consciousness.

By having ceased karma and disturbing thoughts, the continuation of the aggregates, there's no cause, so there's nothing what it makes to join from one life to another life. There's nothing to circle. By ceasing the cause, then one is able to cease the continuation of the samsara, the aggregates circling from here to the next life, from life to life, so this gets stopped. So one is able to stop, one is able to cease this continuation, continuation of, circling the continuation of these aggregates.

This way there's nothing to tie oneself, this, by ceasing the cause, karma and disturbing thoughts, so there's nothing which ties oneself to the samsara, which makes the being caught in samsara, makes oneself to tie to samsara. So, one get liberated from samsara, these aggregates, these defiled, that which becomes the cause of the future life samsara. Defiled, and which becomes, putting it simple way, that's defiled and then becomes cause of future life samsara. These aggregates, so by becoming cause of future life samsara, so this one creates the future life samsara, this one takes the future life. So, the understanding fear of the samsara, how the samsara is only in nature of suffering, like being in the center of the fire, being in the nest of the poisonous snake.

Then however, then second thing is the, the other quality is the faith, that Buddha, Dharma, Sangha has the power to save oneself from the, the whole entire suffering of the samsara. And then, the particular three lower realms, in general, the suffering of samsara, particularly the three lower realms. However, the Buddha, Dharma, Sangha has the power to liberate oneself from the whole entire samsara.

So, these two, understanding fear of the samsara, the aversion to the samsara, then faith that Buddha, Dharma, Sangha has the power to save. So, these two are the qualities of the mind that which takes refuge, or in other words, are cause of refuge. Then, with these two minds being perfected with these two causes, then, relying with the whole heart relying upon Buddha, Dharma, Sangha that whatever happens with my life, whether miserable, happy or unhappy, whatever happens, that is, that my life is up to you. However, with the whole heart, relying upon Buddha, Dharma, Sangha, so that is the way of taking refuge.

LABELING

Another way of saying this is that, if the mind doesn't label, if there's no mind which labels Kopan, Kopan doesn't exist. If there's no mind which labels Nepal, Nepal doesn't exist. If there's no mind which labels Kathmandu, Kathmandu doesn't exist. If there's no mind which labels Peter or if there's no mind

which labels Wang or something like that anyway [RL], so if there's no mind which labels Peter, Mr. Wang or something like this, Peter doesn't exist, Mr. Wang doesn't exist, if there's no mind which labels these things, they seem to not exist. Same thing, so same thing, that the I is also, that the I, without the mind which labels I, then also I doesn't exist, then also I, the self, also doesn't exist. Without the mind which labels I, the I, the self, doesn't exist. It's same. It is same, all these are exactly the same.

But, even though Kopan, November course, then Nepal, Kathmandu, Peter, Mr. Wang, I, all these came from the mind, labeled by the mind, and they're all these are merely labeled by the mind, but these things, even though this is the reality, all these things are labeled by the mind, not just labeled by the mind, but these are *merely* labeled by the mind. All these things exist in the mere name. This is the reality but these things do not appear, this is the reality, you cannot except somebody who is, except whose mind is crazy, not in the natural state, not normal state, but otherwise can understand without the mind which labels, it cannot exist without the mind labeling.

If the parents, if nobody gave a name to the new child that was born, such as Peter, that person exists but Peter doesn't exist. If nobody gave the name Peter, relating to that child, the base, the aggregates, so that Peter doesn't exist, and at that home, the parents who has one child there's no Peter, in that family there's no Peter. Peter does not exist in that family. Peter doesn't exist, if nobody gave the name. So it's clear, it came from the mind. Not just it came from the mind but it's merely imputed by the mind.

And also, so the same way that Peter exists, Kopan, Nepal, Kathmandu the I, the whole thing, so like this, so like this the whole phenomena exists, in mere name, or being merely labeled by the mind. So, that is the reality. Nothing exists from their own side.

LABELING LONG AND SHORT

That, I just mention this, this idea, that, so, that by using the finger, depending to this finger, this finger is longer, depending on this finger this one is longer. Everybody can see my finger? [GL] My finger or your finger? Anyway [RL], so, depending on this, depending on this finger this one is longer. It looks as if there's a long finger from its own side. [GL, RL] There's a long finger from its own side, existing from its own side, can you see? [GL] Do you see a long finger from your side or from this side? [GL, RL] Anyway, so you see the long finger, so, this is long or short? So this long finger, that looks long finger from its own side, there's real long finger, there's a real long finger, from its own side, existing from its own side, real long finger, existing from its own side. [GL, RL].

So we should analyze, how it's appearing. This one, little bit shorter, still a little bit shorter [RL, GL]. So, now like this. So now, so now this is longer or short?

Student:
Short.

Lama Zopa Rinpoche:
Eh?

Student:
Short.

Lama Zopa Rinpoche:
Eh? This one. [GL]

Student:

Short.

Lama Zopa Rinpoche:

Short finger or long finger?

Student:

Short. [unclear speech, GL]

Lama Zopa Rinpoche:

Hm. Eh? Short finger. Hm. This short finger? No, this is a long finger. [GL, RL]. This is not a short finger because this is a long finger. [GL] Anyway, that's just playing. So now this is what, anyway, so, depending on this, so when this came out, what happened with this one? [GL] Eh? What? Short.

But the important point, the reason that I bring this example, is that, to analyze the appearances, to recognize before it was like this, this long finger, and looked truly existent long finger, existent from its own side, even though you labeled, you label long to this, comparing to this one, but it doesn't appear to us, long finger, it doesn't appear to us as long finger labeled by your own mind, it doesn't, even though that is the reality we've labeled but it does not appear to us, as is labeled by your own mind. It looks like an unlabeled, unlabeled long finger, existing from its own side. It appears more, real, real long finger. However, on this finger, there's a finger, on this there's unlabeled finger, and there's a long unlabeled long finger, long finger existing from its own side.

So now, you comparing this, this one is shorter. So now, what happened, so now what happened with the long finger?

Student:

Ceased to exist.

Lama Zopa Rinpoche:

What?

Student:

Ceased to exist as a long finger.

Lama Zopa Rinpoche:

Ceased to exist.

Student:

Finished.

Student:

Stopped to exist as a long finger.

Lama Zopa Rinpoche:

There's no long finger? [GL] There's no long finger? Because still, still there's this long, still short, but still it's long, this one is still long comparing to this. Anyway, the point is this, the main point is this. So,

by depending on this, when this, when you compare to this, what happened with the appearance of the long finger, what happened with the appearance of the long finger that you had before?

Student:

Turned to the opposite.

Student:

The label changed.

Student:

Becomes short.

Lama Zopa Rinpoche:

What happened to the appearance of the long finger, before, has there any change or not?

Student:

_____ [many voices]

Lama Zopa Rinpoche:

In the appearance, in the perception, and appearance. So, however, now, comparing this long, with this short. So now what happened to long and the short? Relating to this finger, long and short. It depends on this, long, it depends on this, short. So now, depending on this finger, relating to this finger, or on this finger, the long and the short, on this finger, the long and the short, do you still see long and the short, from its own side, or you see from the side of your mind? Eh? So now with, so on this, now do you see the long and the short from your, from the side of your mind or, you still see the long and the short on this finger, long and short, from the side of the object? Eh?

Student:

From the side of the finger.

Lama Zopa Rinpoche:

Still with the [RL], even with this, even the third finger?

Student:

Lama Zopa Rinpoche:

That's it. I'm asking your present perception, I'm not asking that, to repeat what text says [GL]. Hm. So, on this finger, long and the short, now what happened? Do you see the long and short from the side of the finger, or do you see the long and the short from your own mind, existing long and short from your own mind? On this finger, long and short.

Student:

_____ Comparing to this one, _____ short, comparing to this one _____ [voice hardly audible].

Lama Zopa Rinpoche:

Yeah, so what happened, in your appearance, the long and the short? So anyway, eh? What?

Student:

It's both long and short.

Student:

It's neither long neither short.

Lama Zopa Rinpoche:

So, [GL, RL] what? [RL]

Student:

_____ [not audible]

Lama Zopa Rinpoche:

So it doesn't exist. [GL, RL]

Student:

It's Tibetan rice. [RL, GL]

Lama Zopa Rinpoche:

I thought you had enough Tibetan rice [GL, RL]. No, so the idea is that, the analysis is that, so when like this, it's a long finger but it looks, see, it's more concrete, it's more, long finger unlabeled by the mind, truly existent long finger, but, the second time, when you labeled, depending on this short, so now you think, in the appearance of long and the short on these, depending on these, after putting this, then comparing to this, this is short, shorter. So now, on this, the long and the short is, it becomes very subtle, it becomes short, then the long, short, so when you look at it, long, short, then just suddenly it becomes subtle, very subtle phenomena, what the long, short phenomena is, it suddenly becomes very subtle phenomena, which doesn't exist from its own side, it exists from the side of the mind, that is simply what is labeled by the mind. And even to talk of reality, even more subtle, merely, what it is is what it is merely labeled by the mind, so depending on this the long and the short is simply what is merely labeled by the mind.

So it exists, depending on this, the long and the short does exist but it is a very subtle phenomena. It is empty of existing from its own side, it is empty of truly existent, it's empty of independence. It exists just in the view of the mind, it exists being merely labeled by the mind.

So just like this, what I was saying is, comparing to this one, we call long, but that time looks, appears as truly existent, long finger, long one existing from its own side, independent long, unlabeled by the mind. But when you compare to this, then label short, this one short, then suddenly, so what happened, how it is the long and short, this, all of a sudden becomes subtle, the phenomena long and short, very subtle phenomena, nothing slightest exists from its own side, except only from the side of the mind, labeled by the mind.

So like this, how the long and short depend on this finger, the long and short finger that which exists by depending on this, how it is, suddenly, it's never the phenomena that appears real one, existing from its own side, it's empty of real one existing from its own side, so like this, I and all the phenomena exist in the same nature, like that.

LABELING HERE AND THERE

It's the same thing, from your side, the place where you are now, you call "here" and then you call where I am sitting, you label "there," but then, and then here and there, there is a here and there which appears unlabeled by the mind, even though it is labeled by the mind but it appears as unlabeled by the mind, a "real" here is here and a "real" there is there, existing from its own side. But when you come here [RL, GL], to the place where I am, [RL] then that time, where you used to label "there" now you label "here" and where you used to label "here," you label "there."

So now, again what happened in the appearance. Again, here and there, this phenomena here and there, nothing real in the sense of existing from its own side, it came from the mind, it is merely labeled by mind, there is nothing real here and there in the sense existing from its own side. Suddenly so when you check, when you look at your perception, your appearance, here and there, it is empty. There is no real here and there existing from its own side.

So, the same thing, so like this, how all the phenomena they exist, how they are in the nature, it is like this, very subtle.

LABELING ME AND OTHER

Depending on the base, these aggregates, from my side, I label myself "I" and label you, "other," but now, from your side, depending the base, your own aggregates, you label yourself "I" and then depending my aggregates, you label me, "other."

So, again, it's the same exactly as the finger, the examining the perception, first long, then by bringing this, short, then checking, what is the phenomena that is the long and the short on this, so then you see nothing real in the sense of existing from its own side. So same, when you meditate, when you analyze, because of the reason of base, aggregates, you label I, then from my side, depending on your aggregates, I label other. So, when you think of only one, that which you yourself labeled the I, still appears as not merely labeled by the mind, that it exists from its own side, real one existing from its own side, but then when you think others, they point you, they label you, depending on the base, your aggregates, others label other, for example, I label other, depending on your aggregates. From your side, depending on the base, your aggregates, you label I, but from my side, I label other.

So again, with this second label, when you think of this, you can see that there is nothing, so same, depending on this finger long and short, so nothing exists from its own side, there is no I and other exists from its own side, I and other came from the mind. What is I and other become extremely subtle again, subtle, phenomena, nothing concrete, real in the sense of existing from its own side. It exists in mere name. So, just like this, how all the phenomena, how all the rest of the phenomena exists in the reality, how they are is extremely subtle, how they are in reality, their nature, what they are is extremely subtle.

And in that way we see the extremely subtle phenomena, in that nature, exist being merely labeled by the mind, so therefore nothing exists from their own side. We can see this way, when we analyze, when we practice mindfulness, when we really analyze the phenomena, only then when we analyze the phenomena, how they exist, only after we realize the emptiness of, reality of things, then we see the way that things exist is extremely subtle, exist being merely labeled by the mind. But when we do not analyze, when we follow the wrong concept, ignorance, when we live the life by following the wrong concept, the ignorance, concept of true existence which apprehend I, action, object, everything which appears, even though they are merely labeled by the mind but appearing as they exist from their own side and

apprehending them that they are a hundred percent true, so, like this, making very concrete, truly independent, truly existent, very concrete.

Believing in this appearance that is what obscures to see us the reality, the emptiness, how things exist, that things exist in mere name, so it obscures to see the reality.

So, therefore, if it is true, depending on this, if we label this is a “long finger,” but according to our perception, our appearance, the long finger is appearing to us, except there is somebody who is enlightened here, otherwise, for us this long finger, so comparing to this labeled long finger but in our appearance, so our mind labels “long finger,” but the mind is not aware that this long finger is merely labeled by the mind, not aware and so that is one thing, and as I mentioned in the past, because of the imprint which is left on the mental continuum by the past ignorance, concept of true existence, so after one labeled “long finger,” depending on this, long, then the imprint projects or decorates the true existence, the inherent existence on the merely labeled long finger. That imprint projects or decorates the true existence on the merely labeled long finger. Right after one labeled “long finger,” there is the appearance of truly existent, not merely labeled by the mind. There is appearance of the long finger not merely labeled by the mind, independent one.

Now, the point is this, if that is true, what you see after you put the label “long finger” and what you see there is a long finger from its own side, existing from its own side, if that is true, there is a long finger existing from its own side, which means long finger existing from its own side means independent, truly existent, so without depending on cause and conditions, anything, that it exists from its own side. So, in that case, since it is independent, it exists from its own side, as the long finger appears to you like this, if that is true, what appears as independent, existing from its own side or inherently existent, all this means, same meaning as independent, without depending on cause and conditions, nothing, without depending on anything, that long finger exists. So, in that case, then even when this finger comes up, still it should be long finger because long finger exists without depending on cause and conditions, base, thought, name, without depending on all these things, your appearance says this is long finger exists from its own side, inherently existing, or independent. So if that is true, as your appearance says, independent long finger, then next, even when this third finger comes up, then this should still be long finger.

[Microphone feedback noise] That is also another inherently existent sound [RL, GL], that which doesn't exist.

So even when this one comes up it should still be long finger, when this one comes up, it is no more the long finger, it changed, you see so, that proved that the long finger is dependent arising, it is not independent. So it makes false, so when this comes up it becomes short finger. So therefore, so now changed, so that shows long and short fingers is dependent arising, depending on causes and conditions, depending on the base and thought labeling, so depending on those two, then long finger and short finger it exists.

So, now, by comparing this, it's a short finger, so that proves your previous perception, your previous appearance which tells you that independent long finger, that is completely false, so comparing with this, short finger, so now, that proves it's not true what appeared to you in the past, what appeared to you before when you don't compare with this, there's long finger existing from its own side, which means independent long finger, so that is not true. So by comparing to this, this appearance that we had before, long finger, real long finger in the sense of existing from its own side, that is not true, so it proves that, it makes it false, to see that one as false.

So the same thing, as things appear to us truly existent, if that is true, real, independent, existing from its own side, if it is true, then when you, place where you are, from your side you call where I am “there,” then when you come to the place where you used to call “there” it should still be “there.” If it is here and there, if the here and there that which we labeled and appear to us as they are real, existing from its own side, which means independent, without depending on cause and conditions and base and thought which labels. In that case, even when you come to where I am, where you used to call “there”, it still should be there, because there exists without depending on cause and conditions, without depending on anything, there exists from its own side. So, then when you come here to my side, still it should be there. Then you say, I am there. [RL, GL] You are here, I am there.

There is no change, there wouldn't be change because doesn't depend on cause and conditions, and base and thought which labels. So same thing in our perception, in our appearance now, the I who is sitting now appears as real one, there is a real I sitting here. According to that appearance, perception, if it is true, then that means real one existing from its own side, without depending on causes and conditions, which means independent, then in that case, the next, when you are standing, even that time you would be still sitting on your meditation cushion. Next time when your aggregates are standing then there should still be I sitting on the meditation cushion. Next, when your aggregates is in the toilet, there would still be the I sitting on the meditation cushion. [RL, GL] Anyway, like this.

If it is true the way the I is appearing to us as a real one, in the sense existing from its own side, without depending on anything, if that is true, then all these mistakes would rise, all these things, that even if your aggregates is in the West or even when your aggregates are laying down on the beach, having a holiday, the I would still be sitting here in this hall on the cushion and having colds, [RL, GL] coughing and blowing nose, all those things. So then many mistakes arise, so which is not true, which is not according to the experience, which is not according to the reality.

So yeah, anyway, I didn't mean that, but it just happened.

[prayers] ...Guru Shakyamuni Buddha's enlightenment and lead all sentient beings to that enlightenment.

THE IMPORTANCE OF UNDERSTANDING EMPTINESS

Why I was bringing up emptiness again is because the concept of truly existent I, independent I, while the I is not independent, while it is not truly existent, as it appears, while it doesn't exist from its own side, so this wrong concept, so that's why it is wrong concept. By analyzing you can see object of this ignorance is not true, that what appears existing from its own side, independent, truly existent, real one existing from its own side, if you analyze, if you check, it is not there, it does not exist, it is nowhere, it exists nowhere. This ignorance is the basis of anger, attachment, all these three poisonous minds, then from there, all the other branches of delusions, other wrong views. There are six root delusions, five views and five non-views but all those are wrong, so one of them is this, apprehending that the I as independent, while it is dependent arising. So, the twenty secondary delusions, so, all those delusions and the karma motivated by this ignorance, anger, attachment, so then from this karma and delusions, the whole entire suffering of samsara is experienced, is actualized as a result, so all these are created or came from karma and delusion.

So, all this came from the root, all this sufferings of samsara—the hell beings, the hell suffering, heaviest suffering of hot and cold, animal suffering, being eaten by another one, extremely fool, so forth, then the

heaviest suffering of hunger and thirst, the suffering of the preta beings, hungry ghost, and then the human beings problems, eight types of suffering and deva realm suffering, the desire realm suffering, form realm, formless realms sufferings—all those sufferings of samsara, all one experiences one after another is caused by the root, this concept of truly existent I that we are born with from birth, from beginningless rebirth. This is the very root and the only way to liberate us from the whole entire suffering and causes is by eliminating the very root, this ignorance, this concept of truly existent I.

No other realization can cut off this ignorance, no other realizations can eliminate, no other education, no other culture can do this. Even other realizations, even bodhicitta, do not become a direct remedy, they help, but do not become a direct remedy to cut the root of the whole entire suffering, the concept of true existence, the ignorance. No other culture, no other education, no other even realizations can cut it, even bodhicitta, which can help, but it does not become a direct remedy, it helps to create extensive merit so that we can quickly realize emptiness, then in this way we can cut the root of the whole entire suffering, to create extensive merit, to purify the obscurations and to create extensive merit then because of that it gives a chance to quickly realize emptiness, but itself does not become direct remedy to cut the root of samsara, it does not become a remedy to the root of samsara, the ignorance, the concept of true existence. Nothing can cut it, except realizing emptiness, except the wisdom realizing emptiness.

WISDOM CUTS DELUSIONS

Therefore, this is one example of what Dharma is, what path is, so this is one example, one essential meaning of Dharma, of what Dharma is. So this wisdom realizing emptiness which cuts the root of the whole entire suffering and causes, this wrong concept, this concept of true existence, this ignorance.

Another way of explaining what Dharma is, the meaning of Dharma is to protect yourself, to hold yourself. You are Dharma, your positive action, your wisdom, here in this case, your wisdom, your mind which is Dharma, so here we are talking about particularly the wisdom realizing emptiness, your mind realizing emptiness. This Dharma, what it does, it holds you from falling down in the lower realms, and protects you from the whole entire suffering of samsara. It holds you, it protects you from the whole entire suffering of samsara.

Even just the problems of human beings are too much. We can't stand them. The world's problems, even just human beings' sufferings, just only meditating on the human beings' sufferings, the problems of the human beings, even just analyzing, even just meditating on that, it is unbelievable. If you think of all the different problems in the world, the human beings what they experience it is so unbelievable or unbearable.

Here we are not only talking about human beings problems, here there are suffering of lower realms or deva realms, the whole entire samsara, the whole entire samsara. Your Dharma protects you, your mind, your wisdom, it holds you from that, it protects you from that. So that, and that Dharma is your own mind. Your own mind that which is Dharma.

As I mentioned many times, there is wisdom, by developing this wisdom, it cuts the root, the ignorance and then all of the delusions, even the seed of the delusions, it cuts, it removes completely and, so even in the Lesser Vehicle Path, when you reach, there are five paths to liberation, so the third right-seeing path, after having achieved that, one remove the disturbing-thought obscurations, one hundred and sixteen, I think, I've got a little bit confused, you see, sixteen or twelve [RL] The obscurations, one hundred and sixteen, right? Sixteen or twelve? [Student: I thought there was eighty-one. [RL, GL]

Yeah [GL]. But all together, what he's talking about, eighty-one, there are many details to explain this delusion which arises the desire realm, and the form realm, the formless realm. However, one hundred, anyway, it can be checked, this is just to give you an idea, one hundred and sixteen disturbing-thought obscurations, then after achieving the path of meditation, then sixteen delusions, sixteen disturbing-thought obscurations are removed. So then it's everything, finished.

Then the bodhisattva path, the Mahayana path to enlightenment, the five Mahayana paths to enlightenment, besides removing the disturbing-thought obscurations, here we are talking somebody without going through the Lesser Vehicle Path, somebody who entered in the Mahayana path straight, without going through the Lesser Vehicle path and achieved arhat state, without doing that, straight entering the Mahayana path, so according to that, also by achieving the Mahayana path of right seeing, path of meditation, then one removes those disturbing-thought obscurations, the Mahayana path of meditation, I think the disturbing-thought obscurations are twelve, I think.

Then, the subtle obscuration, how much is removed by achieving the Mahayana path, Mahayana the right seeing path, a hundred and sixteen, then by achieving the Mahayana path of meditation one removes a hundred and sixteen subtle obscurations.

The main thing it removes, the main thing it becomes a remedy to is the obscurations that block wisdom directly realizing emptiness. So by developing wisdom realizing emptiness, when one achieves right seeing path, then that time wisdom directly perceiving emptiness gets actualized. So this one is the one that actually removes all the obscurations. By developing this, one removes all the obscurations. In the Lesser Vehicle path and also the Mahayana Path, this is the one which removes disturbing-thought obscurations and also subtle obscurations, with the support of the bodhicitta, the method, the skillful means, that which makes the practitioner to accumulate extensive merit. And all the paramitas, the bodhisattva's deeds which accumulate extensive merit. One achieves liberation from samsara and one achieves full enlightenment by ceasing the whole disturbing-thought obscurations and subtle obscurations.

This is what Dharma does to you, Dharma which is your own mind, the path, that protects you from the suffering and causes, all these obscurations. Another meaning of Dharma is "to hold up," your Dharma holds yourself up from falling down in the sufferings lower realms. Similar, you see, one can think also continuously falling in samsara.

When one has the wish to realize emptiness, to actualize the path, the wisdom realizing emptiness in order to cut the root of the whole suffering, when one starts the inspiration, the interest, the faith in this, to realize emptiness, to actualize the wisdom realizing emptiness, at that time, one has taken refuge in Dharma. That is one example. When one starts the inspiration, the wish, to realize emptiness, to actualize the wisdom, the path, and when one practices this, when one does the meditation, that itself is, especially when one practices, then that itself is taking refuge to Dharma. In the same way we take refuge in medicine when we have a disease, when we have fever, a headache, we take refuge on aspirin, those tablets, one takes refuge to stop the disease. Similarly, here, one takes refuge in the path, the wisdom, which is your own mind, to cut the root of samsara, to liberate yourself from whole entire suffering of samsara.

REFUGE

The wisdom realizing emptiness, the true path and true cessation of suffering, this is the absolute Dharma, this is the path and this has to be revealed by somebody. What you are going to actualize within

your mind, mental continuum, somebody has to reveal that path, therefore naturally, one has taken refuge in the Buddha, because the Buddha is the one who revealed this path, who explained, who taught, so naturally you rely upon the one who founded, one who taught the path, so naturally the refuge, which means relying upon Buddha who taught the path with the complete experience.

Therefore, one has to rely upon the founder who revealed the path. The heart relies upon the Buddha and that itself becomes taking refuge in the Buddha. In order to actualize the whole path to enlightenment you also need the help of the Sangha to inspire, to give example. So there are many ways that Sangha help to actualize the path, Dharma, within one's own mind. So in order to have this success in actualizing the Dharma, the path to enlightenment within one's own mind, that depends also to receive help of the Sangha. So, naturally, you rely upon the Sangha, that itself becomes taking refuge in the Sangha.

Like for a complete cure a very severe patient relies upon the doctor and the medicine and the nurse. So in order oneself to be completely free from the whole entire samsara, the delusions like symptoms and then that which manifest in pains, in the different disease, and then all the resultant sufferings are the manifestation of symptoms, the pains, all these things. So to be completely free from this one relies upon the Buddha, Dharma and Sangha, one needs help, one has to rely upon the Buddha, Dharma and Sangha, all three.

The point I was planning to mention, besides what I explained before, with the understanding fear and the faith the Buddha, Dharma, Sangha, that they have power to save oneself from the suffering of samsara, with this two causes of refuge or with these two qualities of the mind, then taking refuge, means relying upon Buddha, Dharma, Sangha, so this is the Hinayana way, taking refuge according to the Lesser Vehicle Path.

In the Mahayana way of taking refuge there is another, one more additional quality of mind or the cause, that is the compassion towards all sentient beings. After having renunciation, on the basis of renunciation, aversion to your own samsara that is the nature of only suffering, then when you think of other sentient beings, then similar way that they are also experiencing the sufferings of samsara, so then one generates compassion towards all sentient beings, so that understanding, the fear of samsara, and then faith, the compassion towards all sentient beings and then faith that the Buddha, Dharma and Sangha has the power to save oneself and all sentient beings from all the sufferings of samsara. With these three qualities one relies upon the Buddha, Dharma, Sangha with the whole heart, this is the Mahayana way of taking refuge.

When we say "I go for refuge to the Buddha, Dharma, Sangha," "*Sangye cho dang tsog keyi cho nam la,*" to the Buddha Dharma, Sangha, I achieve enlightenment, I will definitely go for refuge. So there is a causal refuge and a resultant refuge. I mentioned those other things during the refuge time before, but this is what I meant to clarify, what is contained. The main aim is for your mind to become the Dharma, the path, to actualize the whole path, Dharma. By having actualized the true path and the true cessation of suffering, your mind becoming Dharma, the path, having actualized Dharma, this path within you, this is the absolute Dharma. There is conventional Dharma and absolute Dharma, and this is the absolute Dharma. This way yourself becomes the absolute Sangha, whether you are lay or ordained person you become the Sangha, absolute Sangha, then through this, the Dharma, the path that is in your mind, by developing this you become the Buddha, so this is Buddha, Dharma, and Sangha which is possessed by your own mind, this is the resultant refuge. This is the main aim, the main goal. Anyway the purpose of this, by actualizing Dharma yourself becoming Sangha and then yourself becoming Buddha, the purpose

of this is that the sentient beings who are equaling the sky, the space, who are the source of all your past, past and future happiness, from whom you receive all your happiness, who are so precious and so kind, so to free them from all the sufferings and to lead them to full enlightenment, so that is the purpose of why we have this aim. By actualizing Dharma, you yourself become Sangha and then also Buddha.

But in order to have this success, that depends on practicing the causal refuge, you are relying upon the Buddha, Dharma and Sangha, possessed by others' mind. That is causal refuge. To the Buddha Dharma Sangha until I achieve enlightenment, that contains the resultant refuge and in order to have that success, practicing the causal refuge which is contained in, through the Buddha, Dharma and Sangha, these words, that contains the causal refuge.

So, when we recite the prayer to the Buddha, Dharma and Sangha then at that time we should think the Buddha, Dharma and Sangha possessed by others' mind. So, with these three qualities, since Dharma what we are practicing is lam-rim, the graduated path to enlightenment, and especially bodhicitta, that is the main aim of the lam-rim, main goal of the lam-rim, bodhicitta is the main goal, the purpose of developing guru devotion, in order to actualize bodhicitta and also meditating on those perfect human rebirth so forth, up to karma, which is the graduated path of the lower capable being. The purpose of realizing those meditations is bodhicitta. And also the graduated path of the middle capable being, the purpose of actualizing these realizations, those meditations is bodhicitta, again the goal is to actualize bodhicitta. So, the whole concentration is bodhicitta.

Only then, can one enter the Mahayana path to enlightenment. Otherwise, there is no chance to enter the Mahayana path to enlightenment. So, all the preliminary practices, everything, the purpose is to actualize bodhicitta. All those prostrations, all those various seven limb practices, mandala offering and all this, Vajrasattva, the practice of purification of Vajrasattva and so forth, all these things to actualize bodhicitta. As it is mentioned in the lam-rim, in the teaching that this is the aim of all these practices, so same, actualizing bodhicitta has to be the main goal of this life.

So this teaching what we are practicing, we are listening, reflecting meditation practice is a Mahayana teaching, when we take refuge we are also not just remembering our own samsara, but also reflecting numberless other sentient beings that they are suffering in samsara, then when we think of that, the compassion to free them from all their sufferings can arise. And so then with these three cause of refuge one rely upon the Buddha, Dharma and Sangha. Then, taking refuge to the causal refuge and the resultant refuge, relying upon them. Then, due to the merits of having accumulated charity and so forth then may I achieve enlightenment in order to benefit all migratory beings. "Migrator" it might have the general meaning, those sentient beings, anybody who has a mind, all those sentient beings who are not fully enlightened, "migrator" can have a meaning relating to anybody who has a mind. One particular thing is a migrator is the sentient beings who migrate in the six realms continuously, from the six realms, one of the realms, continuously, by being under the control of karma and delusions.

SUFFERING

Being completely under the control of karma and delusion, sentient beings themselves have no freedom at all and because of that then the consciousness migrates from the six realms, one of the realms, continuously, and then experiences all the sufferings: suffering of pain, suffering of change, pervasive compounding suffering, anyway, all the general suffering of samsara, particular each realm, continuously experiencing one after another, without any freedom themselves. In short, this is how sentient beings are, how they are suffering so much. So, first of all, they are completely being under the control of karma

and delusion, and secondly because of that consciousness continuously migrating in one of the realms, then experience all the sufferings, again and again, again and again.

So, how painful it is even when we when ourselves experience even one human problem, one relationship problem, when a friend, a companion, a desirable object separates from oneself, leaves oneself. How incredible the pain is in the heart, how much suffering we go through. And not just that, very terrifying or life-threatening diseases. When you hear you have cancer or AIDS, or a life-threatening disease, suddenly you understands you are going to die. Suddenly what comes in the mind is that you are going to die.

Normally, you don't think that way, you don't regard yourself like that, but suddenly here when you find this out, when the doctor tells you, what can you do? A disease is just one problem, that is not all the problems of the human beings, it is just one problem. So, when one experiences these problems it's so unbearable that we can't do anything, so unbearable. But there are numberless sentient beings who are suffering like this.

The suffering of change and pervasive compounding suffering are these additional sufferings, but due to lack of understanding, due to ignorance, one does not recognize that they are sufferings. And also because of believing in the hallucination, one cannot recognize the suffering of change, pervasive compounding suffering are suffering, one cannot see them, one cannot feel them, because of believing in the hallucination, as I mentioned the day of the precept, those days, when the eight Mahayana precepts started, around those times.

So, when one realizes even those other conditions—even pervasive compounding suffering, suffering of change—are suffering, one feels like being in the fire. So unbearable. When one realizes these are sufferings. So, however, there are numberless other sentient beings, samsaric beings are suffering.

THE SUFFERING OF TAKING AN ANIMAL REBIRTH

For example, you think of the monkey. There are no monkeys around here now, but however, anyway, somebody might have so many problems that he wants to be monkey. He has so many relationship problems or this and that, that he does not want to be a human being anymore, he wants to be a monkey. Normally one would not choose to be a monkey, if you have a choice to be born as a monkey or a human being, usually, one would choose to be a human being rather than a monkey, do you think it is true? Is it true, is it like that? [RL] If someone asked whether you want to be human being or monkey, what would you say? [Answer: Human being.] Why? [RL, GL] What is your name? A, G, E. Age. [Answer not heard] [GL, RL] Without many words, I think he exposed the heart, [RL, GL] for samsaric pleasure.

If you look at the monkey the consciousness migrates to this body. This happened due to ignorance, being ignorant, being under the control of karma created in the past, before this rebirth. And karma is motivated by the delusions, the ignorance, attachment, these poisonous minds. Being under the control of delusion and karma, the consciousness migrated, in this animal body, caught in this.

So there's nothing you can do, the karma's actualized, How much suffering, No matter how much suffering there is, no matter how great pain or whatever, incredible fear, nothing you can do. So, have to experience the karma until it finishes. How long one has to have this body and experience the sufferings, karma is already experienced, nothing can be done.

This sentient being didn't take this monkey body purposely, didn't take this monkey body with complete freedom, it's not with complete freedom, by having, without complete freedom in the sense without being under the control of karma and delusion. How much suffering there is, one has go through. How the migratory beings are suffering, migrated in this body and suffering.

This is the meaning, when we say, when we do this bodhicitta prayer, in order to benefit for all the migratory beings. So this is one example. Then, that same thing, so those spiders, scorpions, snakes, those worms, those centipedes, crocodiles with the very long mouth and small eyes, and body is full of bumps, like some of the trees, there's some trees of the same color and a lot of what's is called?

Student:

Cactus.

Student:

Scales. [unclear conversation in the audience]

Lama Zopa Rinpoche:

Eh? So anyway. Those flies which have incredible long legs. I mean [GL, RL] very easy to break if it's caught, the legs are caught on honey or some, on something a little bit sticky thing, caught, then, easily, pulls out, then, breaks. So for example like that. There are amazing things. So I don't know whether you have seen the correct animal [RL]

Student:

Daddy long legs.

Lama Zopa Rinpoche:

Eh?

[Audience: repeats]

Lama Zopa Rinpoche:

Daddy longlegs [GL] Daddy. Daddy? Like father. [GL]

Student:

Yeah. [RL, GL]

Lama Zopa Rinpoche:

That's good for meditation. [GL, RL] Good, it's very good to remind lam-rim, the, all sentient beings have been father mother [GL]. That, that Lama Atisha, when lama Atisha, when there's, when he see some animals have been caught somewhere in the forest or, being eaten by another one, being attacked by another one or, that, some animals would be tied up, then caught, somewhere, see, having, Lama Atisha sees some animals goat or some cows or something, having some difficulties, then Lama Atisha says, "My mother is suffering." As Lama Atisha realized bodhicitta, then, that, realized all the sentient beings have been mother and kindness, so he felt that way, he talked that way. [RL].

Anyway, what it's called, that fish has, animal that has like thread, very, very long? Eh?

Student:

Jelly fish.

Lama Zopa Rinpoche:

Anyway, kind of like this body like this, body kind of like this, then very very long.

[*Student:*

Jelly fish.

Lama Zopa Rinpoche:

Jelly fish. Anyway, there's an animal program, that is very important. It's same as listening to lam-rim teaching but here you're watching [GL] this, the animal suffering, it is same, itself becomes a meditation, like reading Dharma text and then, meditating, here, it's same. Even, you're actually seeing picture of actually exist. You can have more faith because it came from the West [RL, GL]. If it came from Tibet maybe not sure [GL, RL].

Anyway, think of the spider, or you think, the ant, the worms, slakes, eh? [Audience: slugs] Slugs? Anyway, think in the similar way that, if you don't think, then, when you don't think cause and the evolution, then, it looks like there's one creature, one insect, and that's it. There's not much feeling. There's no connection, you don't feel a connection with that, that you are nothing to do with that, that you're nothing, between the insect and you there's no connection.

However, again same thing, spider or snake or something, so again, it's not because with the choice, it's not because, the, with complete freedom, they are born, they took this body, with complete freedom, it's not that. So, these beings, these animals, these snakes, these slugs or, these long-leg ones, and worms. Maybe just think of the snake. They all have been human beings, they all have been like us before, they all have been human beings before, they all have been like us in the past, they all have been human beings.

This snake has been a human being in the past, but it didn't get to practice Dharma, didn't subdue the mind, didn't get to subdue the mind. By following the delusion, by following the three poisonous minds, motivated karma from that, then, completely being overwhelmed, completely being controlled by the karma and delusion, without any freedom, then, karma is actualized this time, so, the consciousness migrated into this snake body, which terrifies even human beings, just by seeing the body. Somehow, taking such a shape of body, that which scares other beings, even human beings. And, so without choice it just happened, without any freedom, so consciousness migrated in this body, which has that effect, which has, because such a shape, such shape and such a way of going, and also, especially, due to negative karma, then this has this, body has this poison, due to negative karma, result of delusion, the negative karma, result of not having subdued the mind, not having, result of unsubdued mind, untamed mind.

So, karma is already actualized, so the consciousness already migrated in this, so what can be done? No matter how much suffering there is, nothing can be done. One has to experience it. So, how, until the karma finishes, one has to experience, one has to suffer. So when we think like this, even this snake is completely, only the object of compassion.

And because it has such a dangerous body that which terrifies others, as soon as people see, if it's in the road or somewhere, they kill it. If it's exposed in the road somewhere where there are human beings,

immediately they kill. Immediately they kill because of dislike, having the poisonous body, so forth. Or other reasons, such as for food, to use the body and skin for other things. So like that. So how much suffering there is, cannot express anything, cannot do anything. It cannot do anything, it is so pitiful, no power. It is so pitiful; there is nothing can be done.

So, worms, those things, those tiny insects, due to delusion and karma, being controlled by karma and delusion, the past life following, they also have been human being, like oneself, like oneself this time, oneself is a human being but they also have been human in past life but didn't get to practice Dharma, didn't get to subdue the mind, so being under the control of delusion and karma, so consciousness migrated in these worms, these insects. When you touch with the leaves or grass or something, they immediately get frightened, they put their limbs, heads, the limbs and the head they bring back inside. Or some of the worms, if you touch them, they pretend they are dead, don't move for a little while, so afraid.

When the consciousness has migrated there is nothing can be done, how much suffering there is. The tiniest insect, so tiny, on the rotting wood, so there are very tiny, tiny insects on those things, tiny insect on the flowers, on the vegetables, that which comes on the leaves of salad, on the flowers, those tiny, the tiny ones. So what can be done, nothing, that the consciousness, due to karma and delusion consciousness being overwhelmed by that, consciousness migrated this time, they also have been human being like us before, with all these enjoyments. They have been also kings. I mentioned yesterday, the day before yesterday, about wheel-turning kings, who have control over the one continent, two continents, three continents, four continents, who nobody can compare with. These insect also have been like that, numberless times.

There have been all kinds of negative karma created, so there are all kinds of bodies. There are beings so tiny we can only see them through a microscope; there ones a big as mountains in the oceans. Due to the merits of accumulating charity and so forth, in the past, present, future, due to all this, then, may I achieve enlightenment in order to benefit, in order to benefit for all the migratory beings. So that contains all, every single suffering animal, every single suffering hell being, every single suffering preta being, every single suffering human being, sura, asura, however, then, all these samsaric beings, and all other sentient beings, all the sentient beings.

So the migratory being, that, in that word comes the whole meditation of twelve links, the evolution of samsara, the three delusions, two actions and the seven results, so all that comes there. That, and then, all the result, the general sufferings of samsara, particularly each realm, so all that comes in the meaning of the migratory beings. If you meditate, so all that, whole that subject comes in the meaning of that word, "migratory beings." In order to benefit for all the migratory beings.

BODHICITTA

Therefore, bodhicitta is incredible, therefore the thought of bodhicitta is incredible. It is a thought to benefit for every sentient being, without leaving out even one from the animal, without leaving one even from the hell, from hell beings, or hungry ghost, without leaving even one from the human realm. So, there are numberless, there are numberless hell beings, preta beings, animals, human beings, suras, asuras. Bodhicitta is a thought to benefit for every single sentient beings, to want to help, want to benefit for every single sentient being, every single one that exists—every single that it exist on this mountain, on this hill, whether you see or whether you don't see with your physical eye, whether it's on the ground, under the ground, above the ground, on the trees, in the space. However many ants there is on this mountain, on this hill, however many ants there are.

When we generate bodhicitta, by reciting this one stanza, “I’m going to achieve enlightenment in order to benefit for all the migratory beings,” generating the thought to benefit to every single sentient beings. There are numberless. In the ocean, there are numberless, like those conch shell animals, like sand, like sand, so tiny conch shell animals, so much at the beach, at the water side, born on the rocks. Then, then, how much there is in the water, no question, how unbelievable number, those tiny conch shell, those conch shell animals.

So just even thinking, just even you generate thought, to benefit, to help, even if one just generates bodhicitta, the thought to benefit just the conch shell animals, even these are numberless, uncountable, even on one beach, even in one part of the ocean, or even one spot, uncountable. So even if you just generate bodhicitta to benefit, to cause happiness, to free from suffering, to achieve enlightenment, even just for the conch shell animals, it’s just unbelievable, even just that thought, even that thought is unbelievable, so great.

So then if you think, if you generate this thought for the ants, even just for the ants, to cause happiness, to free from suffering, to achieve enlightenment for them, just ants. Even at one spot, there are thousands, thousands, thousands, even at one nest, one spot, many thousands. So this is without talking on one mountain how much there are, without talking how much in that area, in this Kathmandu area. So, without talking how much on this Earth, and other worlds, how many ants there are. So just even generating the thought to cause happiness, to free from suffering, even just ants, there are numberless.

Like that, bodhicitta is just incredible. The thought is such an incredible thought, so precious, so great thought, because even that, how many want to benefit is uncountable, even the ants, even just only the ants.

So now, here we are thinking about each of the six realms, each realm of sentient beings, every single sentient being. Just like the infinite sky, there is no end, no edge of the sky. Our thought to benefit is limitless, like infinite sky, to benefit, to achieve enlightenment for. So it’s an unbelievable thought, this bodhicitta is incredible. So, it’s not just a small thing. So, this is something one has to practice, this is something incredible to practice, whether one understand karma or not, whether one understand reincarnation or not. This is something that, incredible value, incredible worthwhile, makes the life most fruitful, makes your life beneficial for every living beings, for every living being.

So for example, when we eat food with bodhicitta, that means we eat the food in order to benefit for every single sentient being. When we do meditation with bodhicitta, it means we are doing the meditation in order to benefit, to cause happiness, to free from the suffering, each of these sentient being, all these uncountable sentient beings, like limitless sky. It means you’re doing the meditation in order to benefit for everybody, to every single being.

Having this opportunity to be able to understand, being born as human being this time, and able to meet Mahayana teaching, having opportunity to meditate on bodhicitta, it’s amazing [GL] Couldn’t believe, it’s hard to believe, it’s very hard to believe that, this opportunity, having this opportunity, that we can do this meditation, that we have opportunity to generate such a thought, to benefit to every single sentient being, who want happiness, who do not want suffering. To generate this thought, the thought is, as I mentioned before, it’s unbelievable thought. So having this opportunity, now this time having this opportunity to practice this is unbelievable. It’s hard to believe, it’s like a dream.

So we do the prayer once more, two more [RL] two more times, we did once before. So, maybe, first one we do in English, just, doesn't need to recite, just meditate, I just say, I just lead and then just meditate, just like that.

I go for refuge, to Buddha, Dharma, Sangha, cause refuge, until I achieve enlightenment, result refuge. Due to the merits of having accumulated charity and so forth, all the merits accumulated in the past, present, future, due to all these merits, merits of wisdom, merits of method, may I achieve full enlightenment in order to benefit for all the migrator beings.

So now, meditate in the meaning of the migrator beings.

So those who are familiar, then can do Tibetan. Those who are not familiar, then, so, you can, repeat in English, in your own mind, recite in English, or whichever language anyway [RL, GL], or in mouse language [RL, GL], anyway, I'm joking [RL].

[prayers]

In order to free every, the numberless hell beings from all the sufferings and to obtain happiness, I will achieve enlightenment. In order to free every single hungry ghost beings, free from all the sufferings and I will cause them happiness. For that I'm going to achieve enlightenment. I'm going to free all, every animal from all the suffering causes and cause happiness to all the animal beings, to every single animal beings. For that reason I'm going to achieve enlightenment. I'm going to free every human being from all the suffering and causes and cause happiness to all human, to every human beings. And for that reason I'm going to achieve enlightenment. And I'm going free every sura, asuras, from all the suffering causes and I'm going to cause happiness to every being, every sura, asuras, and for that reason I'm going to achieve enlightenment.

And every sentient being, to be free from all the obscurations, even from the subtle obscurations, and to lead to full enlightenment, highest happiness, full enlightenment, I'm going to achieve enlightenment.

So it is mentioned that, in the sutra teaching, by putting palms together at your heart and, I'm going to achieve enlightenment in order to benefit for all the migratory beings, for that reason I'm going to generate bodhicitta, going to practice bodhicitta. So, just by thinking this, one accumulate merit equaling the, one, just by this, just by thinking this, within few seconds, that, one generate merit, so one accumulate merit equaling the infinite sky.

LECTURE 28: 13 DECEMBER 1992 PM

REQUESTING PRAYERS TO THE LINEAGE LAMAS

Lama Zopa Rinpoche:

I prostrate to the Arya triple gem. Thus I have heard.

Students:

At one time the Blessed One was dwelling in Rajagriha on Massed Vultures Mountain, together in one method with the great assembly of monks and assembly of...

Lama Zopa Rinpoche:

...to the, requesting prayer, meant to do at the beginning of the oral transmission, to make strong requests to the lineage lamas of the graduated path, this graduated path to enlightenment, that making strong request, from the heart, with the devotion, that, that they have completed all this path, that their holy mind is completely bound with compassion towards, they have compassion towards us, all sentient beings, and that they work for sentient beings forever, without break, without stop even one, even for one second. So those who are familiar, with the visualization of the, the elaborate merit field, as it is explained in the Guru Puja or, the Jorcho, the preparatory practice. So, one can visualize according to that, and those who can't do that, those who cannot visualize the elaborate way, then, one can visualize all in one aspect, aspect of Guru Shakyamuni Buddha, so all the direct and indirect gurus, all the lineage lamas of this path, then, the lineage lamas of the extensive path and the profound path, the method and wisdom, then, all the deities, those, all the four tantra deities, then the buddhas of fortunate time, all those one thousand buddhas, the seven Medicine Buddhas, Thirty-Five Buddhas, all those things, all those buddhas, all those buddhas and all the bodhisattvas, the bodhisattva, the Sangha, the bodhisattva, arhats, daka-dakinis, protectors, those, who are beyond from the samsara. However, all these are in one aspect, in the aspect of the kind compassionate Guru Shakyamuni Buddha, in one aspect.

Then one makes a strong request to grant realizations of the whole path to enlightenment from guru devotion, up to, say to eliminate all the wrong concepts, the wrong concepts, the ordinary mind, undevoted mind, non-devotional mind towards the virtuous friend, from there up to the subtle dual view. So all the wrong concepts to be, that which exist within one's own mind and mind of all sentient beings to be purified, and all the right realizations from guru devotion up to enlightenment to be generated within one's own mind and in the mind of all sentient beings.

So, with the first repetition, so those who are familiar, with the first, I'm requesting to you, with the first request, that white nectar beams emitted, one nectar beam or five-colored nectar beam. Then, purified all these wrong concepts. And second time, one can think the replica of each of the, whom you are requesting, replica, each of those replica absorb within oneself and the sentient beings. However, that, with the second request, think having generated all the realizations what each of the lineage lamas has, the whole quality is generated, the whole realization what each of the lineage lamas who completed the path has, then, within one's own mind, all the right realizations generated within one's own mind.

So, the first part is the lineage lamas of the extensive path, so it's, pacified the, particularly the self-cherishing thought that which, the self-cherishing thought which interferes to generate bodhicitta, the essence from the path of the method, the path that which is the method. Then, from the tantra, method from the highest tantra then, such as the illusory body, then, then as a result, rupakaya, it's the achievement of the rupakaya. Then, that then now, the purified the ordinary concept, ordinary appearance, that which tantra path purifies. So, these things are purified.

So I explain that, the request, the visualization, with the lineage lamas of the profound path so I explained that time. So not only pacified wrong concept, all the wrong concept, within one's own mind, not only within one's own mind but also all the wrong concept that which is in the mind of all sentient beings, also purified. Should think like that. Then generate, with the second request generate all the right realizations, within one's own mind as well as the mind of all sentient beings.

[Rinpoche whispering]

[Comment:] Tibetan?

[Rinpoche:] Yeah.

[Comment:] This is page sixteen of the white book.

[Everybody chanting the request to lineage lamas in Tibetan]

As regards the lineage lamas of the profound path, so the, by the first repetition, so with the first repetition, then the recitation, the requesting prayer, purified, the, white nectar beams or five-colored nectar beams, however, purified the, all the wrong concept, all the obstacles, all the wrong concept, to generate the profound path, the graduated profound path, and then particularly the wisdom realizing emptiness from the sutra, and then the subtle wisdom from the Highest Tantra, the extremely subtle consciousness realizing emptiness, from highest tantra, the wisdom, highest tantra. Then, the goal, the achievement, the goal, dharmakaya, to be generated within one's own mind and the mind of all sentient beings. So, all sentient being means, it means all the Dharma friends here, around oneself, then all other rest of the sentient beings. So the request is not only for oneself for, there's a request to grant blessing of the, to grant blessing which means the realizations, is the request is for everybody.

MANJUSHRI'S ADVICE TO LAMA TSONGKHAPA

The lam-rim, the teachings of the graduated path to enlightenment, give advice as to how to quickly actualize realizations of the graduated path to enlightenment. Manjushri also advised Lama Tsongkhapa on this, and many Kadampa geshe gave advice on this from their own experience of the practice. When Lama Tsongkhapa asked Manjushri for advice on this, Manjushri advised, "To train one's mind in the actual body of the graduated path to enlightenment, one should attempt to purify the obscurations (through Vajrasattva practice and so forth) and to accumulate merit, which is the necessary condition. Then, one should make single-pointed request to the guru in order to receive the blessing within one's heart. If one attempts to strongly and continuously practice in this way every day, realizations will come without any difficulty."

So, I don't remember the quotation word by word, but this is what Manjushri advised Lama Tsongkhapa when Lama Tsongkhapa asked what one should do in order to have quick realization of the graduated path to enlightenment. Manjushri advised that if one strongly and continuously attempts these things in everyday life, one will achieve realizations of the graduated path to enlightenment without any difficulty. So, by making request to the guru with strong devotion, one receives blessing. The blessing gives space in the mind for realization; the blessing makes it possible for you to generate within one's mind the realizations of the graduated path to enlightenment, from guru devotion up to enlightenment.

Anyway, I'm planning to talk a little more on the importance of this last point at another time. So, I will just give you the general idea. Simply listening to teachings on a subject doesn't bring realizations. You can understand this from Manjushri's advice to Lama Tsongkhapa. Manjushri is a Buddha and the embodiment of the wisdom of all the Buddhas. In the beginning it was Lama Tsongkhapa's guru, Lama Umapa, who saw Manjushri. Lama Tsongkhapa would ask Manjushri through Lama Umapa all his profound questions on the points that were difficult to clarify. Lama Umapa would then ask Manjushri, and when he received the answers from Manjushri, he would pass them on to Lama Tsongkhapa. After some time, after Lama Tsongkhapa had done a lot of purification, Lama Tsongkhapa himself was able to see Manjushri. He saw Manjushri with direct perception and received teachings from Manjushri just like a disciple receiving teachings in front of the teacher, where they engage in conversation and the disciple can clarify whatever doubts they have by asking the teacher.

Lama Tsongkhapa was able to clarify many points about sutra and tantra. In sutra, he clarified especially the Prasangika view of dependent arising and emptiness, which is very subtle and difficult to realize. In tantra, he clarified especially the means to achieve the illusory body. All the points that were the most profound and difficult to understand, where many famous learned meditators had made mistakes, Lama Tsongkhapa was able to check directly with Manjushri, the Buddha of Wisdom. He was able to clarify all the subtle and profound points and cut off any doubts.

In Lama Tsongkhapa's essential commentary of the three principal aspects of the path to enlightenment—renunciation of samsara, bodhicitta, and emptiness—all the subtle points are very clearly explained. Lama Tsongkhapa's teachings explain clearly all the subtle meanings of the sutra and tantra teachings, and Lama Tsongkhapa received many teachings on these directly from Manjushri as a disciple from a guru.

So, we can understand from Manjushri's advice to Lama Tsongkhapa on how to have quick realization of the graduated path to enlightenment that it does not come simply by listening to teachings. Of course, those disciples whose minds are ripe, who have a lot of imprints of the graduated path to enlightenment left on their mind from the past, who have fewer obscurations in their mind, and who have accumulated much merit in the past, even during a teaching, are able to have realization of impermanence and death, emptiness, and so forth even if it is the first time they have heard it. The minds of such disciples are already prepared, as advised by Manjushri; they have already purified much obscuration and accumulated extensive merit, which are the necessary conditions, and have guru devotion, which causes them to receive the blessing and the realizations. So, for those whose mind is qualified, who have gathered all the cause and conditions, just by hearing the Dharma, they are able to realize it. It is very easy for them to have faith in karma and reincarnation.

Therefore, from Manjushri's answer, you can understand that you can't expect to understand everything simply from listening to teachings. You can't expect to really understand everything, which means, as I mentioned before, to feel it in your heart. You can't expect to feel what you hear in your heart. From Manjushri's advice, you can see that just reading a book or listening to teachings alone is not sufficient to understand Dharma. You can't expect to understand everything simply by listening to teachings. All the causes and conditions are needed. Even understanding Dharma depends on how much imprint has been left on your mental continuum in the past.

LAM-RIM NEEDS TO BE EXPERIENCED IN THE HEART

Dharma is difficult to feel, difficult to understand. So it is the same thing. Then that reason goes also difficult to realize, to actually experience the path.

Even if all the reasons are explained, even if all the logic, even if it is very scientific, very logical, even if it is like this, but that doesn't mean that everybody can understand. Because it is dependent on all these causes and conditions, all these things to be gathered in the mind, in the mental continuum, having much imprint and pacified, having purified the obscurations and accumulating merit that which is the necessary conditions, and with the devoted mind requesting and receiving blessings. So it depends on, for example, the flower to grow from the garden, it is not enough just having the seed, just you have the seed, that is not sufficient. That alone cannot make, the, you can't get the flower from the garden. You need soil and you need water, you need many conditions and it should be free from obstacles, the worms don't eat the seed, the birds don't eat the seed, the seed doesn't get burned by fire. There are many obstacles, so it should be free from all these obstacles, the seed that you planted in the ground, it needs water, soil, all

those minerals, necessary minerals, beside the seed. Only after all these are gathered only then the seed can produce the stem, then the flower, this plant can grow. Even for these flowers, then it depends on so many causes and conditions. So by depending on so many of these things, then it grows.

So, no question. Now here we are talking about understanding Dharma, feeling in the heart. There is something which is so precious, which is incredibly precious wisdom which liberates you from the whole entire suffering and causes, which stops your death and rebirth, old age, sicknesses, this wisdom, this Dharma wisdom, by gaining this Dharma wisdom, which stops, which ceases all these problems, all these sufferings, so which has incredible benefit or result from Dharma understanding, Dharma wisdom. Not only Buddha experienced, Guru Shakyamuni Buddha, numberless buddhas, there are numberless pandits, yogis, all those followers, up to now, even now there are many meditators in Tibet, there are many meditators even in Dharamsala, in India, who are actualizing on this path, who are experiencing bodhicitta, renunciation, emptiness, then two stages of tantra. There are great yogis who have accomplished those paths and those who are experiencing this path, who accomplished.

So as I mentioned even among my gurus there are so many who have these experiences, who have actualized this path. There are many meditators, there are many practitioners who are experiencing the three principal aspects of the path to enlightenment and also tantra. Even nowadays, so without talking about the former lineage lamas, or without talking the past, those pandits, yogis. So that, even present meditators they are experiencing what the former those lineage lamas, all those pandits, yogis what they experienced, what they explained, now present meditators are experiencing and then as they are experiencing then they offer their realizations, they make offering their realization to their guru. So many of them offer their realizations, their experience, they report. Those who are followers, those who are disciples of the His Holiness the Dalai Lama, those many meditators, wherever they are meditating, then they report what achievement they are having they report to His Holiness, their gurus. So it is like that, every year many meditators are having experience of the path, those who are correctly practicing, those who have all the necessary conditions put together in their mind, they are having experience, they are making progress. They are having what the text is talking about, the path, they are having in their mind, they are having in their heart.

Also those who are practicing correctly, continuously among even the Western students, who are correctly practicing, who are continuously practicing, even there they are also who are having some experiences.

So understanding Dharma, understanding karma, reincarnation, understanding Dharma depends on so many, this is the most precious thing, precious because the result that you can achieve, what it does to you, what inconceivable benefit you get from that.

What is the root of the whole entire suffering? What is the root of the whole problem? It is not mentioned in Western science. There is no mention about how to cut the root of the suffering. There is no mention about, there is no education given in Western science, what is the root of the whole entire problem of the sentient beings, living beings. And what is the solution to cut that? You never hear that. That is because the main analysis is, the main education, the main analysis is on external phenomena. So therefore, without having correct understanding what the mind is, without having correct understanding what is the mind, just from the very, very beginning what the mind is, what is the mind from very, very beginning, so there is a lot of confusion. What is the mind? So it got stuck. It is very difficult to get the answer "what is the mind?" that definition, clear complete definition within a few seconds. [GL, RL] I

think the cat is giving definition of the mind. [GL, RL] He is saying “I can give you the definition of the mind.”

So anyway, many years ago when I was in America, I tried to ask some student who was psychologist about book explaining what the mind is. I got the book, but anyway I am very lazy so, but I read some pages here and there I think, but it just goes on and on just like my talk. Can't remember. [GL, RL] Just like my talk, it just goes on and on and on and on. [GL, RL] Then at the end, so I checked up the last page. [GL, RL] I didn't find any conclusion there. [GL] Going into many details something like that, example or I'm not sure. However there is no, I didn't see any conclusion at the end, on the last page. Whereas in the Tibetan Buddhism, there are many texts and there are also very condensed texts, very short texts giving clear definitions of each of the thoughts, the general, definition of general mind, then goes into all the details, very precise, all the different thoughts. Everything—what it “senses” means, what “consciousness” means, all these things, everything. Even what is called *lo-rig*, a very short text. *Lo-rig*, how's it translated? Mind and awareness. This is a fundamental text. This is a preliminary text. This is to have a basic idea of what is the mind, so general definition, then it goes into details, many, many thoughts. Like there is a large office, then within that there is parliament, the large office, then within that there are many, many sections, different offices. So like that, same thing with the mind. So this gives a clear idea of what is each one. So this is preliminary, to have a basic idea. Then later one studies those larger, more extensive philosophy then it gives more details.

This is how the debating scriptures start, with very, very simple things, simple subjects. Various subjects, simple, then there are many different texts, so then it becomes more and more profound, more and more technical, more and more involved. So it starts like that. This *lo-rig* is preliminary before studying those extensive paths, those philosophies, the extensive commentaries, the debating subject.

Even a little boy, in the monasteries, even the little monks, have studied debate. At least because they have memorized, so at least they have correct intellectual answer, what is the mind. Because of the way it is taught, first a very simple way taught, the basic idea, for beginners. So even a little boy who just started debating subject, at least there is a correct answer to say. Even that little boy, monk, even word by word, not identified to his own mind, but at least intellectually can give the definition.

EVERYTHING COMES FROM THE MIND

Buddhadharma, contains all the subjects, all the existence, it contains all the existence, it contains all the subjects, all the existence it contains. One can say Buddhadharma is the study of the mind. The main thing about it, for example you can say the lam-rim, the teaching of the graduated path to enlightenment is the study of the mind. So the happiness is mind, the cause of happiness is mind, suffering is mind, the cause of suffering is mind, so all we are talking about is that. This is the meditation, this is the way we do meditate, subject that we meditate.

Without really correctly, exactly understanding the mind, there is no way to really understand completely matter, the atoms. There is no way to really understand the atom, how the atom exists. There is no way to really understand without understanding about the mind, because without the mind there is no atom, without the mind the atom doesn't exist. Without perception, without the mind perceiving the atom that atom doesn't exist. Without the mind which labels atom, atom doesn't exist. So to really understand how the atom exists, without understanding the mind, there is no way to really understand how the atom exists. As we talked at the beginning of the course, for about a week, for quite a number of days, as we talked how everything came from the mind, because everything exists being labeled by the mind. So then the long run evolution is how things came from mind because things came from the imprint, that object

of the senses in our everyday life—desirable, undesirable, indifferent. By the action of meeting the desirable object, which compounds the pleasant feeling and by the action of meeting the undesirable object, which compounds the unpleasant feeling, the suffering, then, by meeting the indifferent object it compounds the indifferent feeling.

So everything, in our everyday life, all the objects of the senses, including senses, all these aggregates, this whole body and mind, all these aggregates, *everything* comes from the mind, including this body, all the sense objects, sense, everything came from the mind, and everything comes from the imprint. All the good things came from the positive imprints left by positive actions, good karma done with the positive attitude, virtuous attitude, the mind which is Dharma, the mind which becomes Dharma. Then all the undesirable things, all the bad things or all the undesirable things come from the negative imprints left by the negative actions, created by the negative attitude, the nonvirtuous attitude.

I mentioned one day, why this flower exists. Why? What is the reason that this flower exists? One day I mentioned what is the reason this flower exists, why this flower happened. Of course it has a seed, it has its own seed, all these things, but why did it happen? Probably immediately you might think of seed, because there is seed it grows from the seed. But the same question, including the seed, why it happened? Why does it exist? For example, why does this Earth exist? Why does this world, the Earth exist? Why did it come into existence? Why did it happen? What I heard is something, there was a big bang. There was something huge and it broke in pieces, “Big Bang”. So it becomes different planets, so becomes pieces of planets. However anyway, why did the “Big Bang” happen? In the *Buddhadharma*, in *Abhidharmakosha*, Buddha said that the various worlds were born from the karma, which means from the mind, it came from the mind. So this world, without depending on, this world enjoyment, this world, this earth is to be used. So this enjoyment is dependent on the sentient beings who are enjoying. This Earth is enjoyment, something to be used by the sentient beings. So this Earth is dependent on the sentient beings. So how pure this world is, how impure it is, how much healthy or lack of health or whatever, hot and cold. So different parts of this Earth have different qualities, that depends on the karma of the sentient beings who are living in those different parts of the Earth, their minds. Those people who live in that part of Earth where crops don’t grow and so forth, it all depends on the minds of the sentient beings who are living in those parts. How many crops can grow, or whether crops growing or not growing, all the different aspects of the place are according to the karma of those people who are living there, whether the imprints left in the mind from past karma, good karma or negative karma, then that what appears the Earth, what appears the environment, the Earth, including the weather, everything, then that is the appearance of the imprint, manifestations of the imprint, appearance of that.

So however this Earth, enjoyment to be used by the living beings who live on this Earth. So therefore it came from the sentient beings’ mind, sentient beings who live on this Earth, it came from their minds, it came from the imprint left by their past karma.

So, without the mind, this flower would not exist. Without the mind this Earth cannot exist. Without the mind this Earth wouldn’t happen. This “Big Bang” even if that is true, it wouldn’t happen. By depending on the mind this flower happened. By depending on the mind of the sentient being who sees this flower, who perceives this flower. By seeing the flower, whether it gives pleasant feeling or unpleasant feeling, however so by depending on the mind of the sentient being who sees this flower as a sense object, so depending on that mind, those sentient beings’ minds, then this flower exists. Similar, this Earth exists depending on the mind of the sentient beings who use this Earth, so this Earth happened.

So for example, after a house is built, some people stay in this house. So this house happens, depending on the mind of the people who are living in this house. Then after some time these people die or move from that house, go away from this house and other people come to live in this house. So again, the existence of this house is dependent on the second group of people who come to that house. The house exists depend on their minds. Depending on the people who see this house, who use this house as enjoyment, depending on their mind, depending on the imprint which is on the mind, then this house exists. So like this, it's the same thing with the Earth.

Anyway without the concept of the atom, the atom doesn't exist. Without depending on the concept, without depending on the mind, atom doesn't exist. Without relating to the mind, there is no way to really explain how the atom exists, anyway, in a simple way it's like this.

WHAT IS MIND?

The main blockage, the main thing where understanding gets stuck, to understand reincarnation, karma, from where it got stuck is from the definition of the mind. From the very beginning, the definition of the mind is not clear, the recognition of the mind is not clear. It is related to the elements. It is related to the waves. One psychologist, many years ago, who is quite intelligent, so many years ago, one American psychologist came from Thailand. So we discussed, then I let him and Lama Lhundrup debate. Anyway, he was quite intelligent. It seems sometimes mind refers to the waves, like electricity, kind of waves that goes in the brain, in the veins. However I thought, but that is talking about, seems related to the elements, wind, kind of related to the element. Probably that still might be I think the most intelligent answer. However still related to the elements, looks like more related to the elements, to form, related to the form, what is the mind, mind is form. But form here, I'm not talking about substantial matter, but form in the sense of four elements. Wind is form. There is the general form, not the particular form, the substantial which is only object of eye. Form, sound, smell, taste, here form, sound, smell taste, tangible objects, this form means the form that is only the object eye, for us only the object of the sense of eye see. But all these are form. The form that is the object of a particular object of sense of the eye and then there is general form. There are two divisions. However all the four elements have got form. Then what different kinds of form it has. Then it goes the form that which is object of sense of eye and then ear, sound, form the sound, sense of ear. Then it goes like that. So however the way the mind describes these things, the mind describes as form, the way I, what I heard anyway, the way it is related.

What Buddha explained is that mind is not form. All the causative phenomena are divided into three. One is the substantial, one is the cognition—*she-pa* is cognition? Then, that which, space, which includes name, year, time, being, the person, living being, so that is not substantial, that is not cognition. So that goes in section, third category, compounding phenomena, the imprint, so, many of these causative phenomena, so goes in the section of the compounding phenomena.

The mind, all the different thoughts, go into this section, the non-substantial cognition, that which has no color, no shape. All thoughts cannot be seen by the eye, no color, no shape, so all these thoughts go in the section, *she-pa*, cognition. Because all these thoughts, consciousness, senses, all these thoughts, their nature is clear and perceiving object. So that is the definition of cognition. So, no form, no shape, but which has nature of clear and perceiving object. All that phenomena that we have, that you possess, my mind, you possess mind, so all these thoughts goes in the section. So my body is substantial and, of the three types of causative phenomena goes in the section of the substantial phenomena. Then my mind, so all these thoughts then goes, which has no color, no shape, but which nature is clear, perceiving object, so all that goes in the section, all those are cognition, because what is the definition of cognition, that is which nature is clear and perceiving object.

The difficulty of understanding reincarnation, karma, the blockage starts from the very beginning, completely different definition of what the mind is. What is explained by Buddha, definition of mind, that and what is recognition in the sciences, complete opposite, completely different. One is related with form, so, like that. That is the main point. It is like the border is closed. It is like if the border is closed, then nobody go into the country, nobody can see the country. From the very beginning, what is the mind. So that's a completely different recognition, completely something else. Then all these things, these phenomena that have no shape, no color, nothing, but it has all this potential, then this cannot be caused by physical body, it has to have its own cause. This can exist only by depending on this. For example, today's consciousness is a continuation of yesterday's consciousness. Yesterday's consciousness is a continuation of the consciousness of the day before yesterday.

Because of that, we can remember what we did yesterday. What we did last year, what we did in childhood. One did some very big naughty things in childhood [RL] or something very pleasant, something that you got so happy. You remember certain stories, still very clearly you can remember. So that is because there has been continuation of consciousness. It is exactly the same for those people who can remember their past life. Those who can remember their past life it's like we remember yesterday. Those who have clear mind, those whose mind is developed, advanced, through meditation—due to karma or due to development through meditation, those who have clear mind. With less pollution or a clear mind, they can remember their past life. The reason one can remember is because this life's consciousness, which took place on the fertilized egg, is not caused by the parent's consciousness, it did not come from the parent's consciousness. Then if the consciousness came from parent's consciousness, then this body is the manifestations of the parent's. Our body's like the mother reincarnated. This is the reincarnation of the mother. You are the reincarnation of your mother, you are the reincarnation of your father. [RL] And you are the father and you are the mother because your mind came from father's mind, your mind came from mother's mind. So you are the father, you are the mother. So therefore there shouldn't any reason to fight because there wouldn't be any reason to blame the parents because your mind came from mother's mind, your mind came from father's mind. You see, it is like father and mother reincarnated or father and mother manifested.

I usually give this explanation. I would think that one family has a few children, and one child is more compassionate than the mother, more compassionate than the parents. One child's nature is so compassionate, completely different personality from the parents. They have great love or great care for others, completely different personality from the parents. Among that one family's children among themselves their minds have different characteristics. Some are more impatient nature, some are more angry nature, some are more attachment nature. Or a compassionate nature. They have different characteristics of mind, different wishes. The reason is because their mind did not come from their parents' minds. But still a person might say, "Oh, this is due to different cells, or different kinds of something inside the body. There are different atoms or something which cause compassion, something which causes this and that." Still one may say something like that. I haven't heard but anyway this is my guess. Somebody still can say like this, might say like this, different atoms, some atoms have more compassion [GL, RL], but this I'm just making it up, this I'm just assuming, making it up. I haven't heard, just making it up as a Western scientist. [RL, GL] So there are different atoms, so that's why this happened. Still one may explain this one like that. This is my guess.

REINCARNATION STORIES

It's not just one person who can remember past and can see future lives, who can see others' past and future lives. It's not just one person, there are so many. Not only in Tibet, this is not only a Tibetan

thing. There are so many in the West, everywhere there is so many, old and young who can remember. This is without talking those incarnate lamas who can remember. In the West, everywhere, there are many people young and old who can remember their past and future lives. Besides so many of the very high incarnate lamas those who can remember. Even some years ago in India, near Himachal Pradesh, there happened one small daughter, I think maybe she was over five, six or seven. She can remember completely, she can describe the village, her past life village and parents and then she took her present family to that actual village. She took where she has never been before. So she took all of them to that town and she took them to her past life family house. And then there was a picture taken of the present life family and past life family all together and the girl had in her hand something, can't remember, the girl was in the middle standing.

When His Holiness the Dalai Lama heard about this incredibly clear fact, about how this girl could remember so clearly, His Holiness sent somebody from Dharamsala with some presents to give to this girl and to find out more. So probably this picture that I brought, the photo, I think I have lost. [GL, RL] I think I kept for some time, but then I don't know what happened, lost, with a newspaper, also with newspaper, there are some more amazing stories happened beside this. So together I lost. So I kept this picture for some time. Also I think maybe I put it, one of the courses, I put it outside at the office. What? Oh, I see. [RL, GL] I think then you can see it tomorrow. Very fortunate.

So the girl, this life parents look like more, the past life parents look older, more maybe primitive, or older. This life's parents looks like more, what do you call, younger, a little bit younger, more healthy. Probably more better living, I think. However but she liked more her past life parents.

Then there is a newspaper that has incredible stories that one girl died under the train and this I don't remember a hundred percent but, under the train, then this girl's consciousness entered another girl's body and that girl never speak. She didn't go to school, she doesn't speak English. But that other girl was able to speak English. It is like similar happened in Tibet in early times. There is a meditation technique that if your body becomes very old, cannot help others, cannot work for other sentient beings because body becomes very old or also I think to continue the path because this body can't manage, so then you take a young body. Your consciousness enters in the young body, then you can continue your practice, you continue to work for other sentient beings. Also if it's dead body then your consciousness entered into that, it it's not dead body then separate that being's consciousness from that body, then you enter your consciousness into that. So there is the special meditation practice like this, the transferring, entering in the dead body, something like that.

So there is two types of transferring consciousness. One is in the pure land, then one is you enter in other somebody's body. So then this, from Milarepa, Marpa, there happened the lineage, then after some time the King of Tibet, Dharma King of Tibet, made the rule nobody can practice this rebirth and there's danger that somebody might misuse for power, misuse, not to benefit for other sentient beings, not continue your practice of the path, but for power. So then made law, if somebody uses it then it's a criminal. So like that.

So however why I'm talking about this. It looks like similar to what happened to this girl what, amazing stories. So anyway the point is that, there's one book in the library, there is one thick book, that one professor, one American professor, I don't know his name, but many years ago, uh? Stevenson, so, that's right. So he sent me, I think he might have sent me, I don't remember a hundred percent but many years ago for that book that he made research by going to many countries, he made research on reincarnation, in the villages, many places he went so he found many young and old who can remember. Therefore,

there should be about, I heard there are about, I didn't read it, about maybe more than a hundred, at least a hundred I think.

So anyway, the end of this talk is that, because this is not what is not explained in science, because it is not explained by the scientists, because this is not what is taught in school, because this is not Western culture, that could be one of the reasons. One doesn't say, but it could be, even one doesn't think in that way, one doesn't put the words like that, but because it's not the culture where one is born, lives. Or this is not what is taught in school about life. So in school it is taught one life. Or the scientists did not explain in science.

Now the question is, are all the scientists enlightened beings, are they enlightened beings or not? [GL] That is the question now. If they are all enlightened beings there must be some reason why they didn't explain it. [GL] If they are all enlightened beings, there must be some reason why they didn't explain because reincarnation, karma didn't fit the people in the West. So then out of their compassion, they taught one life. [GL] But that means as the people in the West their minds develop they have to change the method because if you keep always one life, then always with that method, then it's not skillful, because if their mind is developing, if their capacity is developing, then you have to change your method also. For the time being it is okay, but then you have to change later. So anyway, that is the question, that's the big question whether all the scientists who made the philosophy, whether they're all enlightened being or not. [GL]

Then, if you are saying because you don't, anyway the last thing, this is the very last. [RL, GL] If you are saying because it is not your experience, you don't see it. You don't remember. Because you don't see it then that is why it doesn't exist. Then there are numberless things that you don't know about the mind, there are so many things about time, the future, the past, present things, even by distance, there are so many things you don't see. Then same thing what His Holiness Song Rinpoche said then you have to say your backside doesn't exist because you don't see your backside, [GL] your back side of your head, the eyes here but this is here. [RL] This one you don't see. There are numberless things that you don't know. Then you have to say anything that you don't know, that doesn't exist. Then in this case, then you don't have to learn anything. In this case, why do you have to learn, why are you learning? Why do you want to learn new things that you don't know because they don't exist? So anyway, so I think better to have tea [RL, GL]. [Break]

... free all sentient beings from all their sufferings and to bring, to cause happiness to all sentient beings, and especially to bring in the peerless happiness, the full enlightenment, that is the purpose of my life and I have this responsibility of the happiness for all sentient beings, every single sentient being. So, to do this work for other sentient beings perfectly then I must achieve full enlightenment, state of omniscient mind. For that then I must actualize the graduated path to enlightenment. So therefore I am going to take the oral transmission of the, from the eight commentaries of the graduated path to enlightenment, which is the one text from the eight commentaries of the graduated path to enlightenment, *The Essence of Nectar*.

MEDITATING ON LAM-RIM

The purpose of the oral transmission is not only to leave imprint of the path, the whole path to enlightenment, not just only that. That is the main reason. By leaving the imprint then from that then one is able to understand words and meanings and able to actualize the whole path to enlightenment. By receiving the oral transmission which carries the blessing from the lama who composed this text, this text is also Pabongka. The later part of the text I heard this is through Pabongka, added, continued this text.

The later part I heard was not complete and then the lama passed away or whatever. So Pabongka Dechen Nyingpo, who is author of the *Liberation in the Palm of Your Hand*, this is one of the most effective, extensive commentaries on the graduated path to enlightenment which is now translated into English, that whole in one book from Wisdom Publications. So that is what I heard; it's not said here but I think that is what I heard.

For daily life meditation on the lam-rim, the guide in daily life meditation on the graduated path to enlightenment, one is the outline of somebody who can follow the outline. I think some meditators can memorize by heart the outline of the Lama Tsongkhapa's *Great Treatise on the Graduated Path to Enlightenment*. They memorize it. When you have memorized that outline of the great commentary of the graduated path to enlightenment, because it is quite extensive, even having just memorized the outline, even the outline is so very clear. So I think those meditators who are, those who have more intelligence, more capacity, then they do meditations on the basis of that outline. I think mostly, since the *Liberation in the Palm* was written, since those shorter lam-rims, the *Quick Path* and the *Happy Path*, then there's this outline, so many meditators might memorize this outline then this becomes a guide for the meditation, meditations on the three principal aspects of the path, starting from guru devotion. With the preliminary practices from guru devotion, the graduated path of lower capable being, middle capable being, higher capable being.

So however the meditations on the renunciation, bodhicitta, emptiness. So many might do the meditation by having memorized on the basis of the outline. So when you have memorized the outline or when you follow the outline, then, it is short but it contains all, but by relying upon the guideline, the outline, then it gives the whole idea. It gives the whole idea of lam-rim. The meditations get done extensively from beginning to the end. All the details, one doesn't miss anything by following the guideline, the outline.

The other way, every day to meditate on lam-rim which I thought especially, who can't remember everything from the commentary, then this one is quite extensive. It doesn't have all the stories and all the many, many quotations. All those things are left out. It just goes straight. The other thing is outline of the lam-rim, then the other text is then to use this one. There is quite detail. The text gives quite detailed explanation but without many, many quotations and many, many stories. It goes straight. It is also very effective. The way it is written is very, very effective for the mind. I used to tell that this looks like a pocket lam-rim. It goes straight. So wherever you want to start meditation then you just open and then you just relate to yourself. The main thing is to relate, to use this subject on oneself, on one's own mind.

Meditation doesn't only mean fixed meditation, one-pointedness concentration, focusing the mind on one object. Meditation is not just on one object. Concentrating on one point, it's not only that. There are two types of meditation. Those who are not familiar then there two types of meditation. Those who think meditation is only focusing the mind on one object. The meditation has two types: one-pointedness meditation, (fixed meditation) and analytical meditation. Except for *shamatha*, the calm abiding meditation which has nine levels, which mainly depends on concentrating on one object, except that, all the rest, renunciation of samsara, the bodhicitta, emptiness, all these are to do with the analysis. All these meditations are to do with the analytical meditation, by checking, by reasoning with quotations and logics. So there is analytical meditation and one-pointed, fixed meditation.

For example, within the analytical meditation, there is also one-pointedness concentration because, for example when we meditate on how this precious human body is qualified with eight freedoms, ten

richnesses, then if your mind is distracted from these, while, you begin this meditation then after some time you're distracted, the mind following attachment or anger or something, this does not become one-pointed. So within the analytical meditation so when your mind continuously keep on that, then within that there is in that sense there is one-pointedness concentration, fixed meditation. So you are fixed your mind in this perfect human rebirth, analyzing how your perfect human rebirth is qualified with eight freedoms and ten richnesses, so therefore so how precious this is to realize. So, within the analytical there is fixed meditation. You don't wander the mind, you just continue to keep the mind in this.

If you are doing a sadhana, from the beginning of the refuge until you finish at the end, you keep the mind just straight, without letting it wander after some time, nothing to do with the sadhana. The sadhana is going on in the mouth but the mind is somewhere else, [GL] doing something completely opposite to sadhana. So keeping the mind, from beginning to end, the object of meditation changes as you go through the different prayers but there's fixed meditation within that, you keep the mind in the practice of the sadhana from beginning to end. So like that. The same with the lam-rim meditation.

After meditating, how this precious human body is qualified of the, having freedom to practice Dharma, not being born in hell. If I'm in the hell now, then it is impossible to practice Dharma, first of all overwhelmed by suffering. And now I have this opportunity to practice Dharma, freedom to practice Dharma, not being born in hell. So how fortunate I am. So one do analytical meditation one by one like this, each freedom and each richness, ten richnesses, then at the end then you feel so precious, this perfect human rebirth.

Among of wealth, money, those precious things, materials, there is nothing there which can compare to the value of my precious human body, the perfect human rebirth. In the world, all this money, all this material possessions, all this precious jewels, there is nothing there which can compete the value as my precious human body, this perfect human body, there is nothing there. The value is lost, the value is lost compared to my perfect human body.

You feel so strong, how precious this is, so precious, you generate some experience, that this so precious. So then you keep the mind in this experience, you place the mind in this experience as long as one can. So then there is, so then this one-pointedness concentration, fixed meditation, one-pointedness concentration, you keep the, you try to keep the mind as long as possible in this experience that you have generated. This discovery, this experience, feeling that it is so precious, so you keep the mind in there. So then, if this experience is generated stronger, if this experience is developed stronger, stronger and stronger, that leads to realization.

PERFECT HUMAN REBIRTH

So that even one hour, even minute, hour, that if one did something, if one even one hour that one did something meaningless, that which doesn't benefit, that which doesn't cause happiness beyond this life, that which doesn't cause happiness, liberation, that which doesn't cause happiness, the enlightenment. Then, then it is meaningless. So then, that one feels great loss that like having lost millions of dollars, for example, like having lost millions of dollars. Not having practiced Dharma within an hour, minute, then didn't get to practice Dharma, then like having lost, wasted this perfect human rebirth, then like having lost millions of dollars.

So if you have a million of dollars and you lost it, even one thousand dollars, even one hundred dollars, that even five dollars [RL], one feels such regret, so depressed, having lost even five dollars, ten dollars, so great loss. However that is because we know, we know that how this is so precious. That is because

we know what we can do with five dollars, ten dollars, thousand dollars, million dollars. We know that, we know very clearly what we can do with, so much what we can do with it. So therefore, we feel that it is so precious and so when we have lost it, so then we feel so much regret.

We feel much regret if we lose money or if somebody steals it. However, with this perfect human body, even if we waste so many years, even so many years we have wasted, even if we have wasted our whole life, but we don't feel regret. So that is, we don't feel regret, we feel nothing. There is no sense of terrible loss. That is because of not having realized how this is so precious and what we can do, the incredible benefit of happiness what we can achieve for ourselves and for all sentient beings, we can cause for all sentient beings.

However not having realized how this is so precious and that you can achieve great meaning with this life, with this perfect human body. So, not having realized this. So however, so at the end, you generate the experience this is so precious, then you keep your mind in that experience as long as possible.

Then by meditating on the perfect human rebirth, with eight freedoms and ten richnesses, again and again, again and again, going over again and again, then the experience, how this so precious get that it get developed, it increases, increases more and more and more and then also it become, so more and more then, so anyway, so when one feel even having wasted one hour, a minute that didn't get to practice Dharma, wasted by doing meaningless actions then that one feel regret that like having lost one big sack of gold or one big load of gold or a million dollars, such a great loss. So and then constantly, because of the feeling so precious, so that continuously one practice Dharma, so that makes continuously to experience, that makes continuously to practice Dharma and that strong experience or discovery or realization that this is so precious, then that makes naturally, wherever you go, whatever you do, wherever you go, naturally to practice Dharma, naturally the actions are directed towards the happiness of future life, liberation, enlightenment, naturally, so become naturally become Dharma. Wherever you are, whatever you do, naturally become Dharma. So this realization of this, strong experience, discovery of that this is so precious. So that makes naturally actions to become Dharma, and naturally to continue Dharma practice.

So this realizations, perfect human rebirth, its usefulness, the difficulty of having it, all these things, so as one has realizations, as one has strong experience and stable, then there is no difficulties in practicing Dharma, it doesn't allow attachment clinging to this life to arise, it keeps mind away from these things. It keeps the mind free from this distracting mind, the delusions, attachment clinging to this life.

So therefore, Dharma practice becomes continuous. One is able to continuously practice Dharma, whatever you do becomes Dharma. There is no separation between you and Dharma, between your heart. There is no gap between you and Dharma. The body, speech and mind become Dharma. So there is no difficulties in practicing Dharma, no hardships.

So, before this there is a lot of hardships. There is many obstacles, all this delusions, because the mind follows these delusions then makes, blocking any strong experience, such as impermanence and death. It not there, so delusion takes over the mind. Our mind is weak, very weak, so that there is not this strong experience, so the mind is very weak, so then delusions take over very easily. Then that's how we find it difficult to practice, that's how find hard to practice, find hard to renounce.

But by meditating on this perfect human rebirth, its usefulness and so forth, by having this strong experience, it keeps the mind free from distractions, from the attachment clinging to this life, and so

forth. So then, everyday life, whatever we do our body, speech and mind become Dharma. Dharma become kind of life, Dharma become your life.

Since I brought up this subject, whatever meditation you have done, if you have done meditation on perfect human rebirth, you have generated strong feeling that this is so precious and then actually, how to make that morning meditation beneficial for the rest of the day, so, now if you, you have generated the experience, some strong feeling, even not the actual realization but close to that, some strong feeling. Before that, before you begin the meditation, you don't feel that. So now that experience, you just generate the experience, as you get up from the meditation cushion, you don't think about that subject. Then you stop, you completely stop, then the rest of the day there is no connection to the morning meditation.

It is good that the meditation was done, and that you generate some experience, but then afterwards you just cut it. Actually, the way to practice, the way to benefit from that morning meditation for the rest of the day is, even after you get up from the cushion, when you go to work somehow try to keep the mind in that experience, try to keep the mind in that experience what you've generated from doing analytical, fixed meditation in the morning, whether it's perfect human rebirth, whether it's compassion, whichever meditation you did in the morning. Whether it's impermanence and death, whether it's equanimity, whatever, so that experience that you've generated, so then trying to keep the mind in that state, in that feeling the rest of the day.

This way then there is a connection, for the rest of the day life and the morning meditation, there is a connection. Now you can see there's incredible benefit, to the rest of the day life from the morning meditation. So naturally your mind is protected as you are keeping your mind in that experience, continuation of that experience, your mind is naturally protected, safe, protected all the time from these disturbing thoughts. Like that, from the obstacles to achieve happiness of future lives, liberation and enlightenment.

So this way, I think then very quick to have realization of these meditations lam-rim. So this, in this way, then the rest of the day, then this way after the session, after the morning session then rest of working day or whatever, so, anyway the working day, rest of the day, in the break time, because your mind is in the experience, that also, keep in the experience, which means when your mind is kept in this experience, the experience of this meditation, then you see, naturally one doesn't follow the delusions, and therefore then again it helps all the activities to become Dharma. So like that.

ORAL TRANSMISSION

So I read one or two pages then I stop there, the page that was missing. [GL, RL]

As I received this oral transmission of this text from His Holiness Serkong Tsenshab Rinpoche, who is His Holiness the Dalai Lama's guru, who is regarded as the son of the Milarepa's guru, Marpa, Dharmaduti, historically. So, at Dharamsala I received from Rinpoche, in Rinpoche's room, from Rinpoche's room, well [RL] in Rinpoche's room [RL]. So therefore I'm happy to do something that which is complete, something that is quite extensive and complete lam-rim, so that you receive, imprints, seed get planted. So when you practice, by receiving oral transmission when you practice, when you read this book, this text, when you practice, there is more effect because it carries blessings from the lineage lamas. Then, also when you teach this to others, when you explain others these teachings, there is more effect, there is more effect to other sentient beings' minds, to subdue the delusions, to develop their mind, there is more effect. So that is the benefit of the oral transmission.

[Oral transmission]

/good meditation if one has understanding of lam-rim, if one has understanding of the whole subject, then it becomes very, very effective meditation.

THE KINDNESS OF THE GURU

These virtuous friends are my guides from the lower realms. So, the more you know about those sufferings, the more feeling you will have for this. When one remembers all those sufferings, there is a strong feeling of kindness. But if one doesn't know the sufferings of the lower realms, there is no feeling for the kindness of the virtuous friend in guiding oneself from the lower realms. If one has studied or meditated on those sufferings, one will have a strong feeling for those sufferings, and one will also remember very strongly the kindness of the virtuous friend in guiding oneself from the lower realms, from those many eons of suffering.

The virtuous friend is the leader who liberates oneself from the oceans of samsara. The more extensive your knowledge of the general and particular sufferings of samsara, the more strongly you will feel them, and the more strongly you will feel the kindness of the virtuous friend, the leader who liberates you from the oceans of samsara. Your recognition of the kindness will also be much stronger.

The virtuous friend is the leader who leads one to the higher realms and to liberation. The virtuous friend is also the doctor. Remember the kindness of the virtuous friend in being the doctor who cures the chronic disease of delusion, the continuation of which has no beginning. The virtuous friend cures this sickness that has no beginning.

The virtuous friend is like the waterfall that stops the great fire of the suffering of samsara. The virtuous friend is like the light that eliminates all one's darkness of ignorance. The virtuous friend is like the sun that clearly illuminates the path to liberation. The virtuous friend is the liberator who liberates one from the prison of samsara. The virtuous friend is like the rain and clouds that grant the holy Dharma. The virtuous friend is like friend who stops all harm and gives all benefit. The virtuous friend is like the parents who always guide one with the loving kindness.

VAJRASATTVA

First we have to recognize what Vajrasattva is. We think, so in the front of you, all the Buddha's holy mind, the primordial wisdom, the dharmakaya, that which is the absolute guru. The wisdom of non-dual bliss and voidness. This absolute guru is bound with infinite compassion towards oneself and towards all sentient beings, is bound with the compassion, embracing oneself and all sentient beings. So because of this then manifested to purify myself and all sentient beings, disease, spirit harm, negative karma, obscurations, all this, to pacify the oceans of samsaric sufferings, to pacify all this, for myself, every sentient being, every samsaric being. This is manifested in this aspect called Vajrasattva. Okay?

Seated on lotus, moon disc, anyway the aspect you are familiar every night doing the meditation, visualization. So taking refuge and generating bodhicitta, which is the power of object. In other words, in Tibetan it's [Tibetan], so a person falls down on the ground, but the person stand up. He fell down on the ground but he stand up by depending on the ground. By depending on the ground he stands up. You fell down on the ground, then by depending on the ground stand up. So similarly, we accumulate negative karma with the relationship to the sentient beings, and so we purify by practicing bodhicitta, generating bodhicitta. We accumulate negative karma in relation to Buddha, Dharma, Sangha, and we

purify by taking refuge, by relying upon, by depending on Buddha, Dharma, Sangha. So that is what it means.

From the four remedies, the four powers, this is one, refuge, bodhicitta. “I go for refuge to Buddha, Dharma, Sangha until I achieve enlightenment.” With the whole heart, completely, nothing else to rely, nobody, no other than this to rely upon for me, no other than Guru Vajrasattva, there is no other than this for me to rely upon. Whole heart rely the Vajrasattva. Due to the merits having accumulated, due to the merits having practiced charity and so forth, may I achieve enlightenment in order to benefit for all the migratory beings.

“I go for refuge to Buddha, Dharma, Sangha until I achieve enlightenment. Due to the merits having practiced charity and so forth by me, may I achieve enlightenment in order to benefit for all the migratory beings.”

So you can think the same thing. In your own language so you can say, so in your heart, say however so you can recite and think of the meaning.

Sangye cho dang chog kye chog nam-la
Chang chub bar du dag nyi kyab su chi
Dag gye jing chog gy pay so nam kye
Dro la penchir sangye drub par chog

So, so just try to get the idea how many times one has. No, first think, all the sufferings comes from where? All the sufferings come from the nonvirtue. All the sufferings come from where? From the nonvirtue. The cause is nonvirtue. Now think, Since I was born, how many times there has been negative karma of body, killing, stealing, sexual misconduct, and telling lies, slandering, gossiping, harshly speaking, hurting other’s mind, words hurting other’s mind, done out of delusion, self-cherishing thought, attachment, anger, then also covetousness, ill-will, heresy. How many times have I created ill-will, negative karma? So many times!

Covetousness, this negative karma, this complete negative karma, from ten nonvirtues, covetousness, even in one day, when one goes for shopping in a department store or supermarket, even in one small shop, then being attached to those objects and wishing to have, being attached to that many objects. How many objects in that one shop, being attached in all those objects and wishing to have for self, for oneself, for one’s own happiness. So, one time going in the department store or supermarket there are hundreds, thousands of objects, with one has attachment and wish to have for one’s own happiness. So one day, when you go shopping, coming back with loads of negative karma, covetousness, creating hundreds of thousands of negative karma of covetousness.

Then, now check from this morning till now. First remember what’s definition of negative karma? It is ignorance, anger, attachment clinging to this life.

So now check how many, from morning until now, how many actions become nonvirtue done out of attachment clinging to this life. This morning, when I was dressing up, with what motivation did I dress up? So whether it become virtue or nonvirtue. When I was washing, what was the motivation? When I was serving tea, what was the motivation? Was it attachment clinging to this life or not? When I was doing the session, what was the motivation? Coming to the session, was it attachment clinging to this life or not? When I was having lunch, what was the motivation? Attachment clinging to this life or not? For

whom I ate the food, for sentient beings or for my own happiness of this life? So, when I was having discussion, with what motivation I did the discussion? Then afternoon tea, with what motivation I drank the tea? With what motivation I listen to the teachings?

So, as that many one found negative karma become nonvirtuous actions; now this is only today, and then like this from birth- time so many negative karmas, nonvirtuous actions accumulated, from beginningless rebirth. Various negative karmas and then all these negative karmas, definite to experience the result and expandable, result, from each cause the, even from very small cause negative karma, the result increases, one experiences the result many lifetimes. In one life various problems, so many years of problems of many lifetimes, hundreds of lifetimes, thousands of lifetimes. So, depending on how heavy it is then much longer, from one karma, from one negative karma.

Even when I have toothache, I can't stand it; even when I have a headache, I can't stand it, it's too much. Even one disease, when I have to experience it's too much, it is so unbearable. So, experiencing sufferings of lower realms, which is the heaviest, how I can experience it? It is unbelievable and even those human beings sufferings for so many lifetimes, hundreds, thousands of lifetimes, it's unbearable.

And the karma that is created never gets lost. One never experiences result if the cause was not created. And once the cause is created it never gets lost. Also, all these karmas are expandable and also they have been multiplying, they have been increasing, all the time. As I didn't practice confession, as I didn't purify, if I died right now, if suddenly the breath stopped or if suddenly a heart attack happens or suddenly I was paralyzed completely, suddenly gone into a coma. However if I died suddenly, if I died now, it is definite what I find the most negative karma and this is the one that I did most powerful, complete, perfect, complete, so this is most powerful one. So, if I died now it is definite to be reborn in the lower realms, where there is no opportunity to practice Dharma for sentient beings. Completely overwhelmed by sufferings. And death can happen, the death can happen this year, this week, this month, this week, even today, even this hour, even this minute can happen.

This concept that I have that I will live for many years, this continues until, even in the same day of the death. This concept is there even on the same day of the death. Even before the death this concept is there, "I'm going to live a long time." So, therefore, there is nothing to trust in this concept. So therefore, I'm going to practice the purification, going to do the Vajrasattva meditation-recitation, with prostrations, in order to achieve full enlightenment for the sake of all my kind mother sentient beings.

So this purification, this practice of purification is not for me. This practice of purification is for the sake of each sentient being. This is for each human being, each animal being, each hell beings, who are suffering right now, each hungry ghost, each sura, asuras, this is for every sentient beings. This practice of purification is not for me, it is for every sentient being who are equaling the infinite sky.

Then now do the prostration with mantra.

So, after going over the negative karma, after reflecting all the negative karmas, whatever one can remember, recognize, this life and all from beginningless rebirth that was done. So, having done these negative karmas is like having taken poison, having eaten poison that which kills oneself. Feeling like that. So, if one has taken poison, if the poison has gone inside, whether by having taken poison, by knowing or without knowing, however by after having found out how dangerous it is, how harmful it is that it harms life. So, without delay, without delay even a second, it harms life, it causes death. It causes

death, so without delay you can't wait even a second, one cannot wait even for one second, without taking this poison, without taking medicine, without doing something to get rid of this poison, before it kills, before it causes death to me. Can't wait even a second without doing something to get rid of this poison from my body.

Like however, then feel the negative karma, if I don't have negative karma to be reborn in lower realms, even if I ate poison I don't go to lower realms. But if I have negative karma, that causes me to be reborn in the lower realms and experience constant, endless suffering even in the human realm. But eating poison, even if it kills me, even if it causes death of this life but it doesn't cause to be reborn in the lower realms, again and again, and it doesn't cause to experience human beings', to experience the problems in the human realm again and again. It doesn't do that. So this negative karma is many million times much more worse, much more harmful than poison. This negative karma is much more, million times much more harmful than cancer, much more harmful than AIDS. AIDS is nothing.

If I don't have negative karma to be reborn in the lower realms, even if I die by AIDS, I don't get born in the lower realms. If I die by cancer, I don't get born in the lower realms. There are many holy beings who take cancer, but they don't get born in lower realms, they reincarnate to benefit for other sentient beings. There are many great, strong practitioners who purified negative karma and who stopped creating negative karma, living in the morality, even if they die of cancer, due to past negative karma, they don't get born in the lower realms. Those strong practitioners and those saints and those holy beings, even if they die with this disease but they reincarnate again and they do extensive benefit for other sentient beings with the new life. So therefore, AIDS, cancer, is nothing. What harm it gives me is nothing comparing to the negative karma, harm of the negative karma.

This way to think is good before reciting mantras also to think this way. From where the cancer, AIDS, comes is from negative karma. The cancer, AIDS is not independent, it's a dependent arising, it came from negative karma. It's just one of the results of negative karma.

So now, from now on, while you are remembering, while you are, so in the front of Vajrasattva, then one makes the commitment, from now on the negative karmas what I can abandon, those ones I will abandon from now on. And even the very difficult ones to abandon, even the very subtle or very difficult ones, those I will abandon, those difficult ones, even those very difficult ones I'll abandon for an hour, or even a few minutes or even a few seconds I'll abandon. So this way of making promise to not commit again, that not become telling lie. So, it's more truth.

So now, because of this Guru Vajrasattva is extremely pleased. By saying what I am going to do with my life, that I'm going to practice Dharma. So like this, for the sentient beings, for the benefit of the sentient beings, so Guru Vajrasattva is extremely pleased and now melts in light, absorbed between the two eyebrows, in the form of light absorbed between the two eyebrows and blessed my body, speech and mind. And those who have received a great initiation, Highest Yoga Tantra, then you can do the Guru Vajrasattva entering in the heart. That secret meditation. Those who haven't received then melt into light, absorbed between the two eyebrows. There is a hole, there is a channel there which has a hole, which is facing out, like the handle of an umbrella. The tip is between the two eyebrows, then it curves, then it goes down the channel. So that's the door, when a spirit enters, it enters from that. So same thing, so also the door of blessing, from where one takes the blessing such as this visualization, that is the door. So blessed my body, speech, mind. Then it is transformed. The three vajras of Vajrasattva, holy body, holy speech, holy mind.

However those who do guru entering, Guru Vajrasattva entering the heart, the last thing is, then meditate on emptiness. In the emptiness, so think like this first. “I”, look at the “I”, the creator of negative karma. Action creating, creator of negative karma, action creating something real, something real one, appears, appearing real one. Negative karma, when we say negative karma again appearing as real negative karma, in the sense existing from its own side. So now all these three are hallucination, empty like space.

Now think: in emptiness, there is no “I”, in emptiness there is no action creating, in emptiness there is no negative karma at all. So, strongly meditate on this. Intensively meditate on emptiness. Keep the mind experiencing or seeing emptiness.

So now, it is said in the sutra teaching that even wishing, even having interest in the emptiness, even that purifies ten nonvirtuous negative karma, having interest in the emptiness purifies ten nonvirtuous negative karma, even five uninterrupted negative karma, it purifies those heavy negative karmas.

So, therefore, even a second meditating on emptiness is unbelievable, it has incredible power to purify so many eons of negative karma. It purifies, even mind touching emptiness for one second, meditating on emptiness, inconceivable negative karmas are purified, burnt, and unbelievable merit is accumulated. It is one most powerful, besides the Vajrasattva mantra and prostration, to meditate on emptiness is one, like atomic bomb, one most powerful purification, besides bodhicitta.

So now, while the mind is meditating on emptiness. In emptiness there is no “I”, action, negative karma. “I” creating negative karma, action creating, and object the negative karma. In emptiness there’s nothing. In emptiness there is no “I”, there is no “I”, there is no action of dedicating. In emptiness there is no enlightenment. In emptiness there is no sentient beings. So, with this awareness, then dedicate, while the mind is keeping in this state, emptiness, not space, but like space. Empty of true existence like space. So while the mind, while one’s mind is in this state, experiencing emptiness, seeing everything emptiness, so now, while the mind is keeping in this state, in this experience, then dedicate: Due to all the three time merits accumulated by me and by buddhas and bodhisattvas, so you label like this, may I achieve Guru Shakyamuni Buddha’s enlightenment and lead all sentient beings to that enlightenment as quick as possible.

Or you can say, same, Guru Vajrasattva, it’s just different name, different label, you can say Vajrasattva, Guru Vajrasattva, it’s the same. So with this meditation, while the mind is awareness, while the mind is aware of the state of emptiness then you don’t need to say merely labeled or “are empty” that what I’ve been saying in the past, these, every day. So one doesn’t have to use that word. Because the mind is kept in that experience, so you don’t need to repeat the word. No necessary the word, to recite the word, “merely labeled” or “empty.”

Then, I have accumulated inconceivable merit this time, today, by keeping the Eight Mahayana Precepts, all this, listening to Dharma, and so forth, and then also prostrations, Vajrasattva mantra, all these things, meditating on emptiness, inconceivable merit accumulated.

And all the past merits, future merits all this, then from these merits all the happiness, result happiness including the highest enlightenment, now this I offer, I give away to every hell beings, to every hell beings I give away, including my body, speech and mind, possessions, everything I give away to every hell beings.

Then, one gives everything to the preta beings. Now one gives everything to every animal, every insect, every, everything. Then one gives away to every human being. First we start from here, one's own body, speech and mind, everything, all the three time merits, all the realizations, enlightenment, everything one gives to every human being here at Kopan, to the next person, your next person, then to everybody, to the person next to you, then to everybody. Now, give to all the suras and asuras. Now all sentient beings, even those who are beyond from samsara, arhats, bodhisattvas who are beyond samsara.

Now say this prayer, now recite this prayer: "Whatever suffering the sentient beings have, may I receive it, may it be ripened on me. Whatever happiness and, whatever merit and happiness that I have, may it be ripened to other sentient beings."

Now think: "Due to all the three time merits accumulated by me and by the buddhas and bodhisattvas, may myself, family, all sentient beings in all the lifetimes be able to find perfectly qualified Mahayana virtuous friends, and from one's own side to be able to see only enlightened being and to be able to do actions pleasing only holy mind of virtuous friend and to be able to fulfill the holy wishes of the virtuous friend by oneself alone, immediately." That means not only, that means from the side of each sentient being, not only yourself but from the side of each sentient being to be able to practice like this.

"Due to all the three time merits accumulated by me and by the buddhas and bodhisattvas, may all the father and mother sentient beings have happiness and may I be able to cause this by myself alone." Have all the happiness and to cause this by myself alone.

"May the three lower realms be empty forever and may I be able to cause this by myself alone. Wherever there are bodhisattvas, may all their prayers succeed immediately. May I be able to cause this by myself alone."

"As the three time buddhas and bodhisattvas as they have dedicated their merits, I dedicate all my merits in the best way to quickly enlighten all sentient beings."

[Prayer in Tibetan]

"Due to the three time merits accumulated by myself and by buddhas and bodhisattvas, due to all these merits, may the pure teachings of Lama Tsongkhapa, the unification of sutra and tantra, may this actualized in the mind of all the students in this very lifetime, to be able to actualize completely, whole path, in this very lifetime, and generally the organization and the individual meditation centers, their works to benefit others, and also needs, the conditions, the necessary conditions for that, to be received. All this to succeed immediately and all the hard workers doing service for the organization, for other sentient beings, to spread Dharma, then those and all the students, to have long life and healthy and that all their wishes to be succeeded immediately according to Dharma."

[Prayer in Tibetan]

Thank you so much.

[End of Discourse]

LECTURE 29: 14 DECEMBER 1992 AM

THE PURPOSE OF CHANTING

...went off from the road [RL, GL], so, those who, so you can read also the English which has the meaning, expressing the qualities of each lineage lama, without chanting, you can read also English, especially those who are not familiar, then also can read the English, which describes the qualities.

So traditionally, the purpose of chanting is it gives time to meditate the subject. For example the *Heart Sutra, Essence of Wisdom*, that we just read, in Sera Monastery, in our college. I wasn't in Tibet when Tibet was free, in the Sera Monastery except in India, I was going to go but I was advised, predicted to not go, and also predicted that to stay, this, Tomo Geshe Rinpoche, this very high lama, who is the embodiment of Lama Tsongkhapa, where I became monk, so was decided that to not go to Lhasa. So that year I think Tibet was overtaken by communist Chinese.

So however, they chant the *Essence of Wisdom* for many hours, very long chanting. I don't know how long it takes, the form is emptiness, emptiness is form, I don't know how long [RL, GL], I don't know how long it takes time. They say that when they start this chanting, a person can go to Lhasa and can come back [GL, RL], can come back to the monastery, this is what I heard. Kind of goes very sloooow [R chants], so many hours, so on and on like that.

So, I think it meant, you're supposed to be meant to be meditating, everybody kind of quiet and peaceful and then concentrate on the emptiness. So meditation is done by relying upon the words, with the guideline of the words. So that is chanted so gives time to meditate.

But the other purpose of chanting, in the Tibetan Mahayana Buddhism, chantings is usually composed by very highly attained yogis who achieved the path, graduated path to enlightenment, chanting that are composed purely with compassion, to transform sentient beings' mind, to bless the sentient beings' mind so that their mind can be, by receiving the blessing, only then their mind can be transformed, can be developed, can be transformed into positive, can be transformed into path to enlightenment. So, it carries the blessing.

And many also chantings done by great yogis, enlightened beings, the dakinis, those female beings, female aspect being, but enlightened being but female aspect, dakinis, so they chant then, those highly attained yogis they hear the chantings then they keep in their heart the tunes and then they pass the lineage or they teach, they taught the disciples. Some chanting is like that. And maybe, when they are doing practice or when they are at holy places when they are going for pilgrimage, then they heard from those enlightened beings, dakinis and so forth.

So this chanting is supposed to be, this Jorcho, the preparatory practice chanting is by Pabongka Rinpoche, the great enlightened being who completed the whole path to enlightenment, who is the embodiment of the Buddha called Chakrasamvara, Heruka, who is the author of the *Liberation in the Palm of Your Hand*, which exists in English, but there are many other unbelievable, experiential, there are many texts, not only sutra but especially tantra, incredible teachings and, describing with incredible clarification, the highest tantra path, maha-anuttara yoga tantra, there are many teachings. That whose words, the way he spoke, words like medicine, so much blessing and much moving the mind, and so much sweetness, that has all the qualities, like Buddha's teaching. So however, so this is Pabongka Dechen Nyingpo's chanting.

Traditionally, before the discourse, then the whole preliminary practice that you're doing, that those who attended before lam-rim courses, there's chanting from beginning to end, according to Pabongka Dechen Nyingpo's tradition, with the chants that he composed. This which carries the blessings and also gives time to meditate, concentrate, and also, if the chanting is done correctly and well, then also it has power, it has effect, blessing, to transform the mind. So it has many purposes like that. [Everyone chants the lineage lamas' prayer]

The part of the generating, the two verses that which is, to generate bodhicitta, usually it is said that due to the merits having accumulated, having practiced charity and so forth, so here during the teaching so usually, during the teaching it is advised that, to change, from the side of the lama so then it says due to the merits of teaching Dharma, , from the side of the disciple.....the lama says "*chö-she*", due to the merits of explaining Dharma. Then from the side of the disciple, the say "*chö-nyen*", instead of *chö-she* then *chö-nyen*, which means due to the merits accumulated by my listening to Dharma. Then may I achieve enlightenment in order to benefit for all the migratory beings. So *chö-she* means explaining Dharma, that's from the lama's side what has to be said. But from the side of the disciple then *chö-nyen*, means due to the merits accumulated by my listening Dharma. Then may I achieve enlightenment in order to benefit for all the migratory beings. [Refuge and bodhicitta prayer]

So if death is going to happen tonight, if death is going to happen, after, within this hour, after ten minutes, what you would think? What would you do? What would you do or what to do, eh? [Rinpoche asks for the grammatically correct form for the question] [GL]. What? [GL]

Student:

I would try to live the remaining ten minutes in the most transcendental way. [GL, RL]

Lama Zopa Rinpoche:

How? [GL] No, that's very good, but how? [GL]

Student:

Doing good to myself and to the world.

Lama Zopa Rinpoche:

Mm-m, that's right. Yeah, the last good one. [GL, RL] No, that's a very good answer, thank you very much. But how? [GL]

[Answer inaudible.]

Lama Zopa Rinpoche:

Sorry, I didn't follow, I didn't follow the next one... Yeah, that's right. You mean just to motivate good actions, just think of good actions, good thoughts, like that? Just think good thoughts and good actions, or how? Just concentrate on good thoughts and good actions, or how?

Student:

I think as much as possible you could use whatever fear or suffering that realization generates to feel compassion for everyone else.

Lama Zopa Rinpoche:

Mm-m. Good idea. [GL]

Student:
Yeah?

Lama Zopa Rinpoche:
Yeah. Great! [GL, RL] I think you made a commentary of, what's your name?

Student:
Frank.

Lama Zopa Rinpoche:
So, what's your name?

Student:
Mike.

Lama Zopa Rinpoche:
Mike made a commentary to your root words, [GL, RL], to your guideline. Is that important, is this important to everybody?

Student:
Very much, yes.

Lama Zopa Rinpoche:
To do this is important to everybody?

Student:
It should be.

Lama Zopa Rinpoche:
What Frank and what Mike said is that important for everybody? Is there a need for everybody? Is this necessary for everybody?

Student:
It might be necessary, but it might not be exactly what I would do.

Lama Zopa Rinpoche:
Yeah, tell me what would you do. [RL, GL]

Student:
Well, I would like to do what Frank and Mike said but I know in reality I perhaps would grasp more onto this life than what they said.

Lama Zopa Rinpoche:
You mean...

Student:
Call my parents and tell them good-bye [GL] and....

Lama Zopa Rinpoche:

What, what, what? What? And say good-bye. [GL] But that's very good, to be able to tell them good-bye, that's very good. Many people do that. To be able to say good-bye, even that has good result. That means you are letting go. If you're not letting go, you don't say good-bye, even the word is difficult to come out, to say good-bye, that time.

Student:

If it was in the next ten minutes ...

Lama Zopa Rinpoche:

Now it became twenty minutes. [RL, GL] It's extended. [RL] No, I'm joking. Yeah but... There can be benefit, with the, haven't got such condition, but in reality, that each of us, each sentient being, each of us is the guide to oneself. Each of us has to be the leader to oneself, guide to oneself. So without that things doesn't work.

[comment from the audience] [RL]

Lama Zopa Rinpoche:

Yes, can help, but having such condition, but basically, even that comes from one's own [mind.]

WHAT HELPS AND HINDERS AT THE TIME OF DEATH

Generally speaking, that at the time of death, that having a good Dharma practitioner with you who reminds you to practice, who gives you good advice, that is fitting to, that giving advice according to the capacity of your mind, who can help to transform your mind, to protect the mind from, particularly the attachment clinging to this life, family, property, one's own body. And then who advises how the samsara is in the nature of suffering, and who explains renunciation of samsara, that there's no essence in samsara, samsaric perfections has no essence, how they are in the nature of suffering. So then that helps to cut the attachment, clinging, that which ties you to samsara, that which causes, that which ties you to the lower realm and experience the sufferings of the lower realm.

Even if one knows those special meditation practices, the transference of consciousness in the pure land, in the pure realm of Buddha, those special pure land of Buddha where you can achieve enlightenment, where you can complete the rest of the tantric path and then achieve enlightenment by receiving teachings directly from the Buddha. So however, even if one knows those, even if one has done those practices, transference of consciousness in the pure land of Buddha, even if one has done the practice in the lifetime, even if one has the signs, which means you have accomplished it, but at the time of death, if there's no guru, no Dharma practitioner to advise the three principals of the path, who reminds the three principals of the path, bodhicitta, emptiness, particularly the renunciation of samsara and bodhicitta, those two things, so, and because of strong attachment, that wasn't reduced, wasn't cut off during the life, wasn't reduced, and especially at the time of death it become very strong, because of that then one doesn't let go, to wealth and friends, family, relatives, one's own body, these things.

So it interferes, even if one knows the words, even if one knows the meditation, one can remember the meditation but the meditation does not work at that time. Then if even one can remember the meditation but it's not functioning, at that time, when one is about to die, the consciousness doesn't shoot to the pure realm, immediately, as one does the meditation, so get stuck, doesn't leave the body, it doesn't go through the crown to the pure land, so it gets stuck.

So you find those things very hard, not having remembered, not having applied the lam-rim meditations, the teachings of the graduated, the meditation, the lam-rim, graduated path to enlightenment. You do not remember those general sufferings of samsara and in particular the sufferings of each realm. Not remembering, you do not apply the meditation of renunciation of samsara, and bodhicitta, the three principal aspects of the path. As you don't meditate on lam-rim, don't remember lam-rim, the graduated path, so then there's no protection. So then the mind is occupied by strong attachment.

So what makes death difficult? There's no difficult death, there's no difficult death. Death is just the consciousness leaving from this body, that is simply what is death, that's all. So that doesn't have to be difficult, that doesn't have to appear as difficult. So what makes death to appear difficult? What makes the experience of death difficult? What makes it frightening? What makes death frightening to one's own mind, the death becoming frightening to one's own mind? What makes the death difficult to one's own mind?

In reality, there's no frightening death. There's no such thing, in reality there's no real death as we think of it, one that is not merely labeled by the mind, a real death, an independent death. There's no such death. There's no such death and there's no such death like that, that is frightening to you. There's no such real death that is difficult to experience. The mind, the concept makes it difficult, the concept makes death difficult. The concept makes death frightening to one's own mind. Attachment, clinging to one's own body, possessions, family, friends, not letting go, that makes death difficult, unbearable, undesirable.

Then also, due to the evil thought, the disturbing thought, death which appears frightening is appearance of evil mind, the disturbing thought, the unsubdued mind. Is a creation of the ignorance, concept of true existence, creation of that. And then anger, ignorance, anger, attachment, it's appearance of the unsubdued mind. So, in the reality there's no such thing. As we believe, as we apprehend, as it appears to, when we think about death, real death, independent one, something difficult, frightening, so that is hallucination. That independent death, frightening one, difficult one, that is a hallucination.

THE OLD MONK AND HIS BUTTER TEA

There's a story about an old Tibetan monk who did the special practice of tantra where, when you know that you're going to die, you can transfer the consciousness to the pure land of the Buddha, you have the freedom at the death time to guide yourself to the pure land.

So, this monk was trying to practice, he was trying to practice the special method transferring consciousness to Tushita pure realm of Lama Tsongkhapa and Maitreya Buddha. But how many times he used the method, it was not working. He was unable to transfer, he was unable to leave the body, his consciousness was unable to leave the body, he got stuck.

So, his lama, his guru, somehow through his psychic power, knew that his disciple, this old monk, was having difficulties at the time of death. He sent immediately a young monk to pass the message to that old monk, to give the message that there's better tea in Tushita [GL], in the pure realm, there's more delicious butter tea, in the pure realm Tushita. So, because the lama knew, through his clairvoyance, that the older monk was having difficulties because his mind got stuck, because for Tibetans and particularly monks, ordained people, tea is very important [GL]. That, we should have tea soon. [GL, RL] That tea is very important because, since they don't drink, there's no other drink, alcohol and other. [GL]. Since there's no other drink tea becomes very important. If you have money, if you have equipment, if you

have material, butter and all these things, then, to make good tea. That's very important [GL, RL]. Very important, for their lives to relax the mind, then, you do your study, or whatever.

I think after the monk drank the tea, there was butter was left in the wooden bowl. So usually this is regarded kind of precious, and something delicious or precious or whatever. So his mind is attached, it doesn't let go. So then even though he knows very well the meditation, the meditation is not working.

So then, as soon as he heard the message from his guru, that there's better butter tea [GL], in Tushita pure realm, then as soon as the young monk passed the message in his ear, then immediately he was able to leave his consciousness [GL]. So like that [RL].

If a person can understand or generate the faith, then I think it is useful that, to make for the person easy, for the person to let go, in order to let go the attachment, clinging, these things, then you tell, remind that there's such a realm like this where you can reincarnate, and where you would have many friends, who love you or, just telling things like that, like similar to what the lama passed the message. By describing how beautiful this is, there's such a pure realm like this and if you think this, where there's no suffering, where you don't experience sickness, old age, the suffering death and rebirth so forth, that, so, whatever the person is clinging, by telling the person in this realm there is much better, either is to do with wealth, either to do with friends or whatever particularly the person is clinging, then, so it becomes very good psychology for the person to let go, and then death doesn't become difficult, becomes a very easy death, like this example old monk.

CRAVING AND GRASPING BLOCK A GOOD REBIRTH

However, if there's craving and grasping at death time, from the twelve links there's craving and grasping, so depending on which karma is more powerful, even among the good karmas, that which is more powerful, or negative karma, what's going to be experienced is, if it's negative karma then among the negative karmas many, numberless negative karmas, which is the most powerful then that's what's going to be experienced at the time of, the craving and grasping from that karma, happens. There's twelve links, so the craving and grasping which is experienced just before the death, that which makes, the imprint that is planted on the consciousness by the karma before, maybe in that life or maybe many, many lifetimes ago, left on the consciousness by the karma, karma motivated by ignorance, concept of truly existent I.

So therefore, the craving and grasping from these twelve links that makes that imprint ready to manifest or ready to throw, to bring the result, the future life samsara. So, if it's a negative karma then either preta or hell or animal, depending how heavy the karma is.

If you are able to remember, if you know lam-rim, if you know meditation on the renunciation of samsara, bodhicitta, emptiness, then if you are able to apply that time, then you are able to stop, control the craving and grasping. This way you are able to stop the rebirth in the lower realms.

Otherwise, if you don't apply lam-rim, suddenly at the time of death, you get appearance of, say, a cat, then you think how nice, how beautiful it is, then, you crave, one kind of attraction. Then that makes the imprint, which is left on the consciousness, long time ago by karma, and that in that life or other lifetimes then, ready, the craving. Then, however, when it becomes very, very strong, when the craving becomes very strong, then that is what is called grasping. Then that makes, those two makes however the seed, like the seed that is ready to sprout. So, then also, or you see a bird, you see a beautiful colored

bird, then you get, you find attraction in that, then you die with that thought, then you die with attachment. So, things like.

So if one's mind has been familiar, of course, if one has realized renunciation of samsara, bodhicitta, emptiness, no question. If one has realization, then there's no question. Even impermanence and death, even realization of impermanence and death, no question. There's no danger to arise the attachment. Even that is so powerful, to protect your mind.

However then, so if one's mind has not been familiar during life, if the mind is not well trained, not have been familiar with meditation, then that time difficult to remember. If you didn't practice during your lifetime, didn't train the mind, like the soldier before actually going to war, having training, made ready to fight the enemy, to destroy or to win over the enemy. So similar, we have to train our minds during our life, while we have the opportunity, so that on the most critical time, death comes, that's the border that, depending on how you do with your mind, go to lower realm or go to deva, human realm.

So, if you don't protect the mind, unable to apply lam-rim meditations then, what happens is, then the what we have habituated normally, from beginningless rebirth, this life and beginningless rebirth, anger, attachment, so the disturbing thoughts, so then these arises. So then, that leads to, that causes to be reborn, to fall down in the lower realm and experience those sufferings. So, once one fell down in the lower realm, then very difficult to say when one can come back to deva, human realm, again to practice Dharma, extremely difficult and, like that. Extremely difficult.

LIFE WITHOUT DHARMA

And even one get born as human being, but if one get born as human being not having opportunity to practice Dharma, so what do you do? Not having opportunity to practice Dharma which means not having opportunity to abandon cause of the suffering, to create the cause of happiness, the unmistakable method. So if one doesn't, if one is born a human being but never met Dharma, then there's no opportunity to achieve happiness in future lives, no opportunity to achieve liberation, no opportunity to achieve full enlightenment.

So therefore, even if one is born as a human being for a few years, even if one is born as millionaire, or king, even if one is not born as a poor human being, even if one is born as a wealthy person, successful in business, a millionaire, a king, having power, reputation, even if one is born like this but this without Dharma, it is nothing. All that means nothing. All that is nothing. Without Dharma, then all the body, speech and mind, everything becomes negative karma, there's no protection, there's no positive attitude. So therefore everything becomes negative karma. So it's just a short time, it's just a short break from the lower realms. It's just a short break, like a prisoner, one hour, two hours, just taken out of prison, then going back, the same. So, just short break from the lower realms.

The whole life is used to create the cause of the lower realms. It's like you came back from the lower realms to the human realm in order to create more negative karma so that you can go back to the lower realm again. So therefore, it is a very suffering life.

That, I just mention this then we'll have tea. That sometimes in the airplane, when I was traveling with Lama, when I was traveling in the West, sometimes in the airplane just thought coming that, it's just my own mind, so all these human beings, no idea of karma, reincarnation, and even they've some wealth and whatever, but however, some education, some wealth, but however no idea of reincarnation, karma, they have no idea what's going to happen after this life, no idea at all what's going to happen after this life.

After this life, because without Dharma all the actions become negative karma in everyday life, so that brings them into lower realms, to reincarnate, to suffer. And themselves have no idea of their life, they don't know their life, they don't recognize their life, as far as what is right and wrong, they don't know. So it's kind of uncomfortable. When I think like this, it feels uncomfortable.

So it's like the person who is trying to walk where there's cliff stepping over the precipice. The person does not see it, he is not aware of it. You see him near the cliff but can't do anything. That's how it is, uncomfortable. So similar like, so it's like that, if you look at other sentient beings.

So however, therefore death time these things can happen, if you don't apply, if you don't keep the mind in lam-rim, if you don't try to remember, then attachment, then you see the lower realm being's body, like that, then that become cause to be reborn in the lower realm.

So therefore, remember to train our mind like the soldier during our life, to prepare the mind, to get, to train the mind in the lam-rim as much as possible is extremely important. So, and however, not only death time, every day, every hour, every minute of our life, is in the border, we're in the border to choose where to go, whether to go to lower realm, whether to go to deva, human realm. However, if want happiness, do not want suffering, then, abandoning cause of the lower realm, as much as possible negative karma, create the cause of happiness of future life, happiness beyond this life, which includes liberation, enlightenment, everything. So that however, every day, every hour, every minute, as much as possible that, to keep our mind, body, speech and mind in Dharma. And that depends on basically keeping the mind in the Dharma. Then that way body and speech also become Dharma.

[tea break]

TRAINING THE MIND IN THE LAM-RIM

Therefore, helping other people, educating other people how to die is the best education. Actually, the whole subject of lam-rim, the whole subject of the teaching of the graduated path to enlightenment, one way of looking at it, it's an education on how to prepare yourself for the death.

So, among renunciation, emptiness, bodhicitta, those three are the main, these three are the fundamental method, and especially bodhicitta is the best method, is the best preparation for death. The mind practicing bodhicitta, and dying with bodhicitta is the best death. This way, dying with bodhicitta, for the sake of all sentient beings, which means experiencing death in order to benefit for all the sentient beings, equaling the infinite space. So as I mentioned yesterday or other times, with that incredible motivation that to benefit everyone, every single sentient being.

For example, using the experience of AIDS to develop bodhicitta, that which is the main cause for achieving enlightenment for sentient beings, which is the main cause to bring all, to bring every sentient being to the highest happiness, full enlightenment. In other words, using this to benefit, the experience having sickness, making it beneficial for every sentient being, to bring them in the highest, full enlightenment. Not just to cause temporary happiness, not just that. Not just only them to be free from AIDS, not just that.

This way then cancer or AIDS, whatever one experiences, then one is making the best use, one is using the experience of the problem in the best way. That is most useful, most worthwhile, for all sentient beings, which means also most worthwhile for oneself, which means you are using the problem as a path

to happiness. And that is not just temporary happiness, highest enlightenment. You are using the problem as a path, you are using the AIDS, experience of the disease AIDS, having the AIDS, you are using it as path to achieve enlightenment, the greatest success, which is the greatest success among all the success, among all the accomplishment.

There are many profound meditations to apply at the time of death, especially in Highest Yoga Tantra there's very special, most secret, profound, special methods, during the intermediate stage, rebirth, all these things. This is the quickest path to enlightenment, the death. By applying meditation at those times, then it becomes quickest path to enlightenment. However, all those practices depend on, all those practices has to be done with renunciation of samsara, bodhicitta, emptiness. So this is the lam-rim. The lam-rim is the best, the fundamental, the best education for the, how to prepare oneself for death.

So that, so learning lam-rim, studying lam-rim, and especially studying the highest tantra, where it talks about, where you can, only then you can understand completely about the mind. Only then you have opportunity to completely understand about the mind, all the phenomena, the mind, to be able to understand all the details about the mind. So complete understanding of the mind is only by studying highest tantra. Even from sutra you cannot study everything about the mind, because it doesn't, it only talks about the gross mind, it doesn't talk about the subtle mind, especially it doesn't talk about extremely subtle consciousness, all, everything about that. Then the body has also gross body, subtle body, extremely subtle body, and extremely subtle body doesn't talk in the sutra.

ONLY TANTRA GIVES COMPLETE KNOWLEDGE ABOUT THE MIND

So only by studying Highest Yoga Tantra, only by completely knowing the teaching, only then you have complete knowledge of the mind. Especially by actualizing the tantric path, not only understanding the words, especially by actualizing the highest tantric path, then only then one has complete knowledge of the mind, knowing everything about the mind.

So therefore there's no way to understand the mind without understanding Dharma. Without studying Dharma there's no really way to understand the mind without mistakes. Especially in tantra, which talks extensively to be able to understand the path time dharmakaya, path time sambhogakaya, path time nirmanakaya, to be able to understand this, in order to achieve the result time dharmakaya, result time sambhogakaya, result time nirmanakaya, the enlightenment, in order to achieve these things for the benefit of sentient beings. Then in order to understand this, in order to practice this, one has to understand the ordinary, the base time, what ordinary beings experience, death, intermediate stage, rebirth, ordinary beings experience of death, and rebirth, intermediate stage.

So one has to understand details how ordinary people's experience of death, the evolution of death, what's happening with the body, what's happening with the mind, the evolution of death, the twenty-five absorptions. There are twenty-five absorptions which happen at death time. Those things, about intermediate stage or how ordinary beings experience, how one experiences in the intermediate stage after death. Then also detailed explanation about rebirth, about evolution of rebirth, so all these things.

So on the basis of understanding details of these things, which are only explained in the Highest Yoga Tantra, the details about evolution of death, talk about the subtle consciousness, however intermediate stage, rebirth and so forth. Then, by understanding these ordinary death, intermediate stage, rebirth, through meditation, one uses these as a path to achieve the result time dharmakaya, sambhogakaya, nirmanakaya, these three holy bodies.

First of all, during generation stage by visualizing them, by applying the Highest Yoga Tantra, the path or the meditation, one leaves potential on the mind, one purifies the ordinary death, ordinary rebirth, ordinary intermediate stage. Then, during the completion stage, by actualizing the path time dharmakaya, sambhogakaya, nirmanakaya, at that time one actually purifies ordinary death, rebirth, intermediate stage. That time one actually conquers, one ceases the ordinary death, intermediate stage, rebirth.

So, in tantra, the practitioner of the Highest Yoga Tantra, maha-anuttara yoga tantra, from which level the person controls the death, from which level the person becomes free from death, after having achieved clear light. There's five stages to achieve enlightenment, so the clear light, the absolute nature of the mind, clear light. So after having achieved this level, after having achieved the clear light, this level, then one has control. Before, death is riding on you. Now you are on the death, now you can ride on the death. Death is under your control, that you don't experience any more the death caused by karma and delusion, the uncontrolled death, the suffering death.

As I mentioned yesterday or the day before yesterday, when you become an arya being, for example, when you become higher bodhisattva, who has wisdom directly perceiving emptiness, who has achieved the Arya path, the right-seeing Mahayana path, this arya being is free from death, even if it's not practitioner of tantra, even if it's not a practitioner of the Highest Yoga Tantra but just only practicing sutra, so, this higher bodhisattva who achieved the Arya, the higher path, Arya path—Arya the means transcendent, higher path, the right-seeing Mahayana path—that bodhisattva doesn't need to experience death but has completely abandoned death, old age, sickness, rebirth. Then, also same for the Hinayana, the Lesser Vehicle path, the arhats also same, that who has completely ceased all the suffering and cause, even the seed of delusions, that is same. So, doesn't experience death, free from death.

THE IMPORTANCE OF LEARNING ABOUT DEATH

This is the best education in the sense that to know everything about this point of life, rebirth and death, intermediate stage, that is only by studying tantra, then only one can understand the details of these things and to cease completely the circle of death, intermediate stage, rebirth. Tantra has a special skill to cease these things, by purifying the mind and winds, so then to achieve three kayas.

Giving an education of death, teaching others how to die, doesn't mean teaching how to commit suicide [GL], doesn't mean how you can kill by yourself. I heard there's one book written by one professor, telling how you can kill yourself, and all the various methods you can try. [GL, RL] Anyway, I think it's very important, because for us ordinary beings, who haven't reached that level where we are free from death, we can control death, we have to go through, it is definite that one has to experience death until we reach those levels.

Therefore it's a very important education since it's something definite that one has to go through, it's very important, to know before and practice, to have the knowledge and to enter to the meditation practice. Through this training, through this psychology, through this transformation of mind, through this meditation practice, then you are able to guide when the most critical time of life comes, the death. People can guide by themselves, they know what to do. They can close the door on reincarnating in the lower realm, They can go to pure land of Buddha, which is the method of quick way to achieve enlightenment, or deva, human body.

The various ways one can practice and then also one teaches others, various advice, various meditations, to give to the people according to their capacity of mind and their different religion, according to their problems, whatever problem that person has, relating to that then, giving advice that, to die, to have

happy death or peaceful death. In other words, all of the real meaning, what it means is that to help the person to die with, not with delusion, not with attachment, anger, ignorance, these things, ill will and so forth, not with these, but with positive thought. So, the positive thought itself, the happy mind, so when the person is able to generate positive mind, then the person, is able to generate happy mind, so then there's happy death.

I think you haven't yet done meditation on the lower realms in detail, all the specific sufferings, Even if we are born as human being it's not easy life. There are so much difficulties, so many problems. However, so if you analyze it's only in the nature of suffering, that, so, even as a human being, even one is born as a human being, how difficult it is, the life. No question how it is, if one is born as animal or hell, hungry ghost, no question.

The human being problem is nothing. No matter how heavy problem the human being has, that's nothing. Comparing to the lower realm beings, their suffering, human being is like in the pure land of Buddha. No matter how much disaster or problem there is, heaviest suffering, but that's nothing, that's incredible pleasure, unbelievable pleasure compared to the heaviest suffering of the lower realms.

As I mentioned before, especially being born as human being but no understanding of Dharma, no practice of Dharma, so there's much more suffering in that life. Doesn't know how to deal with problems and there's no method in the mind, there's no solution in the mind, so there's much more suffering in the human life.

THUBTEN SHERAB'S STORY

While I'm talking about this, a thought came in my mind that one Kopan boy, he used to be one of the most intelligent ones among the monks. His name is Thubten Sherab. Other than the nun Tsenla, who has been translating for so many years, he is one of the best, most intelligent translators. So he's been translating many years in France at the monastery, Nalanda, and then he married this Spanish girl, so now he has been living there for I think maybe three years. He's a person who never hides anything, whatever happens in his life, bad or good, whatever, he just tells people, well... maybe not his wife [GL, RL].

One day I said to him, "Do you feel regret, having changed life?" He says, "No," he feels the same thing. When he was a monk he felt the same, now he feels the same. He doesn't feel any different, there's no regret. Then he said that how people are suffering so much there where he is working. He was saying how people, how other people have so many problems, so much suffering. He said that because the only thing that he knows is Dharma, he doesn't have difficulties, in everyday life he doesn't have confusion, sufferings, as others have. He's not a boy who tells lie, never, [GL] Says, everything, whatever he thinks, he tells to other people, that, whatever he has in the mind.

So he studied Dharma for many years. He's one of best monks in the education of Dharma, one most intelligent ones. I met time to time, when I went to Spain. So he told already a few times this. He tells about his life, how he thinks, how he sees other people and his own experiences, like that.

I think, when he was a monk, he used to say he was not afraid of death. For him death is no big deal. I think the main thing is to live a sincere life. So therefore, in his daily life, so because of that, his mind doesn't have much to regret or much confusion.

Why did I bring this up? So, yeah, as I was talking, there's much more suffering not knowing Dharma, because no understanding of Dharma and no practice, so there's much more suffering in the life. You have no higher goal, you have no higher happiness to look for than comfort of this life, power, reputation, you have no other goal than happiness of this life

HAPPINESS AND UNHAPPINESS

By analyzing, by checking, whether this life's happiness pure happiness or not, you'll see it's only suffering. There is a suffering feeling which is discomfort, but which is unnoticeable to one's own mind. So therefore one labels it pleasure and it appears as pleasure. And then, as one continue with the action compounding that discomfort, then, when it increases more and more, it becomes noticeable, then at that time it become the suffering of pain. From the three types of suffering, then it becomes suffering of pain. So before it's the suffering of change.

The goal that you have, what you can achieve from life, is a different thing. The happiness one knows, what you can experience, it's just the comfort of this life, by having reputation, power, food and clothing. So that's all. Enjoyment, friend, then that's it. There's nothing more, nothing more special, just that.

So of course, no matter how much you work for that, you can never find satisfaction because the attitude is following desire, following attachment. Because that's the motivation, attachment, so therefore, the nature of that method itself, that itself is the cause to not find satisfaction, cause to not find happiness. Itself, following the desire, the attachment clinging to this life, itself is the cause to not find satisfaction, happiness in this life.

Therefore, this is just the essence of life, describing the aim of that person's life. What that person's view is or how that person understands what happiness means. That's all. Nothing else than that. So therefore, no question how much suffering, how much unhappiness in life there would be, living the life with such attitude and such wrong method, wrong means of achieving happiness. It's completely the opposite, the method becomes only cause of suffering, only cause to not find satisfaction. The method becomes only cause to be dissatisfied, the method becomes only cause of dissatisfaction.

Even if you believe you have success, pleasure, it's just a hallucination. So that's why there's big differences where there's problem, the person who knows Dharma, and especially who practice Dharma, and who doesn't know Dharma, who doesn't practice Dharma, when the life experience when the life meets problems.

TIBETANS IN SWITZERLAND

For example, in Switzerland, I heard that one time there happened no jobs in the factories, I don't know what happened. The work stopped. They had to close the factory for I think maybe some months, I'm not sure. Somehow they had to close down. So, many people didn't have job. So the Tibetans who are working were the same with other Western people, working at the factory, but the Tibetans were very happy [GL]. They were very happy because they found time, they could use that time to do their practice at home, to do retreat [GL], to do their commitments and to do the tantra practices, those who took initiations and those who do preliminary practices.

So they are so happy they have time to do these practices. So, they were very happy. But those other people, other Western people who were working in the same place, they were so unhappy! [GL] So

unhappy, no jobs for one month or something, so depressed, so unhappy. This is what I heard when I was in Switzerland, the Tibetans told me.

So, it's to do with mind. Happiness and unhappiness is to do with the mind. It depends on understanding or practicing, whether one understand Dharma or not, whether one practice Dharma or not.

So however, now, to go back [RL], anyway, maybe not possible, [GL, RL] I think next Kopan course [GL, RL]. I think next year [RL, GL].

Student:

We'll stay another month.

Lama Zopa Rinpoche:

Okay. Please enjoy and have a good time. [GL] You mean next year course to bring back to the _____ [RL]. I'm joking. [GL]

No, well, I think just to finish this talk. Generally, whenever we do meditation courses, Dharma courses, it involves teaching meditations on how to destroy delusion, the cause of the suffering. So that's all what it means. So that includes, that is the best preparation for death. So then this way, by doing the meditation, by practicing Dharma, this way one eliminates the delusions, one protect the mind from delusion. One builds the potential to eliminate completely the delusion, including the imprint, the seed.

HELPING THE DYING

Talking about death is not necessarily Dharma; even meditating is not necessarily Dharma. Whatever is the remedy to our suffering, that is Dharma. Not friends, not the cause to develop delusion but the remedy to destroy, to cut the delusion. So delusion is cause of death and rebirth. Why do we suffer? When we press this body like this [Rinpoche shows], when we press like this, we feel pain. So, if this body, if these aggregates, this mind, this body and mind, if this is not created by delusion, there's no reason to have pain. When we press like this, why we experience pain, there's no reason to feel pain. If you are not skillful in drinking even water, suddenly there's pain, discomfort.

Even when we walk, even when we sit, even when we lay down, if we're not skillful, suddenly there's pain. Even just pressing like this, there's pain. These are caused by delusion. These aggregates, this body-mind came from impure causes, delusion, karma and delusion, so therefore, why this is nature of suffering, why this has to suffer, why this experience suffering. That is the reason why this is suffering.

Why don't we have a body and mind which doesn't suffer? Why we didn't take the aggregates, body and mind, which experiences the everlasting happiness, pure happiness? Why we didn't take it? That is also a very good question to do analysis. However, as I mentioned yesterday, the original world, why this world exist, why the original world came into existence, from very beginning.

So, conclusion is this, what is death and what means death, introducing, giving education of death, how to deal with death, how you can have a happy death, this is an extremely important service, because if you're able to cause people who are dying to generate a positive attitude, either compassion for other sentient beings, as Mike said, either to have compassion or devotion. So depending on the other person's capacity of mind or the background, what religion and, capacity of mind, anyway. And also depending on what problem the person is having.

A family should study about how to deal with death, if somebody's dying how you should do, if somebody's dying in the family, not only themselves, how to deal with their own death. The education about death, not only talking about what death is but what makes death difficult and, what makes one's own mind afraid, all this.

The education of death can be condensed. For example, if somebody is dying, then how to take care of that person. If somebody in the family is dying, then how you take care of that person, psychologically, to protect the person's mind, to generate a positive thought, to let the person die with a positive attitude, without causing to get angry, without causing to get attachment, all these things.

So I think it is very important also family members, the family to learn how to take care of that person, if somebody in the family is dying, then how to look after the best. So I think it contains all these things. So, it becomes very important service, and to help, so as I mentioned before, because once one get reborn in the lower realms, not sure when you can come back, after how many eons.

That, even as a human being, even we who have met Dharma, we are trying to, even we who understand Dharma, what Dharma is and, even we know how to practice it doesn't mean that we are able to practice twenty-four hours. It doesn't mean that. By knowing that doesn't necessarily mean that we are able to practice. So even we who are trying, all the action twenty-four hours does not become Dharma. Most of it becomes negative karma. So therefore, then, if we think about chickens, pigs, the animals, the lower realm beings, it's out of the question that actions becoming Dharma, cause of happiness.

Shantideva said in *Bodhicaryavatara*, "After I have received such this freedom, if I don't train in the virtue", means if I don't practice Dharma, train the mind in the path, "then when I'm born, when I become ignorant, the lower realm beings what can I do that time?" Nothing you can do. Nothing one can do that time. Finished. So as I mentioned that one night, yesterday or the day before yesterday night or something, I mentioned those animals, like that.

Therefore if we are able to help at the death time, cause to generate Dharma mind, positive attitude, if the person dies with that, it's an incredible help. It saved from many eons of suffering, of the lower realm, you have saved. So it's incredibly important. In some ways it's more important than giving a homeless person a home and person or a starving person food, or a sick person medicine. This service is even more important, to help others, helping for those who are dying.

So, this way you are giving human rebirth, you are giving deva, human rebirth to that person. You are giving a present, this is your gift, that person gets reborn a human being, how many years the person lives - all that is your gift to that person. The person gets reborn in human body, how many years the person lives, all that thing, the body, from that virtuous thought of the person who died, then person's human body, all these temporary pleasures, all that is your present, your gift to the person. All this is your gift to that person. It's an incredible gift. So there are many things to learn, how to take care of that person who is dying. So, the family learn how to help, then it's extremely beneficial.

FPMT HOSPICES

The organization has started three hospices so far, mainly in Australia: Perth, Sydney and Brisbane. So there happened, so it's very good that many people have taken an interest in this. That's very important. Many people have taken interest about to learn, to know about death. That's very wise, that is extremely wise, taking an interest to know about death. That's very wise, very skillful. They can guide themselves

when they are dying. So it gives opportunity. What to do when oneself is dying, when you come to know you're dying, then how deal with it, and also to help others.

Pende Hawter who is in charge, the main person who looks after the hospices, tries to give the education, so I advised him, in order to learn more, he should interview all those high lamas in the different sects, those great meditators, the head lamas of each sect, by putting questions about how to help and about death. Sometimes you can get different answers, different points of view.

So this way is one way, one very interesting way to learn from those great meditators, those lamas who did a lot of public service, doing pujas for people who are dying or people who are dead. They have a lot of experiences, doing puja and guiding these people, people who are dying, dead.

It's the same thing that the purpose of this project at Bodhgaya, this destitute home, that is also similar purpose of the hospice, that the purpose, my main reason to start a destitute home that is in Bodhgaya, the state is called Bihar, where there's so much corruption. The start of the destitute home was one day Kirti Tsenshab Rinpoche was giving teaching there, but, so one day we took a holiday. The holiday was to make pilgrimage to the mountain where Buddha gave teachings on emptiness, this great holy place near Bodhgaya called Rajgir. So I requested Rinpoche to give teachings on the oral transmission of one of the short texts, teachings from Buddha on emptiness, just before the *Heart Sutra*, there's another short *do dupa*, condensed sutra, abbreviated sutra.

Before we got up there, we went to have lunch in a restaurant. Outside the restaurant there was a sick person and an old man. Rinpoche felt so much compassion to this sick person, kind of naked and full of flies and down part of his body. Rinpoche said, "Can't we put this person in the hospital?" Then one of students, an American doctor, said that because he's a poor person, in the Indian hospitals the poor people aren't treated well, they're not taken care of well.

I discussed with the director of Root Institute whether he could be taken back to the center and taken care of by us. Of course I myself was not there [RL], but the other students who were there, they had to take care of him [RL]. I just say it with the mouth, [RL, GL], I just used my lips but not my hands.

Anyway, he started to get better after five days, because he was taken care of very well by a doctor and by student, the Western doctor and also by the student who lived there. But then, after some months, everybody had to leave, there was nobody there to take care of him. As long as there was even one Western student, then he was healthy. So there was nobody. The few Indian workers there couldn't take care I think of him well. Also the director was not there. So I think his health suddenly changed and then he passed away.

There was also an old man who was trying to go somewhere but was shaking, his hand was shaking terribly. So he fell down. He had sticks in both hands but he was shaking very much. He had a big bag but I think it was empty. So he fell down on the fire wood. There was no fire but just the wood piled up. Then again he tried to stand up and tried to walk but he could not manage, so he gave up.

I looked at this old man for a long time, and thought of the old man so much. So then I thought that even he wants a glass of water, even if the restaurant is near, it's not too far. There were many thousands of people going on the road but nobody looked after this old man, there was nobody helping this old man and he could not manage by himself to even get a glass of water, no matter how thirsty he was.

As I was going back to Bodhgaya by bus, thoughts came of the old man so much, and then, especially after I sat down in Japanese guest house, after I sat on the bed. Then this very strong thought came, how people have so much suffering, and to be able to do something. So then the thought came to start a destitute home there.

So the idea is, whether it is Muslim or Hindu, whoever it is, young, old, anybody who can't look after themselves, who has nobody to look after them. First we tell them that this is run by a Buddhist organization, then if they accept, we can take care of them. Not only taking care of the body. The main aim is not just to take care of the body. There are other many places where they take care of body. Cleaning body and all this, there are also, there are other similar places. But here the main thing is, on the basis of taking care of the body, but the main aim is to take care of the mind, which is the most important thing.

For the Dharma students who can devote time or who can do service, the main thing is the psychology, to talk to them every day, to help them generate a positive mind and to look at their life positively. And to create a positive environment, a blessed or positive environment, whatever leaves a positive imprint, then it is easy to generate a positive mind. So that is one idea.

So, especially when they are dying, to help them to die by causing to generate a positive attitude, compassion or loving kindness or devotion, depending on the person. Or causing satisfaction, causing the thought of renunciation. Either a good heart, devotion or renunciation, satisfaction, contentment. To help the person die with a positive mind like this. To benefit for the mind, that is the main aim of that project. Then also my idea is that the students working for them listen as much as they can to Dharma, the three principals of the path, the teachings on the paramitas, and they put these into practice. They practice with these people, they practice with these people.

Sincerely doing the service in this way itself becomes a great purification. Sincerely doing service for these sentient beings, putting the teaching of bodhicitta into practice, in this way, itself becomes great purification, purifying the negative karma of the students who are working there. Itself becomes great purification and accumulates extensive merit.

The Buddha sacrificed his life to other sentient beings numberless times, many hundreds of times in so many lifetimes. He gave his body to a whole family tiger who were starving. So many lifetimes he made charity his limbs, eyes and the limbs, for those who need, giving blood and so forth to the flesh-eaters. He practiced the six paramitas, bodhisattva's deeds: charity, morality, perseverance, patience, then like this. So many hundreds of lifetimes, three countless great eons Buddha himself did this and achieved enlightenment, for the sentient beings.

It's same, like this. It becomes the quick path to enlightenment, developing the mind. One purpose is that who do service is able to develop their mind in the path. So, so hopefully to be able to start soon and hopefully to have, able to establish.

VAJRASATTVA

Yeah, so I think, so I've talked a long time so maybe can just can recite mantra and then can go.
[Recitation of Vajrasattva mantra]

No, first take refuge. [Break in tape]

I go for refuge to Buddha, Dharma, Sangha until I achieve enlightenment. And due to the merits having accumulated charity so forth may I achieve enlightenment in order to benefit for all the migratory beings. [x 3]

I think can do prostrations, time is same, time takes the same [GL]. Time is same, so we are just losing a lot of merit [GL, RL]. [more Vajrasattva mantras]

So think, generate strong faith that all the negative karmas accumulated, negative karmas accumulated with the body, speech and mind, then particularly transgressed from the pratimoksha vow, bodhisattva vow, tantra vow, all those vices, all those negative karmas, everything that which has been accumulated from beginningless rebirth, this life and from beginningless rebirth were completely purified. So generate strong faith in this. Doesn't exist at all in your mental continuum. Your mental continuum become completely pure, like a mirror, like a clear mirror, like a light, like a white light where there's no black spot. Become completely pure.

Now, any negative karmas which I can abandon, from now on I will do, and those extremely difficult ones, the subtle ones, then one day or one hour or even a few minutes or even for a few seconds so I'll try to abstain from this. So, in this way, then to make my life most beneficial for all sentient beings.

So then make this determination to practice Dharma, to not harm others and to benefit for all sentient beings, so this makes Guru Vajrasattva extremely pleased. And Vajrasattva tells you this.

In the prayer it is said, "You the race of the son", the son doesn't mean the physical son, son and daughter, which is the label for the physical shape. It's not that. This is son that's related to the mind. So this could be Mahayana type, race, Mahayana type, or maybe because there's potential to become Vajrasattva, in our mental continuum there's potential to become Vajrasattva, so that could be also reason why it's called son of the race, or the type.

Then Guru Vajrasattva is telling you, "All your negative karma, obscurations, degenerate samayas, all these were completely purified." Guru Vajrasattva is telling you everything were purified.

Then, melted in the light, absorbed within you through the center of the two eyebrows. Those who haven't received a great initiation, Highest Yoga Tantra, you do this way, and then blessed your body, speech and mind, okay? Those who have received great, highest tantra initiation, then enter in your heart, then do the same practice of the guru entering the heart, end of the Lama Tsongkhapa, the guru yoga prayer, practice, or the *Lama Chöpa*, *Guru Puja*, like that.

After the absorption then first think, I the creator, action creating negative karma. What is created, negative karma. So how this is appearing to me? After I label these ones, after I label all these things, how do they appear to me? They appear to me real one. The real creator, the real action. The real, independent I, creator; the real, independent action, creating; and the real, independent negative karma. So all these are actually hallucinations. All these are hallucinations in reality. All these are empty. Not space but like space, empty, like space.

Now intensely meditate on emptiness. Now think, in emptiness, there's no I. In emptiness there's no action, creating. In emptiness there's no negative karma. In emptiness, there is no merit. In emptiness there's no I dedicating. In emptiness, there's no action dedicating. In emptiness there's no enlightenment.

In emptiness there's no sentient beings. In emptiness there's nothing, even the space, even the space is empty. Even the emptiness, even the emptiness is empty.

Now, while keeping the mind in this state of emptiness, with this mindfulness, then dedicate, part of the mind, one part of the mind, dedicate the merits. While being mindful in emptiness, keeping the mind in this state, then a part of mind dedicate the merit.

DEDICATION

Due to all the three time merits accumulated by me, by others, may I achieve Guru Shakyamuni Buddha's or Vajrasattva's, same, enlightenment, and lead all sentient beings in that enlightenment as quick as possible.

Due to all these three time merits... So now think that by having meditated on emptiness, so unbelievable, so many eons of negative karma is purified. So many eons of negative karma is purified by meditating on emptiness. So, feel happy, feel joy.

Now dedicate the merits to generate bodhicitta.

Due to all the three time merits accumulated by me, by Buddhas and bodhisattvas, may the bodhicitta be generated within one's mind, mind of all sentient beings, those who have, may it be developed.

[jang chub sem chog rinpoche...]

Dedicate the merits for long life of His Holiness who is the source of all the happiness of all sentient beings, source of the peace of the world and all sentient beings, today, as you watched His Holiness giving teachings, advice. Then other holy beings. And then Lama's incarnation Lama Osel, long life and holy wishes to be succeed immediately to benefit for other sentient beings, works to benefit other sentient beings.

[Rinpoche recites a prayer]

Now, as three time Buddhas have dedicated their merits, and bodhisattvas, bodhisattva Kumantabhadra and Manjugosha, as they actually understand, I'll dedicate all my merits to best way to quickly enlighten all sentient beings.

[Rinpoche recites a prayer]

Due to all the three time merits accumulated by me and by Buddhas, bodhisattvas, due to all these merits, may the pure teaching of Lama Tsongkhapa, the unification of sutra and tantra, may it be actualized, may it be completely actualized in the minds of all the students in this very life time. And all the general organization activities, then individual meditation center's activities, works to benefit others, to spread Dharma, all this to be succeeded immediately and to receive all the needs for them. And then also those hard workers who do service through the organization to spread Dharma for sentient beings, all those arranging the facilities, those who dedicate their life, time, body, speech and mind, and the material, all those, and then all the students, have long life and healthy and then all the wishes to be succeed immediately according to holy Dharma.

[Rinpoche recites a prayer]

Thank you.

[End of Discourse]

LECTURE 30: 15 DECEMBER 1992 PM

EVERYTHING COMES FROM THE MIND

As we started the course this time with this subject, how everything came from the mind, so did meditations, also on this, actually we need to do, actually the best thing to do meditation is just this, not just one session, not just one day, but we need to do just on this just for one week, five days, one week, at least two days just on this, no other meditation, just this, how everything came from the mind, the very first topic, that how all the appearances, because, how everything came from the mind because all the appearances came from one's own mind, all the appearances that you have, all came from your own mind.

So, to be really clear, to really get into this, to really clearly identify this, to really experience this, we need to do analysis and mindfulness, during session times, and also especially in the break times. So, like this, very intensively, it should be that, that attention needs to be intensive, at break times, at meditation times, especially break times, practicing mindfulness like this, if possible for one week, if not then five days, even less, at least two days intensively on that, mindfulness. It's the best psychology and it's the best meditation and it's the quickest way, without going round much it's the quickest way, it's the direct way of cutting the delusions and it's the direct way of cutting the emotional mind, all the depression, all the unhappy minds, dissatisfaction, all these emotional, dissatisfied mind, attachment, all these things. Not only that, it affects even all the root of sufferings, the root of all the problems of life, root of the whole entire suffering of samsara, the ignorance, concept of true existence.

This meditation becomes direct remedy even to that ignorance, one's own ignorance, the concept of truly existent I, the concept of inherently existent I, that which is a hallucinated mind, that which is the basis of all the other delusions, and all the other disturbing thoughts, ignorance, anger, attachment, and jealousy, pride and doubt, all those wrong views. Then all the branches of delusions which are based on these root delusions and all the karma, actions, motivated by these, which creates the sufferings of samsara, which created samsara, the aggregates, relating to our samsara present time, human samsara, these aggregates, the association of the body and the mind, caused by karma and delusion, and which creates again future samsara, so the continuation of these aggregates. This samsara, which joins to the next life samsara, the one that continues to circle to the next life samsara, circling all the time, the continuation of these aggregates. This samsara circles all the time from one life to another, then we experience all the problems and sufferings again and again and again and again, from the six realms, one of those, again and again, until we break the cause, until we completely abandon it, including the seed of the delusions. Until we completely abandon the cause, we have to continuously experience the problems of life, suffering of samsara.

LABELING THE SCARECROW AS A PERSON

This meditation involves two things, how everything comes from the mind, how all your appearances come from your own mind. We went over this many times, without your mind, if you don't have the

concept, if you don't have the mind which labels, there's no appearance of that, there's no appearance of such and such to you.

Due to unclear eyesight or because of the distance, if there is something made up to look like a person standing with hands, with arms stretched out, in the field [RL], the scarecrow, due to unclear eyesight or distance, because of the reason—the human shape—by seeing like the shape of a human body, one labels it “a person.” Of course one doesn't see it as something that looks “like the shape of a human body”, one doesn't see that, but that's what it is. What is there is like the shape of a human body, so person thinks that's the shape of human body and the person's mind, the perceiver, labels it “There is a person. In the field, there is a person standing there.” The label is placed on the shape like a human body and the person who is looking at that object, then labels it “a person.”

Then, after placing the label on the base, that person believes that label. There's the appearance of a person, and so that person believes that there is a real person there.

LABELING KATHMANDU

This is similar to a person who is not aware what Kathmandu looks like. He cannot recognize Kathmandu city, Kathmandu valley. He hasn't seen a picture of Kathmandu valley, how Kathmandu looks like, he has no idea. As he is looking down from airplane windows, at first, before the person is told, “This is Kathmandu,” the person does not label this as Kathmandu. Because he doesn't label it as Kathmandu, for that person there is no appearance of Kathmandu, that this is Kathmandu, there's no appearance of that. It's just a city, that has mountains around and many old houses and many new houses, old houses, green mountains around and fields and many old houses together or scattered. So however, just as the person labels “city” there's appearance of city, but there's no appearance of Kathmandu, Kathmandu valley.

When that person is told by the pilot or by somebody that this is Kathmandu, then, following what the other person says, the person's mind immediately labels this as “Kathmandu.” The reason is by seeing this city that which has this shape, all these particular shapes, mountains and city, that which has these holy places, these stupas, so by seeing this characteristic of the place, so reason by seeing this, then the person, by following the other person's introduction, his own mind labels “Kathmandu,” and only after believing in one's own label, then there's appearance of Kathmandu. So therefore, this appearance of Kathmandu came from the mind. How the appearance of the Kathmandu came from one's own mind, so the way to understand is this.

When you are talking about your appearance, so if you don't have mind, you have no appearance, there's no question of appearance. The table does not have appearance, the mug doesn't have appearance. How does the mug see things? [RL, GL] How does the mug see the tea? There's no question of that. How does this mug see you? How does he or she see you? There's no question of that because the mug doesn't have mind. [RL, GL] You know, I think this mug sees [RL, GL].

So, our appearance, view, our appearance is to do with the mind, appearance is to do with the mind. Appearance is what the mind sees. If there's a mind then there's appearance. If this mug has mind, then there's appearance, then the mug can have appearance. The mug doesn't have appearance, the mug doesn't have view, the mug doesn't have bad view or good view, the mug does not have appearance. The mug does not have view, which the mug sees, there's no view. Because the mug doesn't have mind.

So, however, appearance is something that comes from the mind, so there is no appearance of Kathmandu, that this is Kathmandu until the person's mind labels that this is Kathmandu and believes in

that. The label is not enough, has to believe in the label. If there's no belief, you label, your mind labels, This is Kathmandu, but if there's no belief, I wouldn't think there would be appearance that this is Kathmandu.

THE I IS NOT THE AGGREGATES

You see now, you label the I, you can label the I on this, you can label the self, the I, but there's no appearance of I. What happened? [RL] Why is there no appearance of I on this? You can label I, self, as we label depending these aggregates, association of body and mind, reason, depending on the reason that these aggregates, this association of body and mind. For example, the base, the aggregates, the body, is going to drink the tea, so because of that reason, you see what your body is doing—going to drink tea—so then your mind labels, “I am going to drink tea” or “I’m drinking tea.” One labels, your own mind labels, “I am going to drink tea” or “I’m drinking tea.” Our mind labels and there's the appearance, “I am going to drink tea” or “I am drinking tea,” there's the appearance. But if we label the I, the self, here on this thing, there's no appearance of I. You can label the I on the pillar, but there's no appearance of the I. What happened? Thubten Dadak, what happened? [GL] What's missing? What happened? You cannot see the I, the self there. You can label, nobody stops you, nobody controls you to not label there, I. What? Habit? Invalid base, alle. What about robot? What about robot, that makes car? They can do this, yeah. So you can label the I, you can label I and there's appearance of I? Robot? Huh? On the robot you label I, there's appearance of I drinking tea? Huh? But it can do, though. Same as the body, it can do. [Student: unintelligible]

As far as putting the label, it's the same, as far as the labeling it's the same, whether you label the I on this or whether you label on this pillow, pillar, putting the label is the same. [Student: unintelligible.] If you label the I on the pillar, then the I becomes pillar, right? Right? I becomes pillar. Then you label the I on this, on your aggregates, then the I becomes nose, huh? Because it's the same, you label the I on the aggregates, you label I on the association of body and mind, the aggregates, you label I on that, so then the I becomes nose. Huh? What? [Student: unintelligible.] Probably the I is the nose? [GL, RL] What? [RL] It is retreating in the nose, part of the I is retreating in the nose. I'm joking! [RL] So you said if you label I on the pillar, I becomes pillar, right?

Okay, so now you should think similar way, you label I on your aggregates, on your association of the body and mind, so that means I becomes aggregates, right? The I is the aggregates, right? So the I is also nose, the I is also hand, your I, your self is the nose, is the hand, huh? Your self is nose? Huh? Your self is nose - I'm not saying only nose. Your self is nose? No, I'm not questioning only, that one I'm not questioning, only. Is your self nose? You see, if you label I on the pillar, if the I becomes pillar then, you see, same thing, you label on your aggregates, aggregates means the association of the body and mind, so that means I becomes the aggregates, right? So that means the I has to be the mind and body. Do you understand? That means the I has to be nose, the I has to be legs, the I has to be the teeth, the I has to be everything. Do you understand? The I has to be every part of the body. So if your I is your nose, are you your nose? [GL, RL] Huh? Are you your nose? Are you your nails? Are you your hairs? Then, many funny things happen also [RL, GL]. Do you understand?

So are you your nose or not? You are your nose? You are not your nose. Are you your hand? You are not your hand, you are not your nose. Are you the head? You are not the head. You are all together? [GL] Huh? So you are everything, you are all together, everything? So, the same thing. You are your nose again. You become your nose again [RL, GL]. Back to the nose! [RL] So if you are not the nose then you are not the hand, so the same reason. You are not the hand, you are not the head, you are not the legs,

you are not the body, nor the mind, then you are not the aggregates, so it's the same, the reason follows the same, you are not the aggregates. You are not the aggregates, the aggregates are not you.

Now listen to one thing [RL], these two things we have to pay attention, for this concept, that the I is the aggregates or the aggregates is the I, so there are two things to analyze or to meditate. First, who owns your body? Is there owner of your body and mind? Is your body and mind—I'm hungry—is that one the body or the mind? Who is telling that one? You said that's the body, right? The body is saying to the mind, the body is telling the mind that I'm hungry? Huh? Right? Yeah, the body's telling? So even after death, after the mind has left the body, still the body tells the mind that I am hungry? [GL, RL] Maybe making phone calls to the mind! [GL, RL] The body is making phone calls to the mind! [RL, GL] I'm hungry, I'm having so much trouble in the box [RL, GL]. So, anyway, so that you can meditate, okay? [RL, GL]

So, does your body and mind belong to others? Anyway, is your body and mind, anyway, is your body and mind yours or others? Huh? Do you have a body and mind? [GL, RL] What?

Student:

Yes, I have body and mind.

Lama Zopa Rinpoche:

You have body and mind? You have? Sure? [GL, RL] Anyway, so you have body and mind, right? So you own, there is a body and mind that belong to you, right? Yeah. So, the body and mind, so you are the owner, you are the possessor and body and mind is the possession, right? Possession and possessor. Your body and mind is possession and you are the possessor. You see, you own the body and mind, right? You have body and mind, so you own the body and mind, okay. The body and mind is possession and you are the owner, like the house, if you have a house, okay, for example, your clothes, so you own your dress, right? Your dress is possession, you are possessor, right? So the same thing, you are the possessor, your body and mind is the possession, right? Huh? So, can you be one with your clothing or not? [RL] Can you, who is the possessor, can you be one with your possessions, the clothing? Can it be one? Huh? No? It cannot be? Not possible? Not possible, yeah. Not possible, what? Okay, now, it doesn't matter. Not possible, okay. So now it is the same thing, you, who is the possessor, and your body and mind, the possession, can that be one? So, it is the same thing. That cannot be one, right? That cannot be one. As you, possessor, you who is the owner, possessor and your clothing which is possession, as they cannot be one, same thing, you the possessor and your body and mind, which is possession, cannot be one, right? Are they similar? Are they the same or not? Huh?

So, can the object, possession, and subject who possesses, do they become one? Who owns, you see, possessor, and possession, what you own. So do they become one?

Student:

That is what is wrong, because the body, the mind and you are one, they cannot be in the relationship of possession and possessor.

Lama Zopa Rinpoche:

What? [RL] What? [RL] I and you are one. I didn't follow. Huh? [RL] Alle. So, alle, so you don't, your mind is you, right?

Student:

The mind, the body and you can become one.

Lama Zopa Rinpoche:

The mind and the body can become one? Mind and body and you can become one? [GL, RL] When? [GL, RL] That has a very special time when the body and mind and you become one, that is a very special time. The whole world people should come to make party [RL, GL]. All the Presidents! Anyway, is your car, you? Your car is not you? Not. Yes or no. What? And your body? So your body is you, right? Is your hair you? [GL] Your hair is you. So, when you are shaving your hair, you are cutting yourself, right? [GL] When you cut your hair, you are cutting yourself. [Student: I am trimming myself.] What? [GL, RL] Trimming, making short, I see. Alle - you are making yourself shorter! [GL, RL] What? So you do make yourself shorter, yeah. So your hair is you or not? Your hair is you, alle.

So just here, without talking about the rest part of the body, just here, just on your head, there is probably million, do you think? How many hairs? I think, a million hairs? Huh? So just, from here, without talking down to the toes, just here there are one hundred thousand of you there [GL], one hundred thousand of you here. There's not one hundred thousand of you there? [GL, RL] Thank you very much. Alle.

So they are not you, so your hair is the reflection of yourself, right? So it's not you. Huh? [RL] What? Is your reflection in the mirror, is that you? That's you? [RL] I see. [RL] Your reflection in the mirror is you, right? Your reflection in the water is you, right? What's your name? Frank. So there are two Franks. You have one Frank in the mirror, there's one Frank in the mirror, right? Normally what? So that's also Frank? I see. The Frank in the mirror, has he got a mind? Oh, that is a physical reflection, not the reflection of your mind? [RL] That's not a reflection of you? It's a reflection of your body? Right? That's a reflection of your body, it's not a reflection of you. Huh? It's an aspect of you? So, your reflection in the mirror is you, that is you, that is Frank? What you see in the mirror is Frank? [GL, RL]

What? Some of the parts? Huh? Total differences? What - is that the reflection? No, it's not talking body. You mean, what? [Student: You, the mind and the body, is the total the I different from the sum of its parts?] Yes, the I is different from the aggregates, the I doesn't exist separately from the aggregates, but the I is different from the aggregates. I is different from the aggregates, it's not one. If it's one.

Student:

_____ find out the relationship or the dimensions of the I. [RL]

Lama Zopa Rinpoche:

What - the aggregates? The aggregates is what?

Student:

A reflection of the dimensions of the I.

Lama Zopa Rinpoche:

The reflection of the I [RL], the aggregates is a reflection of the I? Or, what means dimensions?

Anyway, so that's two different words. Now, so your aggregates, association of body and mind, that is the reflection of you? What is the reason? Why is it a reflection? Why is it your reflection?

Student:

Because the I is the summation of the parts. I mean it is the total embodying the parts, and interdependent among themselves.

Lama Zopa Rinpoche:

The mind and body? The mind, body and you, all three are total, huh? Like soup? [GL, RL] Anyway, I'm joking! [RL] Yeah, interdependent, so they're related to each other? Yeah, that I agree! Related to each other, yes, I agree. Related to each other, yes. That's why I said I doesn't exist separately from the aggregates, but the I is different from the aggregates.

Anyway, we have tea. [Blessing of tea]

DEPENDENT ARISING

Just as Lama Tsongkhapa explained, the root of all suffering of the samsaric beings, no matter how much there is, this is ignorance. By seeing emptiness, it cuts off that. For this reason then the Buddha taught dependent related arising [GL, RL]. [Tibetan] There is word by word. This I just talk more, not exactly the scriptural translation, because there is, without knowing it's not clear, so just make a little bit lighter by bringing out the words that which is, from the literal translation itself especially can't understand then, who haven't studied that subject, the meaning of those stanzas you can't understand. So, also, even it's translated, anyway can't say just exact word by word, difficult to understand.

So, [Tibetan] so *ten* means dependent, *ching* is a grammatical word, then *delwa*, related, so table related *dema*, you see, table *den* then *delwa*, related, so you see, table, how the table exists is by relating, *del*, by relating to the base, relating to this particular base, this valid base or particular base which can do the function to lift up things, so table, so depending to this base which does the function to lift up things, to put things on top, then relating to this, dependent, relating, *ten ching delwa*, relating to this base, then rises, then that's how it exists. How does the table exist? Depending, *ten ching*, then *del*, relating, then it rises, how it exists. So depending to this base, relating to this base, it exists.

A VALID BASE IS ALSO NEEDED

The I exists depending to the aggregates, relating to the aggregates, association of this our present body and mind, relating to this, depending to this, then the I exists. So it does have great meaning, it does have very clear, very profound meaning.

For example, how the table exists, not because the mind labeled, that alone cannot make the table exist. If you say the table exists because your mind labeled then, in this case, all the things what we see in the dream we label, then they should exist. Then there wouldn't be any hallucinations. Then in this case, hallucination doesn't exist. If you use the reason table exists because of being labeled by the mind—being labeled or being merely labeled by the mind—if you use that reason, that it exists, then when we have a hallucination, at that time we also label, this and that. When the magician transforms a piece of rope or wood or stone, into an elephant or into a handsome man or beautiful woman, then the people who see the handsome man, the beautiful man or the elephant or the palace, they also label, “Oh, there's a house, there's an elephant, there's a beautiful person.” So, even when they see hallucination it is same, mind, those things also are merely labeled, the same, things what we see in the dream also merely labeled by the mind, is the same.

If you use the reason “because it is labeled by the mind” many mistakes arise. If just the mind is enough, merely labeled, if that is enough, then if one labels oneself, “I am the Nepalese king,” if you label yourself the Nepalese King [RL], then you should be the Nepalese king. If that is enough just by labeling, if that is enough reason to make it to exist, to be the truth, then, because, anybody who want to be Nepalese king, then you just label, I am Nepalese king, then everybody who labels Nepalese king becomes the Nepalese king. So if existence is only up to the mind labeling, mind putting the label, so it’s like that. So then there’s danger, then the whole population might become the Nepalese king [GL, RL]. Then there’s no population; everybody becomes the king, everybody is the king [RL]. Yeah, like that. Then even the queen also becomes the king [GL, RL]. If it’s up to the merely labeled then the queen also becomes king.

So, therefore there are so many mistakes arising. We can cut a lot of newspapers up and pile it up and then say each one is a million dollars. Because we’ve labeled it, so it should be a million dollars, each paper is a million dollars. I have labeled a million dollars so it should be a million dollars. In that case one should be able to use these papers as a million dollars. If that house costs a million dollars cost oneself should be able to buy it, using that pile of paper. Then one should be able to pay all the debts, just (clicks fingers) like this, (RL), one should be able to pay (RL), take all these newspapers that are cut in pieces, carry it to the bank, first the bank, and then pay all the debts.

Because they’re labeled, that reason doesn’t cover how things exist. The main reason the thing exists, — the table, the I exists—is because there is the valid base. There is the base, and even the base is not just *any* base, but a valid base, which can do the function to put things on the top. So because this thing exists, the base which can lift things and which does the function to put things on top, this *valid* base, it exists. So therefore, there’s no other reason why the table exists, there’s no other reason at all. Just only because there’s this valid base; the base which can do function of putting things on top, to lift up things.

So the reason why the table exists is, why the table exists, there is no other reason, only because of the base, only because there is the base. So, if there is no base—that which can do the function to put things on the top, which does lift things—if this base is not in this room, if this base is not in this hall, then there’s no table in this hall. If this base is in this hall, then there is a table; then there is a table in this hall.

So, as I mentioned before with *ten-chen drel-war*, *ten-drel* is dependent related. *Ten* is dependent; *drel* is related. So making longer, as it is mentioned in the scripture, *ten-chen drel-war jung-wa*. So dependent, *chen* is the grammar thing, that I don’t know how to translate into English. *Ten*, then *drel-wa*, related, and *jung-wa*, arising, existing—dependent related arising or *jung-wa*; arising or exists.

So however, so same thing, the I, the reason why the I exists self, I exists, is because there’s the valid base, these aggregates, the association of the body and the mind, not just only the body, especially the mind, the body and mind. This, not just the body, but specially the mind. If it is only related to, if the body is here, then say, if it’s only related to the body, then the definition of death; death means, when the mind has left the body, when there is no mind living in the body, that time, that person, at that time, that human being doesn’t exist; that human being is stopped, that human being, continuation of that human being doesn’t exist. When there’s no mind in that body, when the mind, when the consciousness has left the body. As long as there’s consciousness living in the body, it’s not dead. Even if the brain is not functioning, even if the heart is not moving, not functioning, even if the brain is not working, even if there’s no head, even if the body doesn’t have a head, but the body has a mind, it’s not dead. The body has sensations. The body has effect, receives effect, has sensation.

THE STORY OF THE MAN WITH NO HEAD

However I think I mentioned also last time, (RL) His Holiness Song Rinpoche, saw, in the Pagri, this place where I lived for three years, this is near Tomo, where's there is the monastery of Tomo Geshe Rinpoche, whose past life was Lama Govinda's guru. His Holiness Song Rinpoche is one of the great masters, a great yogi from whom I received many initiations and teachings; also we invited him to the West, especially America, to give teachings and initiations, He is one of the lamas that we have been close to. Also many years ago, around, at the end of the sixth or seventh course, around that time, Rinpoche was here and gave teachings in the gumpa, where the boys are doing puja, the monks are doing puja. Rinpoche gave extremely profound teachings on the commentary of dependent arising, that Lama Tsongkhapa in *Praise to Shakyamuni Buddha* having found the unmistakable realization of the dependent arising, and taught as it is in the reality, as they exist, as things exist. How things exist, being merely labeled by the mind, that, exactly as it is in reality, Guru Shakyamuni Buddha has realized this and then taught; and taught to the sentient beings, and liberated the sentient beings in that way. Taught dependent arising, which shows emptiness and this way, that's how numberless sentient beings realized emptiness and were liberated from the samsara. Numberless sentient beings were liberated by Buddha from the samsara, from the whole entire suffering.

Lama Tsongkhapa, in *Praise to Shakyamuni Buddha*, said having these realizations and taught sentient beings the meaning of dependent arising; how kind and how incredible it is. Lama Tsongkhapa himself and those who are able to have the opportunity to do listening, reflecting, meditation practice on the dependent arising, the meaning of the profound, having the opportunity, the chance to study, to realize the profound meaning of the emptiness. So then also the parts done of the commentary which he gave here, at that time. So during that time, at the same time the course was happening, the course or the lam-rim retreat.

Anyway this is just another idea, from another point of view, another point of experience, that even without a head a person can survive. This show that the brain is not the mind. The brain itself is not the mind. Without the brain, the mind can exist.

His Holiness Song Rinpoche saw this in Pagri. One person, whether it is leprosy disease or whatever, the wound, the top of the wound, however I don't know exactly how the evolution, how it happened, whether the person was born like that or maybe leprosy or some cancer, or leprosy, I'm not sure what. There was a hole, there was no head, no head, just you can see the hole, and there is just the (RL) throat where the things go. So then when the person expresses that they are hungry, the person rubs the stomach with the hand and then the people put the tea and put tsampa with the tea, and put (RL GL), sorry I mean to find out. So there's the throat, so there's the hole, so then (GL) they put a spoon like this, like that. Then the person, if the person wants to stay in the sun, the hand talks, (GL), he talks like that (GL), he beats the body like that, so means he needs to be in the sun, because Pagri is a very cold place.

I lived there for three years; it's very cold. I cannot put together my hands in the morning it's so cold. Also I was very small. It's so cold I could not bring my fingers together, very cold. After eating tsampa, the *pak*, even after drinking tea—every day, when we went for puja to the people's houses, there was hot tea—but still you could not bend the hands together. I think that maybe because I was small, probably. So (RL) after lunch, they are eating a lot of food, after lunch, then much heat is generated, then only after lunch, then you can bring the hands together (GL). Very, very cold. Very cold place. So almost every day like that. Unless you are in front of the fire, except if you are in front of the fire, then that is different, but usually like that.

So when [the headless man] wants to be under the sun then he beats or something like that.

Also there was one very Amdo high lama, Kunda Konchog Tenpai Dronme, who wrote many, many scriptures. One very high Amdo lama. There's one very high lama called Jamyang Shepa, also Lama Tsongkhapa was born in Amdo. Also His Holiness the Dalai Lama. His Holiness the Dalai Lama was also born in Amdo, one of the lower parts or places of Tibet. Probably Amdo is near to China, I'm not sure. However, the Kunda Konchog Tenpai Dronme, that passed away, that lama who wrote the scriptures, passed away and reincarnated. Now is in the Amdo. I met this Rinpoche first time here in Nepal when there was a Buddhist World Fellowship Conference or something. What's it called? So that time, when it was held in Nepal, in Kathmandu. At that time, I think Rinpoche was sent as a representative, I think from China. So I met Rinpoche there.

Then also, when we went in Tibet, the second time when we spent two months pilgrimage in Tibet, we went to Amdo, this, the largest monastery, Tashi Kyil. So there we met again this Rinpoche, Kunda Konchog Tenpai Dronme, this high lama. So he, seems he's the main abbot or the main lama of the monastery. But there's the founder of that monastery, Tashi Kyil, Jamyang Shepa but he, but his incarnation is in lay aspect. Also, living outside the monastery, the actual founder of the monastery. Also, I think he's the leader of that area.

However, also Rinpoche saw in Tibet, in Amdo, the lower place of Tibet, the past life Kunda Konchog Tenpai Dronme, saw in Tibet, that he wrote in the teachings that he saw in the Kham, in the lower place of Tibet, a person without a head, so this is similar. So that is not common but (GL) because certain sentient beings have that karma, have created that karma, to experience like that. So this is just to say that without having a brain or a head, doesn't mean that there is no mind. Of course, generally that the brain can be an important place, important place of that, the brain can be very important, the physical, the body which very much affects the mind. That has a great effect to the mind.

MIND IS NOT THE BRAIN

Even by thinking of these reasons which I often say, when you get angry, you don't get angry in the brain. You don't get angry from the brain. The anger doesn't go down, the anger doesn't come down from the brain to the heart, anger doesn't come from there. When you are very emotional, strong emotional attachment, it doesn't come from the brain. It doesn't drop (RL) from the brain and this didn't drop from the brain in the heart. So when you feel so much pride, lift up yourself, pride, you don't feel, it doesn't come from the brain. You don't feel it coming from the brain. So if you just look at your own experience, the daily life experience, it's completely opposite to the reality. It's completely opposite to that other philosophy, that the brain is mind or that things, waves which are in the vein of the brain, waves which run, which flow in the vein of the brain, that is the mind. However, which tells you if you don't have a brain then you don't have a mind. So however the daily life experience is the opposite to those philosophies.

It can a very important part of the body that has very much connection with the mind, that affects the mind very much. However, when we get angry, when we have strong attachment arising, pride, all these things, when we feel ill will, we don't feel it in the head, we feel in the heart, we don't feel in the head. So, if the brain is the mind, if the nerves of the brain are the mind, if the mind is only in that, then we should feel it in the head. I'm not meaning in the hat, the head [GL, RL]. Not in the cowboy hat—anyway, I'm joking. So, there are many things like that in the daily life, in our daily life there are many things contradictory to those philosophies.

And also I think there happened a story, there happened an experience of a doctor: the patient's I think brain stopped functioning but then afterwards become alive. So one of the old Sangha, Doctor Adrian from Australia, he said that one patient's brain stopped functioning but—after, how many hours?—after some hours, the brain completely stopped functioning, but the body kept alive. Maybe due to the karma of that person. The doctors didn't believe it, somehow didn't immediately get rid of the body, I don't know why, but kept it some hours but then after some hours person became alive. This is what Doctor Adrian said. So, you can have more faith in what a Western person said [RL, GL].

This is in relation to reincarnation, karma. These stories, the unusual, uncommon experiences that people had, those lamas, those few doctors, helps us to be able to understand reincarnation, karma.

It disproves that without brain there's no mind, it helps to prove that it's wrong. Either they completely reject, even though it's true, they reject. There are two ways, two things. Either they have to accept the fact, which changes, which affects the whole culture. This reality, these experiences of certain people, if they accept these, the doctors, the society, if they accept this, which means they have to change the whole culture, or, they have to ignore these facts. These factual stories they have to ignore, hide. So there's only two ways of looking at this.

For example, that cancer and diseases like this can be cured by meditation, again it becomes unusual in the Western culture. This is reality but it is not common in Western society, culture. So again, so many doctors reject this because somehow, either they have to change their ideas, the whole idea what they have been believing in and studying their whole life, or other thing is they just don't accept. Even though it's reality but they just, you just don't accept and continue the same philosophy. I heard those problems when I was traveling in Australia and other countries.

RADIO INTERVIEWS IN ADELAIDE

Also, in Adelaide when I was doing retreat, when I was doing retreat on the TV and radio, at that time, for a whole afternoon people talked about whatever various problems they had. So one day I think one very sincere man was talking about his own experiences—he sounded like a very sincere person. I think there was some medicine, I don't remember what disease he had. Anyway, he had some disease and from his own experience he thought that the philosophy is completely wrong, that, what medicine does and the philosophy is completely wrong. He was expressing so much but I don't remember it precisely. So he was talking very strongly about how it was wrong.

It seems he wanted to kind of announce to the city people to change their ways. The person who was interviewing him, at the beginning, was one student from Buddha House, one who does work for radio in Adelaide, whose name is Caroline. I think, maybe sixty thousand people listens her radio talk show. I listened, and found it more and more interesting, so I think listened, I think maybe a month or I'm not sure—I listened for many days.

Her interest was in the meditation, so during an interview—interviewing many people, with various problems—every time there was some chance to bring up the subject of meditation, because that was her interest, she did so. [RL]

I think in Adelaide, one cemetery was full; there was no place to take the bodies. There was some problem, so they were talking a lot about it. She was interviewing that man in charge of the cemetery, who looked after the land. Then, they talked about death, something, about, relating to that problem, talking about death. Then she said, "Isn't it very important to think about death? Isn't death a very

important issue?” Suddenly the other person who is in charge of the cemetery didn’t know what to say. Suddenly the other person kept quiet, didn’t know what to say. Then they went to another subject.

Anyway, what I was talking was this. So this boy, this one guy who kind of expressed very strongly how the philosophy of [relying on] medicine is wrong, he was very against it and he talked from his own experiences. It seems he wanted to kind of change the culture, the beliefs. After this, there was another man Caroline interviewed, who said he was not rejecting the other person’s experience but thought that it can be done step by step, slowly, that’s what he answered. Anyway, he’s open minded; he didn’t reject the very sincere man experiences, but he said that it can be done step by step, slowly.

THE BASE, THE LABEL AND THE MIND

Lama Tsongkhapa says, “By seeing the meaning of the dependent arising, emptiness, it stops the root of all the samsaric beings’ sufferings, ignorance, concept of true existence.” Whatever exists—hell, enlightenment, samsara, nirvana, I, action, object, everything—whatever exists, all these are dependent arising. By depending on the base, the mind which labels and the label, depending on these things, then the I exists, the action exists, the object exists, hell exists, enlightenment exists, samsara exists, nirvana exists, impermanent phenomena, permanent phenomena, all these things exist. All these things exist. So, depending on these three—base, mind, label—depending on these things then it exists. Depending on these things, all these things exist or arise.

So dependent arising. Everything is dependent arising. Not Tibetan rice [GL, RL] or, it is also dependent arising [with a broad accent] [GL, RL], anyway, the American dependent arising [GL, RL]. Anyway, English dependent arising and the American dependent arising [broader pronunciation] [RL]. Anyway, the Tibetan rice is also dependent arising [RL].

Therefore even though all these phenomena appear [as truly existent], they exist being merely imputed by the mind. All these phenomena—including subject, I, action, object, all these things—appear to our unenlightened mind existing as not merely labeled by the mind, which means they appear to us as a real thing, in the sense existing from their own side.

All these appearances are the refuting object. All these are hallucinations are the refuting object, because this is not the reality. This appearance is contradictory to the reality, that which is dependent arising. All these things exist being merely labeled by the mind. So therefore in the reality all these things do not have true existence or inherent existence. All these things do not have independence.

Because all these phenomena are dependent arisings, they exist being merely labeled by the mind, therefore all these phenomena *do not* exist from their own side. They don’t exist from their own side. So this is the reality. Therefore all these things that appear to our unenlightened mind, our ordinary mind, our impure mind, as if they exist from their own side—thus is a complete hallucination; this is empty. All phenomena appearing in this way is completely empty, appearing as real one existing from their own side, is completely empty.

In order to realize ultimate truth, emptiness, to cut the root of the whole entire suffering of samsara, to be able to realize ultimate truth of all existence, first we have to know this. We have to recognize this. “Everything is empty” doesn’t mean everything do not exist. It is not saying that. It is not talking nihilism, that nothing exists, it is not saying that.

The I, action, object, the hell, enlightenment, samsara, nirvana, all these things, there's something about it which is not true. There's something about it which we believe to be true but it's not true. Something about it which appears to us and we believe it, but it is not true. By believing this hallucination to be true, by believing this appearance which is a hallucination to be real, true—that things exist in reality like this—by believing the way I, action, object, all these phenomena appear, this becomes basis of arising delusions and then creating karma, which creates all the sufferings of samsara, particularly the three lower realms. That is what makes suffering endless. This wrong concept is what creates the endless suffering of samsara, which produces or which creates the endless suffering of samsara.

We place this hallucination on the merely labeled I, on the merely labeled action, on the merely labeled object, on the merely labeled hell, on the merely labeled enlightenment, on the merely labeled samsara, on the merely labeled nirvana. All these hallucinations, the appearance of the true existence, all these hallucinations that which appear to us all of existence. The appearance of true existence, appearance of independence, that which covers all the existence, all the merely labeled existence, I, action, object, everything. This is the object of the wrong concept of true existence, this is what we have to realize is empty, all these things we have to realize are empty in reality.

THE PARTS OF THE TABLE ARE NOT THE TABLE

For example, we can see the table here, something that we can see here in this room, so by using this example, if one points it out, what is the table? Which is the table? Wherever one point out, one is pointing to the parts of the table. So if you point to the leg, it's down there. That is the leg of the table. It's a part of the table. Then, if you point here [to the top], it's also a part of the table. So wherever, whichever side you point, wherever you touch, whichever side you point to, it is a part of the table.

The leg is not the table, this top thing is not the table. This is a part of the table. Just from these words "part of the table" itself, show it's not the table. A part of the table means it's not the table.

A part of a car is not the car. It's the same thing. The parts of the car are not the car. If the parts of the car were the car, then you don't need the whole thing [GL]. If you just have the wheel, if you just have the rubber wheel, then you are able to go to Kathmandu [GL] or India or Bodhgaya [RL]. Anyway, wherever there's a road you should be able to perform the function, you should be able to carry your friends. The parts of the car itself means it's not the car. So it's clear even from the label, the parts of the car is not the car. Otherwise it becomes like the car of the car. Otherwise it become the same as the car of the car. So there's no purpose to say the car of the car. So what meaning has it? It has no meaning, "the car of the car."

Even the whole parts of the car, even the whole collection of the parts of the car, is not the car. Even the whole collection that is put together of the parts of the car, even *that* is not car. For example, without the gas, without the petrol, there's everything, all the vehicles and all the machine is there, but there's no petrol, that it cannot function.

Even the collection of the whole thing, even that is not car. Even the whole collection—all the parts—is not car. What is that? That is the base of the car. The collection of the parts of the car is the base of the car, the base to be labeled car. That is the base to be labeled car and "car" is the label. "Car" is the label, that is the collection of the parts of the car is a base and the car is a "label."

See, they are different. They are not separate but they are different. The car is not separate; the car doesn't exist separately from that base, from that collection of parts. But the collections of the parts of

the car, that is not the car, that's the base, object, the base to label car. The label "car" and the base—the base of the label and the label—the base which is the collection of the parts of the car and the label "car" cannot be one. That doesn't become one. That does not become one.

In the same way, the collection of the parts of the table is not table. That is the base. That collection of the parts of the table is a base. Is not table, that is the base to be labeled "table."

So, [GL] here's another label happening [RL, GL]. [Tea being served]

Another way to understand, the base of the car, the collections of the parts of the car, the collections of the parts of the table, that which is the base, why is it not car? The collections of the parts of the table, why is it not the table? Why that base is not table, the label "table?"

So, one way to analyze, one way to understand is this. Before we label "car" there has to be a reason in our mind. That reason decides the label, that reason decides the label car. Seeing this post doesn't make you to decide to label this thing a table or to label it a car. By seeing the post, by seeing the pillar, it doesn't make you to decide to label it a table or a car. By seeing the chair, it doesn't make you label it a car or table. Therefore, there *has* to be a specific reason before you label "table" or "car." There should be specific reason in your mind. So before we label the car, before we decide on the label "car," what reason we have in our mind? Huh?

Student:
Driving.

Lama Zopa Rinpoche:
Indian driver. [RL, GL] Indian driver! I'm joking. I thought I heard something like that, Indian driver. I'm joking. So, what do you say?

Student:

Lama Zopa Rinpoche:
You can drive? By seeing that? You can drive. So that is the reason.

Student:
Somebody told us in the beginning, we learned, this is a car.

Student:
This kind of stuff with four wheels, this is a car. So after when you see another one like this you say, "Ah, this is a car."

Lama Zopa Rinpoche:
Yeah.

Student:
But before someone invented it, I don't know how. The first one who said, "This is a car," I don't know how. [GL] I really don't know.

Lama Zopa Rinpoche:

No, I already mentioned, anyway so, anyway, doesn't matter. So now you listen carefully, okay? And also Frank. Frank? Okay. So please have tea. Have nectar and then you can listen. [RL]. So, there has to, before we label car, there's a reason in our mind what makes to decide the label "car."

Student:

A car functions _____ in a particular way.

Lama Zopa Rinpoche:

Eh?

Student:

It functions in that way. It doesn't function as an airplane.

Lama Zopa Rinpoche:

Yeah. Yeah, yeah. So okay, you said. So all right. So because it can function, because you can drive and because it can function not as a bicycle, not as a motorcycle, not as an airplane [RL], not an airplane. [RL]. Now think: the reason that makes you to decide this particular label car is because.... By seeing a motorcycle, that doesn't make you to label "car;" by seeing the cycle, that doesn't make you to put the label "car;" by seeing an airplane or by seeing a person or a tree, by seeing these things it doesn't make you to label "car," right?

So only by seeing this specific phenomenon, that which is a collection of the parts of the car, the collections of the parts of the car, all together that it functions. So by seeing this first, any other object other than, any other object, that doesn't become reason for you to decide the label, to choose the label "car." Only by seeing the collection of the parts of the car then only then, first by seeing that, so this is the reason. So now you have the reason. And this reason makes you to decide the particular label "car." So now, the point is this: which one comes first, the label "car" or the base? So, the label "car," you see the label first or you see the car that which is the label, or you see the base, that which is the collection of the parts of the car? Which one you see first? So this is the point to analyze. Think.

Student:

Both together at the same time.

Student:

Label first.

Student:

_____ you can see all the parts together but you don't necessarily see the car. Even you don't know the word you can still see it.

Lama Zopa Rinpoche:

That's right. That's correct. Now, this is good to think about, good to analyze what he...sorry?

Student:

William.

Lama Zopa Rinpoche:

What William's saying, we have to think about. We have to analyze that what he, what William brought up. Now, if you are seeing the collection of the parts of the car, which is the base, and label "car," if you are seeing together, now, what makes to decide the label "car?"

Here William is saying you're seeing together, the car and the label, label "car" and the base, the collection of the parts. William is saying you see together, it happens all together. In your view it happens together, you see together. So in this case, so we have to analyze what, what makes you to decide the particular label "car." Because, now, in William's point, in his explanation it doesn't depend on seeing the collection of a car, base, first, it doesn't depend on that. Because he's saying you see together, base and the label both together.

So that means, since you see together, that means what makes you to decide the particular label "car" is not by seeing the collection of car first. It's not by that. Either there's no reason, there's no reason what makes you to decide particular label, or the reason is by seeing something else, by seeing some other phenomenon. You understand? So, [RL] so is there any reason, so what is the reason that makes you to decide the particular label car?

[unclear answers]

Student:

Nothing else, there's nothing else.

Lama Zopa Rinpoche:

There's no reason?

Student:

There's no other reason.

Lama Zopa Rinpoche:

There's no reason for you to decide the label car?

Student:

Yes. _____ It appears as car. _____

Lama Zopa Rinpoche:

But doesn't appearance depend on putting the label?

Student:

_____ at the same time.

Lama Zopa Rinpoche:

Yeah, so?

Student:

I see those parts ...

Lama Zopa Rinpoche:

So you see the label and the base together, right? So, now what makes you to decide the label car?

Student:
Habit.

Student:
Learning.

Student:
Looking. [GL] [unclear] If you look at the base, you see car, if you don't look...

Lama Zopa Rinpoche:
Okay. Keep that a little while, okay? [GL] Yeah, so what is the reason that makes you to decide the label car?

Student:
It's like imprints, imprints in the mind. [GL] [unclear] [RL]

Lama Zopa Rinpoche:
That's another explanation.

Student:
By agreement. We agree to label car. We all agree to label the base....

Lama Zopa Rinpoche:
Yes, that's correct but what makes to decide the label "car?"

Student:
Communication.

Student:
You have the concept of the car in your mind, of which the collection of the parts is very important. [GL, RL] We should be on the car. [GL][RL]

Lama Zopa Rinpoche:
Auspicious-looking one, you said? Suspicious-looking one. What? Suspicious like the car.

Student:
No, it's not right. [GL]

Lama Zopa Rinpoche:
Suspicious, what is? It's like the car, not car. Not actual car.

Student:
_____ it's very much like a car.

Lama Zopa Rinpoche:
Oh I see. It's like the car. [RL] I see, and you look, and you like the _____. And also yourself are like a human being. So that is because it looks like car, right? You label car because it looks like car. Is that true? That it looks like car? Eh? So it's not car. So that is not car, looks like car, so it's not car. [GL] Eh?

Student:

... to have the consciousness of the car also, to be entirely car. [RL]

Lama Zopa Rinpoche:

Everything's car. [RL] Anyway, so you were seeing that, you see that look like car or not? [GL] You see that, I mean, you mean the whole thing is oneness with the car, so entirely car. So it's not look like car.

Student:

The ordinary(?) [RL]

Lama Zopa Rinpoche:

Anyway, doesn't matter. Anyway so, okay. No, if it looks like, normally if it's looks like car, but it's not car. It is something else. It's not car but look like car. It is not human being but looks like human being. Anyway, so what's the reason that makes you decide the label "car?" Has it got a reason or not?

Student:

Yeah, maybe _____

Lama Zopa Rinpoche:

Has it got a reason?

Student:

Not good enough (?), it's just convention.

Lama Zopa Rinpoche:

Hm. Yes?

Student:

We learn from our parents this is a car. And then we went out to the street and we said ten times this is a car and nobody corrected us [GL, RL].

Student:

Lama Zopa Rinpoche:

What?

Student:

_____ [RL]

Lama Zopa Rinpoche:

So anyway, so like this now. Until you see the collection of the parts of the car, until you see that, nothing, whatever other things you see it doesn't make you to label car. So only by seeing this particular phenomenon, the collection of the parts of a car, only by seeing this, *by* seeing this, then you label car. In the mind, inner mind or in the mind. [RL] [GL] The reason is seeing the base first, seeing the base first.

So, that what you said, what some of you said, that is correct. To make it more clear. You see that particular base, phenomenon, collection of the parts of the car, that which is able to function. This one you've seen first, this becomes the reason. In your mind this becomes reason. Then this reason makes you decide this particular label "car." This makes you decide the particular label "car."

LABELING THE "A"

So after you put the label, after you put the label, then there's appearance car. After you put the label, then you see the car. Then you see the car. After you put the label, there's appearance car. Only after you put the label, you believe in that, only then there's appearance of the car. Only then you see the car. After label then you see the car.

As I told you before, a person who doesn't know Kathmandu, from the airplane, who not introduced, "This is Kathmandu," that person doesn't see this is Kathmandu. He just sees a city. It's a city, mountains around, it's a city, but doesn't see this is Kathmandu.

It's the same thing for children. Now if you can try to think back to children, back to childhood. This drawing, like this. [Rinpoche shows] For example, when you were a child, before you were taught by teacher or parents, "This is A," before you were taught by somebody this is an A, for you what you see is just a drawing. For you, you don't see this is as an A. You don't see this is an A. You see a drawing, you see a drawing like this. You don't see this is A. Do you see this is A before you were taught? [Students answering; No]. So that's clear. It's just a drawing, you don't see this is A.

Afterwards, when your parents or teacher taught you this is an A and you follow that, your own mind labels it, and you believe in that. You yourself, your own mind labels it A and believe in that. After you believe your own label, your own mind label A and then you believe in that, only after that then there's appearance, on this drawing there's appearance of an A. Only then, on this drawing, there's the appearance A. So therefore, you don't see this is A at first. It is just a drawing, which is the base. After your mind, because you are taught, introduced by somebody, using this, seeing this drawing, this as a reason, then you label "A." Then you label "A" and believe in that. Only after that, then on this drawing there's the appearance A. Only then you see the A. Only then you see this is an A.

There's a gradual evolution but it's very subtle, it's very subtle. It's a very subtle point. The evolution is very subtle. To know this by oneself, without being taught it, requires a very sharp mind, to be able to pick up all these things, to recognize them.

Here it is clear. The reason you have in your mind to label this as an "A" is by seeing this drawing. That is the reason, in your mind. Because of seeing this drawing, your mind chooses this particular label "A." Then you see this as an A. Therefore, if you don't see this drawing first, you have no reason to label "A," to choose this particular label "A."

Put it this way, the reason that makes you decide the particular label A is having seen the base, this drawing. Therefore, it is the same thing, before deciding the particular label "car," the reason is the base, seeing the base, the collection of the parts of the car. Then comes the label "car." First you see the base, then you see the car, the label "car." You don't see them together. It's the same thing, the reason that makes you to choose the particular label "table" is by seeing the base, the collections of the parts of the table. All these five sense objects—form, sound, smell, taste, tangible objects, all these sense objects—and everything—subject, action, object—everything, there's always a reason, there's always a reason

before we put the label. There's always a reason before we choose the label, before we decide the particular label.

LABELING WOMAN, TABLE, CAR

The reason we choose a particular label is by depending on the reason before. All those reasons that we have in our mind before we choose this particular label, all those are the base. All those are the base. By seeing the base first, then you put the label. You see the label next, as second. First you see the base, the collections of the table, then you see the table as second, after you put the label that this is table. So everything is like this.

Even when we meet our mother among many women, just by seeing any woman we don't label her "mother," in the ordinary sense. By seeing any woman one doesn't label her "mother." It doesn't become the reason to decide this particular label "mother" only by seeing that particular form, that particular shape, who gave birth to you. By seeing this particular form first, particular this body, these aggregates, that we associate with the mother, with mother, sorry, with the mind [RL], with the mind, with the mind. So by seeing this first, this becomes the reason in your mind. Then you put the label "my mother." Then you see this is my mother. So, like that. So it's all, there are these very scientific, all the reasons.

So now, now in William's case, that mother's the aggregates, this association of body and mind, this particular body, gave birth, so, William's case, you see the base and the label "mother" together. So in that case there is no reason in your mind that makes you to decide the particular label mother. There's no reason. There's no reason which causes you, which makes means that has to come before—the reason has to come as preliminary; which makes you to decide this particular label "mother." There is no reason. There is no reason before you put the label. There is no reason in your mind before you put the label, because it doesn't depend on seeing the base first. So you have no reason. So that is not, then, that is not our experience. Then, if it does not depend on that reason, seeing that particular body which gave birth to us, those aggregates associated with the mind, that gave the body, if it does not depend on that, then there's a danger, mistakes can arise. Anybody you see can be your mother. But that is not also possible because, first you have to see a person. In order to label "mother" you have to see the aggregates, that association of body and mind. You have to see that first in order to label mother. What William said, according to that there's no reason before we put the label, there's no reason what makes us to decide this particular label. So, that doesn't work. That's not our experience.

One thing is to understand, here the point to understand is that for anything that we label, there's a reason beforehand. As a preliminary, there's a reason which makes us to decide this particular label. And the reason that comes before we put the label all come from the base. That is the base.

So now the collections of the car, the base, if that is the car, what you are seeing first is the collections of the car—the collection of the car which is the base. If what William said is true, that you see base and label together, the same mistake comes. If the base is the car then, the very first time what we see is the car. You don't see the base, you are seeing the car first. If the base is the car, the collection of the parts of the car is car, then what you are seeing first is the car.

So now then, what is the reason that makes you to decide this particular label, to choose this particular label car? What is the reason there? If you are seeing this, if what you see first is the car, the very first time car, what makes you to decide the particular label car? There's no reason. There's no reason because

it doesn't depend on seeing the base. And you don't call it "car" by seeing other things, you don't call car. You haven't got a reason. So that is not according to experience.

So now, there are more mistakes. If the base is the car, what you see first, if that is car, then, why do you label "car" on the car? You understand? If it is already a car, if the base you see is the car, then why do you label "car" on the car? There's no reason to label "car" on the car. Then again you have to label "car" on top of that car, then again you have to label "car" on that car. So it becomes endless. So this is a mistake.

This comes in the Madhyamaka teachings. If the aggregates is the I, then one mistake, one reason, this is used as one mistake that arises. If these aggregates are the I, then the mistakes become endless. Then you are labeling "I" on the I. Then again with *that* I you have to label "I" on that I, and it becomes endless. This is one mistake, one reason that shows it is a mistake.

So now, the conclusion is this. The table and the base of the table, the collections of the parts of the table, those two are different. Those two are different. You see the base first and then after that you see the table. By seeing the collection of the parts of the table becoming the reason, then you label "table." Only then you see this is a table. So therefore, the base, collection of the parts of the table is not the table. It is the base, is the base to be labeled "table." So the collections of the parts of the table is the base and "table" is the label. So they are different. They are different and also you see them at different times. So the same thing, the collection of the parts of the car is the base, "car" is the label. And you see they are not one, they are different. You first see the base, then secondly the car. The same thing for the mother. First you see aggregates, the base, then you see the label "mother." So everything, the whole of existence, whatever we see is like this—all our sense objects, subject, action, object, everything like this.

So therefore, besides the parts of the table not being the table, the collection of the parts of the table is not the table. The table is nowhere, the table exists nowhere on this. Nowhere is there a table. You cannot find the table on this. Besides the parts of the table not being the table, the collection of the parts of the table is not the table. Therefore, the table is nowhere, it nowhere exists on this; there is nowhere you can find the table. You can't find table here, there, anywhere you look, you cannot find the table on this. There's no table on this.

First we have to understand clearly that the base is not table. That's very important. Then that helps to think the aggregates, the association of body and mind, is not the I. That means mind is not the I. It's like the table. Each of the five aggregates—form, feeling, recognition, compounded aggregates, consciousness—nothing of this is the I. So that means the mind is not the I. Even the whole thing is not the I. The I is also nowhere, from the tip of the head down to the toes, nowhere the I exists. On these aggregates, nowhere. There's the I, at the moment, in this hall there is the I. When our aggregates are back to in our bedroom, at that time there is the I in your room, but there's no I on your aggregates. There's no I, from the tip of the head down to toes, nowhere can you find it.

I'm just using outside example but that is to be applied. The main thing is, before we had confusion about the mind being the I and this and that, it has to be applied to the I and the aggregates, the base. What I'm talking about here, this base is not the table so where is the table? On this, since the base is, since collection of the parts of the table, is not table, where is the table? Nowhere. You can't find the table anywhere on this.

Now, when you look at this phenomenon, the collection of the parts of the table, when you look at this, in your appearance you cannot find the table, wherever you look you cannot find the table. Even the base is not the table and if you look for you cannot find it anywhere; but in your appearance, in your view, in your appearance, there is a table mixed in the base. Mixed, that can be one expression.

THE OBJECT OF REFUTATION

When you search it is like that, you cannot find table, but in your appearance, in your view, there is a real table. On this base there is a table appearing to you. On this base there is a real table appearing to you, in your view. Intellectually, when we search for the table we cannot find it. But if you look at, if you analyze there is a table stuck with the base [RL]. A real table stuck on the base. Does it appear like that? Stuck on this base. Still there is something, a real table there. Intellectually when you search you cannot find, but if you check the appearance, is there is a real table stuck here, or on this base is there a real table appearing to you? His Holiness says that in the base there is a table mixed in it.

That is the refuting object. In the appearance still there is something of a real table. There is a table appearing to you. There is a table. *There* means on this base. *There* means on this base, on this base, there is a table. I'm not talking about this hall. But "there is a table" means there is the base. There is a table; there is a table, or on this there is a real table appearing to you. So, all this appearance is hallucination. That is the refuting object and this is what we have to realize the object is completely empty of.

That's the point what I'm trying get! [GL] I'm trying to come to the point, to show what the refuting object is, what the hallucination is. This is one way of describing the refuting object, when you do analysis, then still check your appearance. So this way it's very clear, become more clear. So then you can see what is really the thing that we have to realize is empty.

The reality is that the table is not in the mind but almost we can say it's in the mind. Now, it's not correct, but it's almost like that. You see this base first, this base, the collection of parts first. Then our mind makes up—we don't use the word to "label," we don't use that word—our mind makes up the label, "table." That's all. [RL]. So that's all that it is. Understand? [RL]

So seeing the collection of the parts of the table, then in our mind we make up the label "table." That's the reality. The table exists but the table is completely empty. The reality of the table is never this one that we see here; it is never what we see here. The reality of the table is not that what we see there. That is a hallucination. The table we see there is a complete hallucination. That independent table, that is refuting object.

The reality of the table is completely something else [RL]. The reality of the table is something which we never think about. We never even doubt, we never think about. It is an extremely subtle, extremely subtle phenomenon. What is table? It is an extremely subtle phenomenon. Because of the base, the collections of the parts, our mind just make up the label "table." So if you meditate like this then it becomes very clear.

What you see there is the table. On this base there is a table appearing to you. That is also the meaning of the "refuting object." Even just simply, there is a table, *there* means the base, there is the table. You see table there, the base. There, not this hall, not this house, but this base. So that appearance itself is the refuting object. That itself we have to recognize as the refuting object. That is a hallucination. And this is what we have to realize as being empty.

THE VALID BASE AND THE RED LIGHT

I often use this example relating to the light. So for example when we drive a car on the road, we see red light and green light. I don't know if there is a black light but I think [GL], so the red light and green light. So again the same thing here. When we use different examples it becomes clearer. We see the hallucination more clearly if you use those bright objects. The same thing when we drive a car on the road. We call them red light and blue, green light. Not blue light, green light. What makes you decide the label "red light?" What is the reason you decided the particular label "red light?"

Student:

Because we can generalize from particulars. I mean we learn that it's a tree and that's not exactly a tree, that's another example. That way you build up an idea about red light.

Lama Zopa Rinpoche:

Eh?

Student:

Because we can generalize from particulars so we learn...

Lama Zopa Rinpoche:

Yes. From particular means what?

Student:

Specific reasons?

Lama Zopa Rinpoche:

Anyway, so like this. So, there is a reason before we decide particular label "red light." That is because you have to see something first. First you have to see something before you decide the label "red light." Just by seeing the post you don't label "red light" or by seeing the space or the buildings you don't label "red light." You have to see a light first. You have to see a light first. Otherwise, you don't call it a red light on something, house or cement or some space. You don't call red light on the space. In order to call it red light you have to see a light first. So, you see the light first. By seeing that light first, that particular phenomenon which has that nature, it makes you to decide. Put it this way: you see that particular phenomenon which functions to eliminate darkness or to signal, so by seeing that particular phenomenon first, then that makes you to decide the particular label "red light."

Again here, you see that phenomenon first, that becomes the reason, then you label "red light," and only then you see that this is a red light. Only after you label then you see the red light. Not before. Not the first time. First time what you see is that phenomenon, that particular phenomenon which dispels darkness, the signal. By seeing that, your mind chooses this particular label "red light," and you label. Then—only then—you see the red light. Only then you see the red light. Why? Because after only you label "red light" then only then you have the appearance of red light. Only then you have the appearance of the red light, that this is red. Only then you have the appearance of the red light. So that's how you see the red light, only after you label it. You see this is red light only after you label it. But in order to label the red light you have to see something first. So that is that phenomenon.

So, now again here, the first thing that you see is just the base. That's just the base. That's not a red light. That's not a red light; you are seeing the base. So now what is the red light? What is the red light? Depending on that phenomenon, which is the base, then your mind makes up the label "red light." By

seeing that base, by reason of this, your mind make up the label “red light.” That’s it. That’s what red light is.

So again, in reality the red light is completely empty of existing from its own side. Therefore, we see on that phenomenon there is a red light. On that phenomenon there is a red light appearing from its own side. Or on that phenomenon, on that base there is red light. The red light is on there, the red light is on that base, the red light on that phenomenon. So again, that is what the refuting object is. That is the refuting object, that is a hallucination. In reality that’s completely empty.

For example, if I tell you this way then that can help. Intellectually, when you search for the table on this base you cannot find the table. Now the same thing, now exactly the same way, the merely-labeled table also you cannot find on this base. Even the table that you labeled, you cannot find on this base. So therefore how can you find the independent table, how can you find the real table? The merely-labeled table you cannot find on this. If you cannot find the table that you have labeled anywhere, how can you find the real table, table that appears from its own side, the independent table? How can you find it?

It appears there is a real table there existing from its own side but if you search for this real table that appears existing from its own side, if you search it cannot be found anywhere. And that real table which appears to you existing from its own side, even if you not only search on this base but you could search in the hall, anywhere you cannot find it, you cannot find anywhere, anywhere.

The merely-labeled table cannot be found anywhere in this room. The real table—that which we see mixed with this base or on this base, which is also refuting object, hallucination—this cannot be found anywhere. Not only on this but cannot be found anywhere, even in this hall cannot be found. Making it more elaborate, this real table which appears to us existing from its own side is therefore completely non-existent. This is completely empty right there. From where it’s appearing, it is completely empty right there. So, that’s the emptiness of the table.

It the same if we go back to the light. So, what appears to us, there is a light. *There* means on that phenomenon, that base. Or the real light, on that base there is a real light appearing to us, appearing to us existing from its own side. So however, that is a hallucination. That is the refuting object and that is a hallucination. That is empty right there. That’s empty right there because that one if searched it cannot be found there and cannot be found anywhere. So that’s completely empty.

So in reality, when we don’t analyze, it looks like it is on there. On that phenomenon there is a red light. When we analyze there is no red light there. There is a red light, it does exist. What is that? That is what is merely imputed by the mind. But on that base there is no red light there. So the important thing is, what makes us to decide the particular label “red light?” It is by seeing that phenomenon and that phenomenon is the base. That’s not the red light. So that’s the important point. That’s the important point to understand.

Then, then you can see, by understanding this, first you see the base, then you see the label; by understanding this, you put the label then you see the label, by understanding this, this helps, this makes it very clear what the refuting object is, the hallucination that we have to realize is empty, completely empty. So this helps us to clearly see the refuting object. So what is false, what is the truth, then you can see, the phenomenon.

So everything is like this. Whatever we see here, our five sense objects. According to the appearance, according to our perception everything looks independent. This is the pillar, pillow or pillar, I got mixed up pillow and pillar [RL]. So, there is the pillar. Everything we see like this. There is the pillar. *There* means on the base. On this base, there is a pillar. Again that is the refuting object, the hallucination. There is the window. So again *there* means on that base. There is a window. We don't think the window is something that exists by seeing that base and mind simply making up the label. We don't think like that; we are not aware of that. There is window. On that base, the glass and all the wood together, there is window, there is a real window, on that. So, that is a hallucination. That is the refuting object. That's a hallucination.

And the same thing with the light. On that base, that phenomenon which dispels darkness, then there is light. So we don't think by seeing that, our mind simply makes up the label 'light', we don't think that way. We think, on that base there is light, light on that phenomenon. So again that is the refuting object.

That base is not white light and on that base there is no white light. By seeing that phenomenon which dispels the darkness then the mind made up the label white light. So that's what light is. So white light is completely empty existing from its own side. So that's how, the white light exists in mere name, is dependent arising, but at the same time the white light is empty of existing from its own side. So the white light unified the emptiness and dependent arising.

So if one is able to realize like this, then that is the completion of the analysis of the emptiness. Then that is result of, that shows understanding emptiness is unmistakable.

So, the point here, tonight's topic is that by understanding the base is not the label, if you check the appearance then you see clearly, you get idea what the refuting object is, what you have to realize as being empty, what does not exist. So that's the main essence of what is false and what is true, what exists and what doesn't exist. So, that's the essence of the subject.

Actually my plan was to talk on the hell, preta and animal realms! [GL, RL] I brought the text to explain that, to go over the three lower realms but then, from the introduction then it switched on the emptiness, again! [GL, RL] But this way of analyzing, this way of meditating might give you some idea. [GL] I think just like she said, the body tells the mind it is hungry, so the body tells the truth. [GL, RL]

To really experience, to realize emptiness is very difficult, but just by the kindness of gurus, those experienced gurus, just the little analysis that was done, so this little idea might make something to open a little bit, some idea of what is hallucination, what is truth.

[prayers]

[End of Discourse]

LECTURE 31: 16 DECEMBER 1992 AM

THE MIND AS THE CREATOR

All existence comes from the mind. It is similar to what is said in the sutra teaching that all the three realms are only mind. But that is not saying that, it sounds like that literally, according to the words, all the three realms are only mind; but what it's saying is all the three realms come from the mind. Only,

come from only the mind. All the three realms only come from the mind. Only, the word “only” cuts off that there is no creator. There is no other creator. So one’s own desire realm, form realm or formless realm is created by your own mind. It comes from your own mind. It was not created by Krishna or, it was not created by God, it was not created by somebody else. It was created by one’s own mind. So only, the three realms are only the mind. It means, three realms come from only the mind. “Only” cuts off that there is no creator except one’s own mind. So your life is created by your own mind. Your life comes from your own mind, it’s the same.

This includes birth, old age, sickness and death, and all these aggregates of form, feeling, recognition, consciousness, the compounding aggregates—all these come from one’s own mind. And all the sense objects, all these objects that appear to our senses, all this come from one’s own mind.

One can do the meditation of this how everything comes from the mind, how the whole of life comes from one’s own mind, one can do this meditation also with the evolution of the samsara, the meditation, the teaching, the graduate entering in the samsara, how one enters in samsara. The twelve dependent related links, that which is described through the painting outside, of the six realms, through the drawing. So, one can understand this how everything comes from the mind through this meditation of the twelve dependent related links. In Tibetan term, language is called *ten drel lab chu nyi*. So, one can also have a clear idea from this meditation.

I started this yesterday but didn’t happen [RL], it went off somewhere else. [RL] I think meant to be going to America but it landed in South Arabia [GL] or it landed [RL], meant to be going to America, New York or California somewhere, but it landed in Saddam Hussein’s place, Iraq [RL, GL]. So anyway, I think the pilot became drunk! [GL, RL]

It is not that there is no creator. There is a creator, because your mind is creator. You are creator. Your life or your own world is created by your mind, your concept, your imprint. So you got some idea from last night, those examples, that how things came from the mind, how the appearance came from the mind, came from the concept.

LABELING FRIEND, ENEMY, GOOD BAD

For example, a person doesn’t love you, a person doesn’t like you, a friend has changed her mind, this is also your own label. So if you don’t label “my friend doesn’t like me”, as long as you don’t label it, there is no appearance that the friend doesn’t like you. You don’t have appearance that friend doesn’t love you. If you don’t label you have no appearance of this.

And if you don’t label that this is “bad,” then you don’t have appearance that this is bad. If you don’t label that this is bad, the friend doesn’t like me, if you don’t label this is bad, you wouldn’t have appearance that this is bad, appearing bad, you wouldn’t have this appearance.

Similarly, this is dirty. Also, there’s no appearance of dirty, if you don’t label “dirty.” It’s same. For example, when you were a child, from the very beginning you don’t have appearance of dirty, because you didn’t label. Afterwards, when you are taught this is dirty, when you are introduced, you are taught “this is dirty”, then you yourself follow that and you, your own mind labels “this is dirty” and believes in that, and there’s the appearance of dirty.

So now, the point is this. What makes you to label “this person doesn’t love me”, and to have appearance? What makes you to label “this is bad” and then you have appearance of bad? What makes you to label “this is dirty” and then you have appearance of dirty?

Now the other point is to understand is what makes you to do this. What obliges to do this? To put all this undesirable, putting the undesirable label. You are putting the label which you don’t like. You are putting all these, the undesirable, the label, and then you yourself produce the undesirable appearances. So what makes you to do that? That is one important point to understand. So what makes to do that?

Student:

Your own base for love and dirtiness.

Lama Zopa Rinpoche:

Your own what?

Student:

Your own base for love and dirtiness.

Lama Zopa Rinpoche:

Base, for love and dirtiness, yeah.

Student:

Self-survival.

Lama Zopa Rinpoche:

Self-survival. So you label “dirty”. [RL, GL] What?

Student:

If you keep clean, then people will talk to you. [GL, RL]. If you’re dirty it’s very hard to _____.
[GL, RL]

Lama Zopa Rinpoche:

Hm.

Student:

It’s my mind how related to the base.

Student:

It’s a general consensus that everybody has to believe, that is labeled that. If you’re in a certain culture then one can _____ as beautiful and to another culture it wouldn’t be beautiful.

Lama Zopa Rinpoche:

Yes.

Student:

So it depends on the community and that label.

Lama Zopa Rinpoche:

Mm-m. Yeah, but still it's not ... Yes, that's condition. That's describing condition. That what, what's your name please?

Student:
Cynthia

Lama Zopa Rinpoche:

Cynthia, what Cynthia is describing is also a condition. That's a condition, what somebody taught. It's a condition, still not the cause.

Student:

So that is your karma. [GL, RL] It's the karma that makes us, how we see the same thing, same cup of water like pus whereas somebody in this realm will see it as water.

Lama Zopa Rinpoche:

Mm.

Student:

Feelings which give rise to attachment and aversion.

Lama Zopa Rinpoche:

Mm. That's the result. You're talking about the result. After you label then what result happens in your mind. Effect. After you put the label, then appearance, then there's result, effect to your mind. That is the result.

Student:

The ego. That is all _____ to label. So it's the ego. [RL]

Lama Zopa Rinpoche:

Depending on which person? [GL] That depends who, not necessarily, because the person is labeling, not necessarily the person's ego. Because the person is labeling doesn't mean the person has ego. But it depends on the person.

THE VIEW OF THE SELF-CHERISHING THOUGHT

We have the self-cherishing thought and the concept of true existence. Then we who follow this wrong concept, so what you call ego to the self-cherishing thought or the ignorant concept of truly existent I, so we who follow this in everyday life, twenty-four hours following this wrong concept, then ego puts the label, who follows the self-cherishing thought and the concept of truly existent I. So, we can say that ego is labeling. And especially when we are following delusion, jealousy, pride, anger, during those times then hundred percent that ego is labeling those times. Ego is putting the label. The mind, the self-cherishing thought is labeling that the person who hurt one's own self-cherishing thought then the self-cherishing thought labels what the person does is "harm" and then "bad," the person is bad.

Then, somebody who helps, somebody who does something that the self-cherishing thought wants, somebody who does something that the self-cherishing thought is interesting or the self-cherishing thought wants, then the self-cherishing thought labels that's "good." What the person is doing is good, then that appears good. The action of that person is nice, one labels it "nice," the self-cherishing thought

labels it nice and then there is appearance of nice. One labels the person nice and then there's appearance of nice.

Bodhicitta does not label, the thought of patience doesn't label this person who criticizes you. Your other mind, the positive attitudes, such as thought of patience, doesn't label the action of the person who criticizes you as "bad." Thought of patience doesn't label, bodhicitta does not label. And bodhicitta doesn't label that person as bad or that action as bad. Your positive attitude, bodhicitta doesn't label that. Only the self-cherishing, the negative attitude, the self-cherishing thought, because it hurts. What the person does hurts the self-cherishing thought, so self-cherishing thought interprets that as negative, that is bad, and the person is bad. Because what that person does harms you, your self-cherishing labels it as bad.

It is very important to recognize this is a view of one of your minds. It is not the only view. It is not the view of all your mind. That is the view of the self-cherishing thought and that's the view of attachment, the clinging to this life. That's the view of some of these negative thoughts. So, this is very important. I think, again, to understand this psychology is very important. How you see the person is not the only view that you have. This is one view. This is not the view of all your mind.

THE VIEW OF BODHICITTA

These are only the views of this self-cherishing thought and attachment clinging to this life. But in the view of your positive attitude—patience and bodhicitta, loving-kindness and compassion—in that view, this person is only a kind person. This is because what that person does—criticizing, disrespecting, doing things against you—is against your self-cherishing thought, doing things against your attachment clinging to this life. So in the view of the Dharma wisdom, in the view of your positive attitude, patience, what that person does is only kindness, is only benefiting.

In the view of your mind of patience, what the person is doing is only benefiting, because it's destroying your enemies, such as the self-cherishing thought and anger, all these delusions. It is helping you to destroy these harmful enemies, the delusions, which destroy your chance of enlightenment, of liberation from samsara, of future life happiness, even of your day-to-day life's peace and harmony. It destroys all these things which becomes root of so many, hundred thousands, so many problems, which becomes root of so many problems of life, problems for oneself and problems for so many other sentient beings.

In the view of your compassion, patience and so on, even if the person is continuously disliking, disrespecting and criticizing you, when your mind is transformed into the thought of patience, during that time you see that person as only kind, nothing else. Especially, that person is so kind. Their action only benefits. You see only benefit to yourself, not harm. And the greatest benefit, and most important help is that he is helping to destroy the delusions, the greatest obstacle to actualizing bodhicitta. The person is helping to destroy the greatest obstacle, the greatest demon, the self-cherishing thought.

From that, bodhicitta for every sentient being can grow. As I mentioned one night, I went over the animals, even one type of animal, ants and those conch shells, numberless conch shells in the water, in the ocean, the ants, those numberless ants, so if you have bodhicitta then numberless sentient beings, every single sentient being, they receive happiness from you. They receive happiness from your bodhicitta, temporary happiness, ultimate happiness, liberation, full enlightenment. So, they receive all the happiness, perfections, from your bodhicitta.

Therefore, by having bodhicitta, bodhicitta inspires you to develop your mind in the Mahayana path to enlightenment, to practice the six paramitas, for three countless great eons or no matter how long it takes time to accumulate extensive merit and to purify all the obscurations that, in order to achieve enlightenment so that you can free all sentient beings from all the sufferings and lead to peerless happiness, the full enlightenment.

The self-cherishing thought is the greatest obstacle to actualizing bodhicitta, which makes your life most beneficial to every sentient being; which makes your life to accomplish happiness for every sentient being. This is so unbelievably precious than, there is no other example, there's no material example to compete how the benefits of bodhicitta, how precious it is. How much wealth there is, that can never compare to the value of bodhicitta, how precious it is. Therefore, in the view of that thought of patience you see that person as extremely kind. That person is giving you most important help, the most precious help, helping to destroy the ego, the self-cherishing thought.

How you see the person, in the view of your positive attitude of patience, like this then, how you see the person in the view of your compassion, positive mind of compassion, this person is only object of compassion, is not object of anger, is object only to help. In the view of the compassion, you see this person only as an object for you to help, to free this sentient being from the suffering and cause of suffering, the delusions. You only see it this way. You generate the wish that this person is free from suffering and from cause of sufferings, the delusions, the ignorance, anger, attachment.

Then, the same thing, in the view of your positive mind of loving-kindness you see this person only as beneficial, only to generate the wish that the person to have happiness and the cause of happiness. And yourself to help the person to have happiness. In the view of the loving-kindness and compassion, there is no thought to harm the other person. Besides that, only to cause happiness, only to free the sentient being from the suffering. And to do that by oneself. So, if the compassion, loving-kindness is stronger, when it's stronger, then you want to do that. It's object of only that. So it's very different.

And the same thing, with your positive mind bodhicitta, that sentient being is only object to cherish, and that sentient being is only object you to work for, and to achieve enlightenment for. For the happiness of that sentient being you actualize the whole path no matter how many eons it takes time, numberless eons, eons equaling the number of the atoms of the water. To attempt to achieve the whole path to enlightenment, to do all the purification and to accumulate extensive merit, that no matter how many eons it takes time, even the eons equaling number of the drops of the ocean or the atoms of this Earth.

As it is mentioned in the Guru Puja, in the teachings of the paramitas,

Even if I must remain for an ocean of eons in the fiery hells of Avici
For the sake of even just one sentient being,
I seek your blessings to complete the perfection of joyous effort,
To strive with compassion for supreme enlightenment and not be discouraged.

That means for the benefit of even one sentient being you are willing to spend countless eons on the very lowest hell, the one with the greatest suffering. Even if you were to experience this, because of your great bodhicitta, you would never get discouraged. You will practice compassion towards other sentient beings, towards every sentient being and attempt to achieve enlightenment.

So in the view of bodhicitta you are willing to sacrifice yourself for even one sentient being. For that same person—who hates you and even physically harms or criticizes you—is viewed exactly the same with the mind of bodhicitta. You would sacrifice yourself completely for that sentient being. Leave aside harming, to revenge. So, he is only an object to cherish. In the view of bodhicitta this person is only an object to cherish, not an object to renounce, only to cherish. In the view of bodhicitta this person is who you live for. In the view of bodhicitta this person is who you are living for, in your everyday life, this person is one person, one sentient being for whom you are surviving. It is for this sentient being.

What is our purpose of living each day life, trying to survive, trying to have long life? For our own happiness? That is not the purpose of life. The purpose of life is to cause happiness for all sentient beings. So therefore even this sentient being who constantly gives harm with the body, speech and mind, he is included. He is not abandoned, he is included.

So, for the sake of this person, to cause happiness for this person, that reason then we are attempting to survive every day and to try to have long life, then to try to practice Dharma, to develop the mind in the path, to develop more capacity, more wisdom, more compassion. This person is one sentient being, the aim of your life, to cause him happiness, to free him from suffering. In the view of bodhicitta, we attempt to achieve enlightenment for this person, for this sentient being.

VIEWS CREATE APPEARANCES

Therefore, what kind of view you have, what kind of appearance of this person depends on which mind you are following, whether you are following the self-cherishing thought, attachment, clinging to this life so forth, anger, whether you're following this mind, or you are following the positive attitude, bodhicitta, compassion, loving-kindness, patience and satisfied mind, the renounced mind. So, which mind you are following. So how you see others, how you see that person depends on which kind of mind you are following. So, so depending on whether you are following negative mind or positive mind so you have a different view.

In our everyday life, how we see people depends on what mind—the positive mind or the negative mind—we follow. So, depending on that, we have a different view on how we see the person. So this is another great psychology that to be aware in our everyday life, especially when where there's danger of the emotional mind or anger and so forth arising, with strong dissatisfaction, strong attachment and so forth, which creates a lot of problems. Especially at those times, this is something to be aware of.

For example, even yourself when you look at one person, at different times you see the person in different ways, as I just explained depending on which mind you follow. When one hundred people look at one person, some people see desirable, some people see indifferent, some people see beautiful, some people see ugly. So, there's different views. So when all of us when we look at one person there are different views. So all this comes from one's own mind.

As it is mentioned in the Madhyamaka, in the teachings Buddha explained that one bowl of containing liquid, when the human being look at this liquid inside it appears water. When the preta beings look at this liquid that is in the bowl, it appears pus and blood. That is because they don't even have the merit, they don't have the positive imprint. This is the answer to what was asked before. So, because of that, what imprint they have, what karma that they have to see this liquid is only negative karma, negative imprint, only pus and blood. So, that's what they see. They cannot even see it as clean, even if it's water. So now the worldly gods when they look at this liquid they see as nectar, because they have accumulated more merit, more positive imprints. Because of that then they see nectar.

When a buddha sees this, this liquid is the highest nectar, the most pure nectar, the greatest enjoyment. Therefore, it's liquid in a bowl but this liquid appears of different quality, of a different level of purity, according to the different level of being, depending how much their mind is pure or impure.

Similarly, we human beings see this place for us as this quality but hungry ghosts, lower beings, beings who have much less merit than us see, they have different appearances. They have a much poorer quality place. Preta beings, the lower beings, see more suffering, poorer quality, a very undesirable place.

Beings who have much more merit than us human beings, for example a buddha, for a buddha this place is appeared as mandala, only pure. This place appears for a buddha's senses, who has completed all the merit, only pure, a mandala. In the appearance of wisdom, it is only pure, the celestial mansion, the mandala, which is the appearance of the pure holy mind, wisdom. So even the place, like this, even the place, for different beings according to how much their mind is pure or impure, then they see even the same place in a different way. They have different appearances.

Even for us, when we practice Dharma, so as we develop our mind in the path, however, if we look at the place ordinary we see ordinary, if we look at the place pure, we see pure. However, with pure mind you see pure. With impure thought, if the mind is kept ordinary, impure, then you see also what you see is impure.

So, how sentient beings see everything is all dependent on the mind. So therefore for some sentient beings due to negative imprints, bad karma, they can see this place as hell. In the view of that hell being who experiences hell, who can see this place, they can see hell. How the lower realm suffering exists, how the hell exist is like that. So it's a production of negative karma, negative imprint.

So what I was saying before, what makes you to label these things, to interpret bad and this is bad person, all these things, what makes to do that is by the negative imprint. So, he said karma, that's correct, negative imprint left by past negative karma. So that makes you to give this undesirable label. So, so therefore this becomes the very essence of the explanation of karma. I'll stop here.

[dedications]

Due to all three time merits accumulated by me and by others, due to all three time merits, that which are empty, may the I, who is empty, achieve Guru Shakyamuni Buddha's enlightenment, that which is empty, and lead all sentient beings to that enlightenment as quick as possible.

[End of Discourse]

LECTURE 32: 16 DECEMBER 1992 PM

DEPENDENT ARISING

Student:

How is it that anger, attachment and this _____ emptiness? I have problems to understand [inaudible], like anger and attachment and [inaudible]. Can you give some explanation?

Lama Zopa Rinpoche:

Please accept. [GL, RL]

Student: Thank you. [GL, RL]

Lama Zopa Rinpoche:

The first thing what I explained was the, the other night, I mentioned that the nature of phenomena, if you practice, anyway I talked briefly the phenomena then the nonvirtue, suffering and the virtue, happiness. So if you have that particular seed, the seed of this flower, then this flower comes, it is natural phenomena.

For example, I mentioned that, for the wind, the wind moves like this, if you have wind blowing, then how the wind is blowing, that is natural phenomenon. So however like this, so if you have that particular seed of this flower then from that, when all the conditions come together, this flower grows, it's natural. [RL, GL] So that, it's the nature of the phenomena.

So similarly, a virtuous action, a positive action, that which does not harm, which only benefits, from that then the result one experiences is happiness, then that is natural, the nature of phenomena just like this. An external example is like this. One plants the seed of a particular plant, a tree or whatever, and then from that the fruit comes. And that action, that negative action, the action that which harms, like this, from that, that action which is done out of negative mind, action which became negative because it is done with negative thought, so then from that result problems, suffering, rises. It is like if you plant a poisonous seed, depending on that, then from that, the trunk, flower, fruit or whatever comes, the nature of that, from this poisonous plant, flower, fruit all this comes from that seed, that is the nature of phenomena. The same thing, by planting this medicinal seed, then from that, medicinal plant and fruit comes. So how that works is that is the nature of phenomena.

All these things happen dependent on cause and conditions. That medicinal seed, all the plants, all these things are happening because that is dependent arising, by depending on cause and conditions. Therefore, all of them are empty. So, they all come into existence out of emptiness, because they are empty from their own side. They are empty of existing from their own side, so that's how they exist, they exist depending on cause and conditions.

Similarly, virtue, happiness, and nonvirtue, suffering, how it exists is as a dependent arising. All these things that exist. Therefore now you can see because all these things are empty of existing from their own side, this is how they exist.

It's the same thing the flowers, [GL], gardens, hills and so on. Because they're dependent arising, by depending on cause and conditions, they are empty of existing from their own side, so they exist, changes are happening. Leaves falling onto the garden from the trees, by depending on many causes and conditions, there's the seed; by depending on some other causes and conditions the leaves have to stay there. By depending on other cause and conditions, the leaves cannot stay there. They fall down. So it's all dependent arising, because things exist by depending on cause and conditions, that things function by depending on cause and conditions.

SEARCHING FOR THE FORMALLY LABELED TABLE

So everything works by depending the various causes. Nothing has true existence. What appears to us, what appears to our mind, as having true existence, that is a hallucination. All is merely labeled—the merely labeled I, the merely labeled actions, the merely labeled object, the merely labeled phenomena. By depending on this base, on this material that which lift up things or that you use to put things on top, by searching the table like this you cannot find the table, but if you look at it, if you analyze it, if you look at your perception, your appearance, that there is table there on the base, mixed with the base or stuck to the base. There is a table, that means on this base, there's a table on this base, there exists on this base a table appearing to you, in other words a real table in the sense of existing from its own side. When you look at your appearance, when intellectually you analyze you cannot find it, but when you look at it, from your appearance, there is a table, there *is* a table, there is a real table, a table existing from its own side.

You left something there. You checked the merely labeled, what you checked is what is merely labeled, just the table, which is merely labeled table, so that by searching this, you could not find it. By searching you could not find the table, could not find the truly-existent table, that which means merely-labeled table, there is a table on the floor, whether it is there, there, there, like this, so that, Where is the table? That is searching for the merely-labeled table, that way of searching is searching for the merely-labeled table, not searching the truly-existent table, so there are differences.

So you could not find the merely-labeled table. So because of the way you searched, the way you searched is not connected with hallucination, the table that you are searching for, whether it exists or not, it is not connected with the hallucination, it is not connected with the non-existent table, that which is a hallucination, the non-existent table, the truly-existent table. So it's not connected with your appearance, it's not connected with the false or the hallucinated appearance. The table that you are searching for is not connected with that. You are just searching, here you are not searching where the truly existent table is. If you are searching where the truly-existent table is, where this real table is that appears to you, if you are searching that way then in your meditation on emptiness, your analysis, there is relation with the hallucination, there's relation to the truly-existent table, and that is what we have to search, and realize that doesn't exist, that is completely empty, as it is empty in reality.

THE DANGER OF NIHILISM

In the Middle Lam-rim, the *Middle-length Graduated Path to Enlightenment*, and also in the *Lam-rim Chen-mo* and the smaller lam-rim, Lama Tsongkhapa gives the example of the vase and the pot, the Tibetan vase. When you search for the vase, the base, you search for the vase on the base, the collections of the parts, where is the vase one searches for? Then, after searching, there's nothing to point out, where is the vase? What is the vase? After searching the base, the collections of the parts of the vase, searching for the vase, then there's nothing to point out what the vase is.

Actually, Lama Tsongkhapa said, there is nothing clear whether the vase exists or not. What is it is not clear after searching on the base, there is nothing to recognize, to point out whether the vase exists. The way it is said in the scriptures, the additional words, [Tibetan] destroys the teaching, because this is nihilism, this is nihilism. If after searching for the result, how the vase exists is not clear, if it doesn't make clear how the vase exists, this way of searching leads to nihilism. This way of analysis leads to nihilism. If just searching in this way leads to that conclusion that the vase doesn't exist, without relating to the non-existent vase, without relating to the hallucination, the "real" vase, in the sense of existing from its own side, the truly-existent vase, without relating to this non-existent vase. So without relating

to this, the hallucination, the refuting object, then if you just search for the vase, which is the merely-labeled vase, after searching you cannot find then that easily leads to heresy, to the conclusion that the vase doesn't exist. That leads to nihilism.

So, after searching the base, the collection of the parts and from the part of the base, on the base of the vase, the base that is the collection of the parts of the vase, and then also searching among the parts, then when you cannot find anything, when there is nothing to point out what it is, "This is the vase," then this is nihilism, destroying the dependent arising. This is nihilism destroying the dependent arising. So because this way of searching it doesn't help that the vase is dependent arising, to realize that the vase exists by depending on cause and conditions, the base and thought, label, depending on all this that the vase exists. This way of searching doesn't help to realize how the vase exists and how it exists depending on these things. This way of searching it only harms to realize how the vase exists, that the vase is dependent arising. This way of searching or analyzing the base of the vase, the collection of the parts of the vase, there's nothing to point out that, one falls in nihilism, destroying the dependent arising.

Lama Tsongkhapa says that the mistake that happens is, the mistake is unable to differentiate the appearance and the reality, so that is the mistake.

DEPENDENT ARISING

As I mentioned yesterday, last night, when you search for the table on the base of the table which means merely-labeled table, you cannot find it. So therefore, how can you find the truly-existent table? If you cannot find even just a table on the base, how can you find the independent table, the truly-existent table, how can you find on the base?

The table that appears to you as a real one, existing from its own side, which means independent, which is the meaning of the independent, truly existent, inherently existent, existing by nature, all these different terms, different expressions; if you describe our hallucination that the refuting object, the word that we often use in our everyday life is there is a "real" table, "I see a real table." So the term that we use in our everyday life is "real," which in the sense "existing from its own side." But if you use the philosophy, but if you use the terms, the other expressions, that are in the teaching, those philosophical terms—truly existent or inherently existent or the existing by nature, independent, all these—one cannot find the table on the base. Then there's no way one can find the table that which appears as a real one, existing from its own side. Especially that cannot be found, by searching. Even though we have this appearance from above the base of the table, from above the base of the table even though we have this real table in the sense existing from its own side but if we search where it is, cannot be found anywhere.

SEARCHING FOR THE TABLE

As Lama Tsongkhapa explained, on the base of the table, searching for the table, where is the table? Even though Lama Tsongkhapa said that is leading to nihilism, and when you, after searching for it, then there is nothing to point out that is the table, nothing to recognize, nothing to point out that the table exists. So that's when it's falling in nihilism, destroying the dependent-arising. But the reason why yesterday I did not use the term "truly-existent table"—at first I used is just said "table"—the reason why I explained it that way is, the main aim is that, after searching for where is it, then you could not find, but then, but after that, if you look at the appearance, the real table got stuck on the base, or, on this base there is a real table, there is a table existing from its own side. As His Holiness the Dalai Lama said, it's mixed with the base. However, so when you look at the appearance after you could not find the table, searching on the base, then when you look at the appearance there's a real table, there's appearance of

real table on the base. There's appearance of a real table, still this is there. So, so this is the refuting object, what the refuting object is. This is the hallucination. This is what is empty, right there. This is empty right there.

So, this is the reality. It is similar, so now you can see. From this concentration, you can see it is similar to the table not existing. It's not that table doesn't exist but it is similar to the table not existing. You see, you understand? [GL, RL] Yeah? It is not that the table doesn't exist. The table exists but when we concentrate, when we understand this, on this base there's a real table appearing to oneself, so this is what the refuting object is, hallucination. So then, one meditates that this is a hallucination, this appearance is a hallucination. One just practices mindfully this is a hallucination. On this base, when the real table appears to you, this is the refuting object and this is a hallucination.

So while you are practicing mindfulness, while you are looking right on this real table, and practicing mindfulness, this is the hallucination, which means it is empty. It doesn't exist, that real table appearing to you. On this base there is a table appearing to you, it's the same. So, this is a hallucination. So that means it is empty right there. That means it is empty, in reality. It doesn't exist in reality.

So now, when you concentrate in this, when your mind reached in this, comes to this to reflect on the real, the nature of the table, the emptiness, that this is completely empty. The table that appears a real one, or in other words, existing from its own side, on this base there is a table. However, by recognizing that this is a hallucination and meditating on this as it is a hallucination, looking at it as a hallucination what understanding comes in your heart is that this is completely empty, it doesn't exist, it doesn't exist at all.

So, this is the reality of what the table is. This is reality of the table. So what the table is becomes extremely subtle, extremely subtle phenomenon. It is *not* that it doesn't exist, but it is *like* it doesn't exist. Not exactly falling in nihilism that it doesn't exist, but it's extremely close to that, extremely close to that. [RL]

SEARCHING FOR THE BOOK

So now we meditate like this. So first, maybe this book is better than the table, maybe this book is better, the *Liberation in the Palm of Your Hand* [GL]. Again we do the same as table. So the same, the parts of the book are not book and the collection of all the parts of the book, even that is not the book, okay? Because that is the base, collection of the parts of the book is the base, that is the base to be labeled "book." So therefore, collection of the parts of the book is not the book. Even the base is not the book.

So therefore now, the first thing to make clear is, the base, that which is the collection of the parts of the book, that is not book. That, so even by searching the book on this base it cannot be found anywhere. On the base of the book, if one searches where the book is, it cannot be found anywhere. Okay? But when you are seeing for this book, when you are looking at this book, on this base there is a book there. On this base there is a book.

So, to clarify this: On this book there is a real book. On this base there is a real book in the sense existing from its own, making commentary of what means real to us, in the sense existing from its own side.

So, when we check our appearance, even after this analysis cannot find where the book is, but if we check our appearance, there is a true book or real book on this base, got stuck on this base. So however, this real book—in your appearance on this base there's a real book appearing to you. Now this is what

the refuting object is, and that means hallucination. So that means this is empty. So concentrate on the emptiness.

[pause for meditation]

So, now, while this book is empty existing from its own side, now meditate this way, while this book is empty of existing from its own side. This book which appears existing from its own side, there is a book appearing from its own side. This is a refuting object, this is what refuting object means, it means the hallucination, so that means it is empty, in reality.

[pause for meditation]

Empty like space. It did not become space but it's like space. It didn't become space, absence of book. The book is there, but it's empty of existing from its own side, so it becomes like space. It becomes empty like space.

[pause for meditation]

So, while this is empty, while this book is empty, now one labels the atoms of this book. There's appearance of atoms. There's pages. One labels pages. There's appearance of pages. Maybe we don't talk about appearance at the moment, okay? Because again makes concrete, that makes again concrete. When we come to the appearance then it becomes again concrete, truly existent, because we have no other way, us, unenlightened beings we have no other way to see it. We have no other way to see or for things to appear other than truly existent. So therefore we don't talk about appearance at the moment.

So this is the refuting object, this is hallucination. This is empty, which means this is empty. So go back to the emptiness. So, as much as possible by putting all the effort, concentrate on emptiness.

[pause for meditation]

So now, one label 'atom', one label 'the pages'. So, you label all the parts. So, your mind merely imputes, atoms, your mind merely imputes particles of the atoms. Then you label 'atom'. Then depending on the particles of the atoms, then your mind makes up the label 'atom', 'atoms'. Depending on the particles of the atoms then your mind make up the label 'atom'.

Then depending on that, depending on the atoms that your mind makes up the label, by depending on that now your mind make up the label 'pages'. Now, depending on this then your mind make up the label 'book'. So this is the reality.

So, starting from the particles of the atoms, starting from there up to the book, everything, simply, what the mind merely imputed or what the mind made up the label. From particles of the atoms up to the book is what mind made up the label. Made up the idea, made up the label. Therefore the reality is all these are empty. Starting from the particles of the atoms up to the book all are completely empty. All are completely empty of existing from their own side, because, starting from particles of the atoms up to the book is what is merely imputed by the mind.

So therefore, starting from particles of the atoms up to the book, while it is empty, while this is completely empty of existing from their own side, it is existing. While all these are completely empty,

empty of existing from its own side, it exists. All this exists. Exists, which meaning is dependent arising. All this exist by depending on base and thought and label. By depending on these things, starting from the particles of the atoms up to the book, exists.

So, starting from the particles of the book and up to the book, while they are existing, which means dependent arising, depending on these things it exists. At the same time all these are empty. So, starting from the particles up to the book, the whole thing is unified of emptiness and dependent arising. So this is the reality, how it is the book, how the book is in the reality.

But now, so as we labeled from the particles of the atoms of the book and up to the book, even though they are merely labeled by the mind, from particles of the atoms up to the book they are merely labeled by the mind, and there is appearance, from particles of the atoms up to the book there's appearance. So there's appearance, after each label there's the appearance. But we don't have the appearance that it's merely labeled. We don't have *that* appearance. Starting from the particles of the atoms and up to the book, that which is merely labeled.

When we do the analysis on emptiness, by recognizing what the thing is that we're going to search for, in order to realize empty that which is empty. By recognizing the appearance, the way the book is appearing to oneself, that which is truly existent, appearing as truly existent. So, so by recognizing this, this false view.

On this base there is a book. That is one way to explain it, that which makes clear, one way to say the refuting object. There's a real book appearing to you, a real book appearing from its own side. So, by recognizing this, which is the first from the, analysis of the four points, which is the first one, the point of recognizing, the point that which is recognizing the refuting object.

So, by recognizing this, the way the book is appearing to you, as truly existent, as a real one, so, so if one search this one, whether this really exist or not then, if one search this one.

[pause for meditation]

For example, you disintegrate all the atoms of this book, you disintegrate this book, spread out the atoms of this book, you spread out and then check where is it, the book that is appearing real one from its own side, where is it? You look for it. You cannot find on each of the atoms. So by disintegrating this book like that, this real book appearing from its own side to you, so this you cannot find on any atom of this book. You cannot find anywhere.

And also, with all these atoms gathered, with all the parts gathered, even like this you cannot find that one. You cannot find that real book appearing to you from its own side, you cannot find that one, even with all the parts are gathered. So this one doesn't exist. This, the real book, appearing to you from its own side totally doesn't exist. And, totally doesn't exist, because the book that which is appearing to you as a real one, existing from its own side, this you cannot, even after having gathered all the parts of the book, all the atoms of the book, it cannot be found, this one. Nowhere can you find it. This totally doesn't exist, on the base—neither on this base nor separately from this base. It doesn't exist, this real book appearing to you from its own side, doesn't exist at all, neither on this base nor separately from this base.

[pause for meditation]

This real book appearing from its own side doesn't exist, totally, neither on this base nor separately from this base. So therefore this totally doesn't exist. And also the final conclusion, the reason is: because it is, "it" means the book, it is merely imputed by the mind. There is no book existing from its own side, because the book is merely imputed by the mind.

So again, when you intensively meditate, without much words, when you intensively meditate on the meaning that this book is merely imputed by the mind; when you intensively, when you precisely concentrate on the meaning of the subtle dependent arising, it helps in your heart, so what understanding comes is that this book that which appears real one, existing from its own side, is empty, doesn't exist there, is not there. So, that understanding can come in your heart.

I'm not sure whether it's become clear or not [RL], but to give an idea of appearance what Lama Tsongkhapa said that by searching the vase, on the base, the collection of the parts and on the parts and then you cannot find, there's nothing to point out. Nothing become clear there's nothing to point out. Then, then one fell in nihilism, destroying the dependent arising. So this is due to the mistake, unable to differentiate what the reality is and what the appearance is. In other words, in our view, when we look at things, that we are unable to differentiate the reality from the way things appear to us.

So, when we do the meditation of the emptiness of the vase, then that time not just searching the vase but first you relate to your appearance. The point of the four analyses, first one, point is recognizing the refuting object, so that means to do with the appearance. So therefore the first thing is how the vase is appearing to you, how the book is appearing to me, how the table is appearing to me, how the I is appearing to me.

So, the vase is appearing as not merely labeled by the mind. That is one way to say, that is one way of expressing the refuting object. Another way of expressing the refuting object, the hallucination, is "on that base there is a vase." There means on that base, on the collection of the parts there is a vase. If you are seeing the collection of the parts of the vase, then you are seeing that the vase is merely imputed by the mind, that is a correct one, the label that you made it up in your mind, that is a correct one. But not seeing like that, not seeing this way but "there is a vase." On that particular base, there is a vase. Not seeing that it's merely labeled by your mind or made up the label by your mind. So, that itself is the refuting object, hallucination.

However, the appearing a vase, a real one in the sense existing from its own side, by recognizing this, then if one search whether this, then one do analysis whether this exists or not, where it is. Then, then this way when you do not find this real vase in the sense existing from its own side, when you do not find at all, on the base, separately from the base, then you see emptiness. You see emptiness of the vase.

Only this way, only by touching or, by recognizing or by relating to your hallucination of the vase, the non-existent vase, your hallucination, which is on the merely-labeled vase, only then can you realize emptiness. Only then can you reach the point, your aim, to realize emptiness of the vase. Only this way. So like that it is the same with the table or I, it is the same.

So, why I was introducing yesterday's topic this way, the main aim is to show, to express the refuting object, to make that clear. That's the main point what we have to realize empty.

[Tea offering]

[Break in recording, missing a question from a student]

So, that is the basis, the mind which nature is ill will, wanting to hurt others, the nature of the mind which wants to hurt others, that is the base. Depending on that reason then, one's own mind, other people's mind make up the label "anger." So, when we do not analyze, when we are not aware, it looks like there's anger existing from its own side but that's not true. Anger is labeled by us. Anger is labeled by the mind. How the anger exists is in mere name, being merely labeled by the mind, like that.

So now you can see, the anger is empty. Anger is also empty. It doesn't exist from its own side. What was the other one, besides the anger?

Student:

It was the question.

Lama Zopa Rinpoche:

Okay. So, what I mentioned yesterday those other, especially last night, and those examples you can apply to anger and get idea how the anger is empty. Hm-m. Okay, thank you so much [RL, GL].

Then, now the real course, now the real meditation course is going to start. [GL, RL]. All the other stuff, all other is introduction. [GL, RL] All other from beginning of the course, appearance, emptiness, all are introduction. [GL] So this is the very essence of the course. It's the meditation of the three lower realms, okay? [RL, GL] All others are introduction. So I checked, so I'm not sure how the lower realms look like [GL, RL], I'm not sure. [RL]

THE NEED TO MEDITATE ON THE LOWER REALMS

If we are able to see the human realm, deva realm like a hell, if we are able to generate strong aversion to the human being samsara and deva, worldly gods, their samsara, if we are able to see it like hell, if we are able to generate strong determination to be free from these, then if one does not meditate on the suffering of the hell, preta, animal, then, if we are able to see like hell, able to generate strong aversion by realizing how they are nature of suffering and able to generate renunciation of samsara, then we don't have to meditate on the lower realms' suffering. That is one thing.

So as far renunciation it's like that. As far as the meditation on renunciation it's like that. If we can do that then doesn't need to meditate on the lower realms' sufferings. If we are able to realize that suffering of change is, how the suffering of change, samsara, temporary pleasures, how they are nature of suffering and pervasive compounding suffering, how that's like being in hell, then that is complete, then you have renunciation of samsara. So even one didn't meditate on the lower realm sufferings.

And the other thing is, if one doesn't believe that there is a hell, then while it is existing, then the other problem is you don't generate compassion towards the hell beings. There's a limitation in your compassion.

Like for example, if you don't know that this person is sick or that this person, that this person is starving to death, if you don't know that, for example, you don't know that this person exists, and you don't know that this person is having problem, then you don't generate compassion to that person and you don't help that person.

So it is similar. If you don't know that person exists who is starving to death, and if you don't believe that the person is starving to death, has no food, no means of living, if you don't believe in that, the person doesn't get help. You don't generate compassion to that person, the person doesn't get help from you. There is this problem.

Many of those sentient beings, like the worldly gods, if we don't know that these things exist, and we do not know how they are suffering, that they are also suffering, and then we don't generate compassion to them and we don't attempt to help them. So, there's this problem. Then, your compassion becomes limited compassion. You don't generate compassion towards every sentient being and that means you don't attempt to benefit for all sentient beings. So that means all sentient beings they don't receive help from you. Only the sentient beings that you know, that you believe.

So there's a big problem like this. For example, if you have no money, nowhere to live, no home, no food, nothing, but other people don't believe you, when you ask for help, who can help but they don't believe it's true. That is harmful, kind of cruel, how you find that, people who reject to help you while you are in such a great need and there is in the danger of death. So, like that. So, similar.

So, there's no compassion. The foundation for bodhicitta, the root of bodhicitta is compassion towards every sentient being. Then, by having generated compassion towards every sentient being, knowing how yourself is suffering in samsara, so all those sentient beings are suffering, experiencing sufferings of samsara. So, that is obscured. So then, then on the basis of compassion, one generates loving-kindness towards all sentient beings. Then, the special attitude, taking responsibility to work for all, for every sentient being that I will do by myself alone.

Without compassion then these things won't happen. So, without that, actualizing bodhicitta for all sentient beings doesn't happen. To achieve enlightenment for the sake of all sentient beings doesn't happen. Then, to actualize all the Mahayana path and achieve enlightenment for the sake of every sentient being, that doesn't happen. Then, if that didn't happen, then, to lead every single sentient being to enlightenment, that doesn't happen. To cause happiness to every single sentient being that doesn't happen.

Then, and the other thing is, by meditating on the lower realm suffering, that we don't have enough courage, enough determination to practice, that our mind is very weak to practice is because not having meditated strongly on the karma, continuously and strongly on karma and the lower realms. The impermanence, death—that's one thing, and then, related with karma, meditate on the lower realms related with karma. If it's not related with karma then you don't see the connection, yourself and the three lower realms, you don't see the connection.

So, you are human being and that, those sentient beings who are in the lower realm; without relating to the karma then looks like the hell being is an independent hell being, the preta being is an independent preta being, the animal is an independent animal. They just happened there, somehow, sort of like permanent, they are just there all the time like this. That they are experiencing the result of past karma, that their consciousness also came from the deva or human realm. They were human beings and deva beings before, and now they are experiencing the results of negative karma. So, until they finish the karma in the lower realms, then they are stuck in the lower realms. They have to be in the lower realms until they finish the karma.

So if one doesn't think of these things, and one doesn't relate to them, one never thinks that oneself can reincarnate in the lower realms. One never thinks of the danger of reincarnating in the lower realms without relating to karma. There's a mistake of not having done the meditations on impermanence and death and lower realms' sufferings, relating them with karma, not having effectively done these meditations, and also continuously, not just one day, two days, not like that but continuously.

You can now see the benefit, how it helps to continuously practice Dharma, how it helps to continuously control the mind, how it helps to keep the mind always in Dharma, and how it helps to protect oneself from the delusions. How meditating on the lower realm sufferings, how it helps to have renunciation, even the samsara, the human beings' samsara and deva realms' samsara; how it helps to have renunciation even those realms of the happy migratory beings.

RENUNCIATION AND REFLECTING ON THE SUFFERINGS OF SAMBARA

Nagarjuna's *Letter to a Friend* is very good. Besides talking about lower realm sufferings, which is nature of ill will, to relates it to the pleasures of the devas, who have incredible enjoyment, literally their attachment in all the essential pleasures, so it is related like this. That part of the teaching is a very effective meditation because, those hell sufferings described there is a result of that attachment, devas, their attachment to the sensual pleasures, all those desire pleasures, it's a result of that.

Therefore, those who have studied or who remember, you might recognize those parts of the verses. With the attachment and the desire pleasures, then play, embracing and so forth, all the things the devas do with attachment then it describes all them, by mentioning each of those things then talks about the different hell sufferings, so actually I think it's talking the result of that. So now that means, in this way, you see the deva realm is only suffering, you do not find any attraction in the deva's realm of incredible enjoyment and sense pleasure, using all this with attachment, the sense enjoyments, friends so forth, all these things, so being aware of the result the lower realms' sufferings, you don't find any attraction in those deva realms and the way they live their lives, you don't find any attraction to their lives, having incredible enjoyment and all these things, sense pleasures. So it is more like hell, you don't find any attraction because being there is just simply creating cause of the hell. With the attachment, because the lives they lead with attachment, with delusion, attachment. So, no matter how much great enjoyment there is, you don't find any attraction there. It is like a hell, there is no real happiness there.

They know only when they hear the karmic voice from space saying, "You are going to die," only at that time due to karma they can remember, they can see that in the next life they will be born in the lower realms. Only at that time. During their lives, complete hallucination, their lives is fully distracted by all these sensual pleasures, these enjoyments, occupied, distracted, their life is living in hallucination and attachment.

So, even the deva realm is like this, there is no question about the human realm, the human realm has much less, it is much poorer, it has much more suffering. Even the richest person in the world who has everything, comparing to one deva's wealth, it is nothing. It is extremely poor, it is nothing. For a human, even if you are able to generate renunciation, you are able to cut attachment clinging even to deva realm enjoyment, which is higher enjoyment, one hundred thousand much more greater enjoyment than in the human realm, then in this way it is easy to generate renunciation, easy to cut the attachment clinging to human samsaric pleasures or perfections. Actually, this way is the quick way to cut attachment. By meditating in the lower realms, by relating to karma you are able to generate renunciation to the human samsara and deva realms' samsara. You are able to generate renunciation in this way, just meditating on the lower realms. Because you have to think of the cause, when you meditate on the lower realms, you

have to meditate a lot relating to the karma, the cause is the action that is done with ignorance, not knowing karma, not understanding Dharma, those are subjects of karma. Then attachment, clinging to this life, and then anger. So the cause of the lower realms is actions done with that. This is the result, so you know the results are so unbearable.

Therefore, automatically you have renunciation of the cause, aversion to those delusions. You have encouragement to cut the delusions. Your mind becomes brave to cut the delusions to protect yourself from delusions and karma. And then all those actions motivated by these delusions. So the main thing, the very root, the main benefit is that your mind is so brave, you have strength and encouragement to protect yourself from the delusions. Meditations of the lower realms' suffering builds up the strength in your mind, encouragement, determination to protect yourself from the delusions. So as you protect yourself from delusions, as you have aversion to the delusions then you don't create the karma for the lower realms. Just from that one practice you are protecting yourself from ignorance, anger and attachment, guarding yourself from delusions. From that one practice you are also protected from the negative karma. By the way, naturally, then as you don't follow the delusion one don't create the negative karma so therefore one does not create the cause of the lower realms.

Exactly, like the deva realm, with attachment, by having all those incredible enjoyments, so this is the result so therefore you have no attraction to that life, there's no attraction to that attachment. So same thing, one gets renunciation, one doesn't get attached to the desire pleasures of human beings, also one don't find any attraction to this, so that is how one is able to cut the attachment to samsaric pleasures. So as one cuts the attachment this is the way that one stops the cause of samsara, one cuts the cause of samsara. Without this attachment there is nothing that ties you to samsara, to the suffering realms. This way there is opportunity to achieve liberation.

Then, I read a little bit of this.

So, it is said by Pabongka Dechen Nyingpo, it is said in the *Liberation in the Palm of Your Hand*, in the lam-rim teachings that the first renunciation, the very beginning of renunciation of samsara starts from the lower realms. By knowing the sufferings of the lower realms, you don't want to be reborn there, you have aversion, you don't want to be reborn there. That is the first renunciation. That is the very beginning of renunciation of samsara, the very beginning. So, the very first renunciation starts by meditating on the lower realm sufferings.

The *Great Play Sutra* says, the three realms are as impermanent as autumn clouds [GL, RL]. Beings die and are born; it is like watching a play. Beings' lives are as brief as a lightning flash in the sky or the rush [of water] on high mountain waterfalls. (I'm not sure know what it is talking about.) [GL, RL] Anyway, you understand, as long as it is clear for you then the purpose is achieved.

In other words, the three realms, the earth, Mt. Meru and all are like autumn clouds. Beings are born and die, it is like watching a play for the characters can change from moment to moment. Our lives do not last long, they are mere flashes of lightning. They undergo cessation from moment to moment, are not stationary and rush by like high mountain waterfalls. You should therefore think, I will practice Dharma immediately. The lam-rim is the best gateway to the one path followed by all buddhas of the three times. You should therefore attend this discourse on the lam-rim so as to achieve buddhahood for the sake of all sentient beings, then you must put it into practice.

The section developing yearning for a good rebirth as a second subdivision. Thinking about what sort of happiness or suffering you will have in your next rebirth in either of the two types of migrations. The contemplation on the sufferings of these upper realms will come later in the medium scope. I will now discuss the sufferings of the lower realms. Thank you very much [GL, RL]. Thank Pabongka Rinpoche.

You will surely die, but it is not certain when. After you die your consciousness does not end. It must definitely take a rebirth, there are only two places in which it can take rebirth, the upper or the lower realms. You can assess inferentially to which of these two you will be going. As I have already said we get definitions and horoscopes made to tell us where we will be reborn next. But these are unnecessary. Buddha has already predicted that we go to the upper realms if we have been virtuous and to the lower realms if nonvirtuous. From the *Jataka Tales* be quite certain, your next rebirth into the world will be happy or unhappy according to virtuous or nonvirtuous karma. Therefore, abandon sin and adopt virtue.

KARMA

We make many plans for this life, which we call “thinking about the future.” It is nothing of the sort. Be even more farsighted. Investigate where you will be reborn next. If you do so, you will see that you cannot escape going to either the upper or the lower realms and that you are not free to choose which of them to go to. If we had a choice you would still be in the lower realms now. Thus, where you are reborn next depends on the karma. If you have a mixture of karma, some virtuous, some nonvirtuous, the stronger will ripen first. If both types are equally strong, the type you are most familiar with will ripen first. If you are equally familiar with both types, then the type produced earlier will ripen first. There is a verse, Vasubandhu’s own commentary to his *Treasury of Metaphysics* says, “Karma turns—the bracket, the wheel of life—the heaviest ripens first, then the nearest, then the most familiar, then the karmic action done earliest.

At the time of death what decides which karma will ripen, I’ll remember that, so that here is the answer, so that time I mentioned, whichever is the heaviest that comes to experience.

There is like this, in the quotation there is heaviest, then nearest and most familiar. Then, the fourth one is whichever is done earliest, so there are four things, you see. So, at the time of death, which karma will ripen, first the heaviest, then there are many negative karma which are the same heavy, then, how is it decided? Nearest, I think this “nearest”, there are two meanings. I remember I asked His Holiness Trijang Rinpoche, who is my root guru, so I asked Rinpoche in a letter from here, I asked a question to Rinpoche that, what is the definition, what is the meaning of nearest, because nearest, near to experience the result or near to death, karma that which is very near to the death. What does it mean? I think Rinpoche might have replied near to the death, because I thought maybe near to the result. Then, nearest, then near death.

Then, if there is many karmas with the same nearness, how is it decided? Whichever is among them is familiar that we will experience first. Then if there are many familiar karmas, what will decide? Then whichever, among those familiar ones, whichever is done first, that karma will be experienced. For example, you plant a seed in a field, then whichever you plant first, you plant many but whichever you planted first, earlier, that will grow.

“For us, nonvirtuous karma is the stronger of the two. Our thoughts are normally only of attachment and so forth. That being so, all the karma produced from these thoughts is nonvirtuous. Even our virtuous actions inadvertently come under the power of nonvirtuous thoughts and very few of these actions are dedicated towards our future lives. Take the example of your scolding a disciple. Your motive

is extreme anger.” Pabongka Rinpoche, when he was giving teachings it was probably mostly monks in monastery. I think this one monastery called Samye Ling, one of these places, so there are many monks and learned geshe, extremely learned in all the sutra, root and commentary, all those sutra texts and also tantra. So there are many thousands of monks from Sera, Ganden, Drepung, then other monasteries. So you have to understand that who are there for listeners, many of the things that Rinpoche says are related to the listeners there. But we just change the object, we just have to relate to oneself. Even one is not one of those monks, one of those geshe, wearing the thick woolen robes, [RL] anyway, it doesn’t matter [GL]. But these things relate to oneself. This is the way to, how to, Dharma book that you read, useful for your mind. So if one doesn’t relate to yourself it doesn’t become useful for your mind.

“Take the example of your scolding a disciple, your motive is extreme anger, so as the actual deed you use words that will hurt the other person’s feelings. As the final step you rejoice over what you have done, so the motive, the actual deed and the final step are all very powerful. The majority of our sinful actions are similarly most powerful, but our virtuous actions are as follows. There was once a man who used to be distracted by other thoughts whenever he recited the *Hundreds of Gods of Tushita* (the *Lama Tsongkhapa Guru Yoga*.) He would hold conversation with other people while reciting the text many times from start to finish. We also mouth the words of the texts, but meanwhile, our minds are engrossed in worldly matters. What little virtue we have is destroyed by anger or wrong views. Even our smallest nonvirtues double in size every day. Further, in past lives, when reborn as insect creatures, sea monsters, ferocious beasts of prey and so forth, we committed—what’s prey? Robina? [Robina: A victim.] What? [General discussion] And so forth. We’ve committed many enormous sins. These, in addition to the above mentioned sins, we have committed in this life constitute the vast number of very powerful sins we have accumulated. We are not capable of remedying all these before our death by expiating them and by refraining from repeating them. We know this is beyond our present capabilities. This proves by direct valid cognition that we are more familiar than nonvirtue than with virtue. The only possibility is that we shall go to the lower realms in our next rebirth. We cannot be confident of not going to the lower realms until we have achieved the patience level of the path of preparation. They say that even Mahatma bodhisattvas have been reborn there. Suppose you go to sleep tonight as a monk, in your nice room, on your soft bed. You then die because of some sudden, unfortunate occurrence.”

You don’t have to visualize a monk [GL, RL]. Anyway whatever the style is that.

“...in your nice room on your soft bed, you then die because of some sudden, unfortunate occurrence. By the time you would normally have awoken the next morning, you may already have arrived at the place where all the hills and valleys are filled with fire. What would you do then?” [GL, RL]

Probably somebody might think to take an airplane or helicopter [GL, RL]. Anyway, I’m joking. Every year there’s so many airplane crashes that the airplanes get burned by fire, every year there’s so many [RL, GL], so once the karma has ripened there’s no escape. Even the airplane. So anyway, [RL]....

“...you will not be sufficiently moved to develop renunciation if you simply meditate on how you may be born in the lower realms. In the same way that you stare at some object out of curiosity. As Nagarjuna said, Recollect the great heat or cold of the hells as if you had spent a day there. That is, you should meditate to produce inside into being born in this or that lower realm - what’s this? Is this the commentary, or what is that? This is what is not in the text or something? Commentary? Alle. What? The brackets? [Robina: Inaudible] It’s your commentary? Robina’s commentary [RL]. Anyway, [RL]....

THE HELLS

“...you should meditate to produce inside into being born in this or that lower realm. You must become afraid. We hold in high regard those meditations on having the divine body of a tutelary deity, but it would be much more beneficial in the beginning to meditate for a while on having a hell body. The sufferings of the hot hells will facilitate our first mental transformation and will produce our first development of renunciation. This is a wholesome result. We will also become sad. Sadness has great qualities. It gets rid of arrogant pride and so on as Shantideva said, The good quality of suffering is that it removes arrogance through sorrow. One develops compassion for the beings in samsara. Avoids sin and rejoices in virtue. It is easier for us to develop renunciation while in this optimum rebirth as a human being. For this reason we must meditate on suffering. The meditation on the suffering of the lower realms has three sections, thinking about sufferings, the first the hells, second the hungry ghosts, and three the animals.

“Thinking about the sufferings of the hells, this has four sub-headings: thinking about the sufferings of the great or hot hells. The hot hells are located as follows [*Liberation in the Palm of Your Hand* p. 366] ...between them.”

Again, this is a question of karma. It's not the by going that much distance, then you see it, it's not like that. As I brought up this morning during the introduction of the lower realms, the hell suffering, I talked about how liquid in a bowl appears for different sentient beings, it appears to have different qualities, pure, impure. So it's the same. It talks about distance, but seeing or not seeing is due to karma, so like that. I mentioned before this morning relating to the place, here we see like this, but for lower beings, they don't see it like this, they don't see it like this, as clean, as we see it. It is much worse than this, that only in the nature of fire, much worse, either very dirty or in the nature of fire, like that. So then, for devas or for the buddhas, this place appears only the most pure. Buddhas have the appearance of a most pure place, a mandala, the appearance of the pure wisdom, so you have to think more on the side of the karma, like that. If one has karma to see the naraks then one sees them. If one doesn't have karma to see, this is talking about the major hell, but ordinary naraks we normally see a lot, in the city, desert places or in the water, in the forest, anyway, ordinary naraks we see, but this is talking about the major naraks.

“All the ground is like red-hot iron [p. 366].....like falling asleep. You experience - this part is important, how one goes to the lower realms, this part is very important to understand, the circumstances, the conditions.

“...you develop a craving for heat.” So, for example, many times we see people who are dying, they feel so cold, and how many blankets are put on top, it never helps. Still that person feel so cold, no matter how many clothing added on, doesn't help, so they are like this. And also, feeling so much hot, then one, because that makes to crave the cold, which causes to be born, the craving, the cold, then that becomes cause of the cold hell. That which directs rebirth the cold hell. So similar to the craving the hot, craving to that causes to be born in a hot hell.

“...so you develop a craving for heat...two types of fire.”

It is said that one, here is says like this, another text that, I don't remember, maybe Pabongka Dechen Nyingpo that all the fires of the human realm, end of the time fire, many hundreds of times, so much more hotter than all the fire, by putting all the fire energy of the human realm then the one tiny fire spark of the hell is seven times much more hotter than end of the time fire, that which melts even the rocky

mountains, all these things, so hot. So one tiny fire spark of hell is seven times much more hotter than end of the time fire.

“Let us compare...your body is like the...”

I think you may not have this, but what it's talking about here are the people like Nepalese, those poor people, who walk without shoes or who work so hard, like porters carrying things, who walk on bare feet, so the skin of the feet becomes very thick and cracks, underneath, so I think Rinpoche is talking like that.

“This doesn't happen: your body is like...eight such hot hells.”

So, there are a few that which makes the suffering of the hell so unbearable, the largest body, then the skin is so thin, like when we have infection that there's a very, very thin skin there and whatever touches that we feel so much pain, even hairs or something touches, so much pain, very unbearable, anything that touches to that, like that, so, due to karma extremely thin skin. Then, the third thing that makes the suffering so great is even one spark of the fire unbelievable hot, as mentioned here, as I explained before. And then also there's more, question of time, then, length of time is unbelievable, due to karma.

For example, there is a Sherpa man who went to Tibet, he was asked to come for porter, to carry things in Tibet by a Sherpa business man, one rich man from Namche Bazaar. So this young Sherpa boy got sick, when they were going over the snow, from Solu Khumbu. When you go to Tibet, you have to cross snow mountains. So this boy got sick but somehow the rich business person and all others left. Somehow the Sherpa boy was not taken care, he was left in the snow. He got sick so somehow it seems everybody left and he was left on the snow.

So snow fell on top of him, so his body is completely covered by snow, he was under the snow for seven days, with no food, nothing, completely under the snow. His feet were completely worn, completely finished. So but no food, nothing, under the snow for seven days. That's due to karma, so somebody dies so easily, with a small condition, but somebody who has heavy karma lasts very long time, even without food, anything, and have to experience so much suffering, so it's due to the power of karma, like that. I'll say this part.

[p. 367] “The hell of the continual resurrection...bones to come together.”

So one thing and then, due to karma, the blood and flesh, even the drop of blood, due to weapons, the blood that sprinkles on the hot red burning iron ground, every drop of blood and flesh scattered, everything has consciousness. It's different, because due to their heavy karma, even though for us when the limbs are cut, when the blood goes out, blood doesn't have consciousness, but hell beings, due to their heavy karma, even the blood that goes out on the hot red burning ground, even they have consciousness, so, so much suffering.

[p. 367] Their bodies heal and become...anywhere near it.” Okay, maybe I'll stop here. [RL, GL]

[Dedications, mandala]

Due to three times merits accumulated by me and by buddhas, bodhisattvas, due to all these merits, may the bodhicitta be generated within my mind and in the minds of other sentient beings. Those who have, may it be developed.

[End of Discourse]

LECTURE 33: 18 DECEMBER 1992 AM

TANTRIC RITUALS ARE MORE THAN DEVOTION

[Rinpoche continues reading from *Liberation in the Palm of Your Hand*.] [p. 367] “The Black Line Hell” [gap in recording]

It seems that sometimes that maybe the person, I wouldn't think the person is dead but I think somehow maybe the subtle mind maybe experiences hell or, it's a little bit difficult to say but however seems there are experiences like this. I think this monk may not be the only one, there may be others; maybe it's the experience of some people. What I heard is just one but I think there may be certain people have these experiences. Kirti Tsenshab Rinpoche, a great master, who I received teachings from after Lama passed away, I have seen Rinpoche before, in Darjeeling I think, but I didn't know him. Rinpoche didn't live much at Buxa. I think he lived in Kalimpong and Darjeeling, in those areas, because there's another very high lama of Amdo, called Kirti Rinpoche who lives in Dharamsala, and Rinpoche, I don't know now whether Kirti Tsenshab Rinpoche whether he's the teacher or not, that I don't know, but Tsenshab means those high lamas, for their quick progression of the study or learning the Dharma, debating subject. So besides the actual gurus, besides the teachers with the recognition of guru and disciple it's like those people who could afford to have private teacher at home, for children, besides them going to school. So those high lamas, like His Holiness, probably it means substitute teacher, not the actual teacher, but helping in the education.

So His Holiness chose one from I think maybe from each college, I'm not sure, one from Gaden, one from Drepung Monastery, one from Sera Monastery, I don't know, within each one there are two. Within Sera there's Je and Me, so the college where Lama Yeshe and myself belong to is Sera Je. Then Gaden has also two colleges, Drepung has also two colleges. So, I don't know whether it's from each college or just from Sera, Gaden, Drepung, so among those top learned ones, then they choose, they check and they choose one from each each college, monastery, to help, because even Sera, Sera Je and Me, each of the colleges has different author who wrote the text, so it's not the same. Basically the philosophy is the same, but as regards to the path there are different ways, there are certain points that have different answers. All these colleges they don't have the same answer, exactly the same, not like that, exactly the same answer. Each of these colleges have different authors, their own author who wrote all the philosophical texts.

Of course it's all based on the root text, it's not just like that somebody made completely new, his own philosophy, to start his own group, completely new, nothing to do with the others, it's not like that. So, it's all based on Guru Shakyamuni Buddha's teaching, first those root texts of sutra and tantra. I mean here, mainly sutra, in these colleges, the extensive tantra, is, after you complete the study in these monasteries then you go to tantric college, to do extensive study, in art, building a monastery or drawing a sand mandala, then all the chanting. Then one has to study all the meanings of all the different methods and rituals, one has to know all the commentaries, the verses, pacifying action, wrathful action, increasing

action, and controlling action—all the different methods. If it is put in simple terms, the various methods to purify one's own negative karma and accumulate extensive merit within one's mind, in the lam-rim and the tantric path, especially maha-anuttara tantra. These are also methods, skillful means to benefit other sentient beings, extensive ways to benefit other sentient beings, for other sentient beings to accumulate extensive merit, to purify, to develop their mind in the path. It's the same, as its result, the effect to oneself, benefit what you get for oneself, through these different practices then one can cause all those towards other sentient beings. To preserve, to develop, to keep the teaching pure, not to be degenerated, so the purpose is to benefit sentient beings, that is the purpose. It's not without having any aim to benefit for other sentient beings, something which does not become means to benefit for other sentient beings, then because it is their culture so then you preserve. That's not the motivation, that's not the aim, because it's the culture then you must preserve, that is not the thing. The main thing is because it can benefit, it can offer extensive benefit for sentient beings, to lead, to bring them to enlightenment, so therefore for that reason then there's need to preserve these things, to develop and spread and preserve pure.

But again all these things, not enough just with intellectual understanding and not enough just able to do the physical things, the physical decorations or art, able to chant, it's just not that, one has to meditate in the meaning of the subject, in the meaning of the prayer, all the profound, extensive path, part of the tantric path. And all that practice, meditating, practicing the tantric path and doing all these, as well as the external, symbolic things that accumulate unbelievable merit for oneself, for other sentient beings, which causes other sentient beings to accumulate so much merit and become cause of enlightenment—all these things have to be done on the basis of keeping the pratimoksha vows, all those precepts and then on the basis of that the bodhisattva vows, on that basis tantric vows. So by keeping all these vows, practicing, then one do all those meditations of tantra, then doing all those external things, art, those things, so it involves completely sacrificing one's life. It involves having a pure life and it's not just building temples and doing rituals. It's not just reciting the words and playing the bells and cymbals. [RL] It's not just that, it's very involved. The whole thing is done with a lot of discipline of the body, speech and mind, morality, with all these things.

So on the basis of these foundations, these fundamental practices, then ones listens and reflects on the meditations on the tantra path. Then by studying all these tantra arts, all these external things, there is all the texts and chanting and all the different methods, as I mentioned before those four things, those four actions, this way then you really become fully qualified and then you have power, you have potential to really benefit other sentient beings, sincerely. So this is general like introduction of this, this is how it is, this is how the education, practice or education is. This is how they make themselves qualified to benefit other sentient beings, with all these Dharma education, practice, so like that.

So it's not just praying with devotion, it's not just using only devotion, it's not just only that. It's not just a devotional thing, somehow for your own happiness. From the lam-rim you can understand that doing some devotional thing purely for your own happiness, you can see even from the very beginning of Dharma, even by hearing lam-rim teachings you can understand that it's wrong motivation. So this is without talking the very high level, practicing tantra. Just even practicing only sutra, even from the very first teaching, the lam-rim, the graduated path of the lower capable being, even by hearing the first level of teaching, one can understand that is the thought clinging to this life's happiness and the thought just living the life for this life's happiness that is something to be renounced. That is the basis of all the problems, all the obstacles, which makes the mind stuck, unable to develop in the path and to develop the mind, to develop good heart, to develop method and wisdom. That is the basis of all the problems of

life and so that is also obstacle to see the nature of one's own life, the reality of life, that obscures the mind to see the reality of the life, reality of the self. It obscures the mind to see the nature of the life.

You can see that how doing some devotional thing with that motivation, the motivation is wrong, so the devotion it depends on the object. It depends on the way of thinking. If it is correct way of thinking or wrong way of thinking towards the object, as far as the object.

THE VALID BASE

For example, there are three things. I meant to mention before but I think twice I tried to mention this but somehow got distracted then didn't happen. [RL] Another explanation of what makes things exist is having a valid base. That is one. Then the other one that it is not harmed by the valid conventional mind, the unhallucinated, conventional mind, the unhallucinated all-obscuring mind. It doesn't receive harm. Then also that it is not harmed by the absolute mind. (Did I remember correct? Do you remember? These three things.) [Student: Not harmed by the conventions....] Commercial? Not harmed by commercials? [GL] Not harmed by conventional people. Huh? Not harmed by conventional people - I'm joking! [RL] Not harmed by lawyers or judges. No, I am joking. [RL, GL]

So one thing, if it doesn't have valid base, then it is not, it doesn't exist, it is wrong. While one doesn't have all the qualities of a buddha, that the mind is free from all disturbing-thought obscurations and subtle obscurations and because of that then mind is completed in all the qualities, in all the realizations, so if one's mind is in that nature, in that quality, completed in all the qualities of cessation and realizations, then you have the valid base to label yourself buddha. [GL, RL] I am Buddha George [RL, GL] and Buddha Jeff Nye, [RL] Buddha Mrs So-and-So. [RL]

So, if one's mind doesn't have these qualities, even if we labeled ourselves "buddha" we are not a buddha. Even we label ourselves a buddha it is not true. [RL] Then you see, just by using this example you can understand.

THE VALID MIND

Then, also other valid mind, other living beings' valid mind can see that you don't have the valid base, that your mind is not completed in all the qualities of cessation and realizations, others valid mind can see that. A buddha's omniscient mind, valid mind, can see that.

A buddha's omniscient mind is a valid mind, the highest valid mind, the most pure. That is the highest valid mind, which has not the slightest ignorance, which doesn't have the slightest ignorance, any obstacles to see directly all the things that exist.

So a buddha's valid mind sees that your mind doesn't have all those qualifications, the complete qualities of cessation and realization. So, a buddha's valid mind sees that you are not an enlightened being, that you are not a Buddha A buddha's valid mind sees that you are a sentient being. So that is how it receives harm from a valid mind.

But even a sentient being's valid mind sees that your mind doesn't have those qualities, so the sentient being's conventional mind or the all-obscuring mind, the unhallucinated conventional mind can see that you don't have these qualities, so that means you don't have this valid base to call yourself a buddha. Even the sentient beings' unhallucinated conventional mind can see that you are not a buddha. What they see is that you are a sentient being. So without the valid base, even you label "buddha" to yourself,

then not only it that view harmed by the omniscient valid mind, but it is even harmed by the sentient beings' unhallucinated conventional mind, all-obscuring mind. Even sentient beings' mind can see that you don't have the valid base to label yourself "buddha." So even if one labeled but without the valid base, without the qualities, then it is harmed by other sentient beings' valid mind. Sentient beings can see you are not a buddha, you are a sentient being, therefore [your self view of being a buddha] receives harm even from other sentient beings with the unhallucinated, conventional or the all-obscuring mind.

So, the third thing is that it shouldn't be harmed by the absolute mind. If your understanding is harmed by the absolute mind, the mind which sees absence of true existence, the emptiness of true existence, then it is invalidated. For example, [if you believe you are a buddha] because that doesn't have the valid base—you don't have the qualities of the a buddha, having ceased all the mistakes of the mind and having all the qualities of the realizations—you are therefore still a sentient being. If, being a sentient being, if it receives harm from the absolute mind, I think it means what is regarded as sentient being is a hallucination, so you are not a sentient being. If you are a sentient being then if you receive harm from this, because of this reason that you don't have a buddha's qualities, then one is a sentient being—but if you receive harm from the absolute mind then I would say regards yourself as a sentient being is hallucination. It is harmed by the absolute mind, [which shows] that it is a refuting object and it has to be a hallucination, something which doesn't exist. For example, you the merely-labeled sentient being are not harmed by the absolute mind, but you who are appearing as a truly-existent sentient being, that one is harmed by the absolute mind, because absolute mind realizes that sentient being is empty of true existence. If being a sentient being is harmed by the absolute mind then it would be a refuting object, oneself being sentient being would be refuting object or a hallucination, which means it doesn't exist.

The appearance of the hallucination, seeing the sentient being as truly existent, that doesn't exist, this object does not exist. The appearance of true existence exists. For example, similarly, if the philosophy of one's life, is something somebody made it up, that there is no karma or reincarnation, then the *philosophy* exists, but that doesn't mean that what it believes, the ideas made by people, exists, it doesn't mean that it is true. The appearance of the hallucination exists, but during that time, while one is having the appearance, what appears or what one sees, believe, that which is truly existent sentient being, so forth, that doesn't exist. Similarly, the dream exists, but what you see in the dream doesn't exist. It's the same as that.

I mentioned the word "valid mind" or the "valid all-obscuring mind." That has a meaning like this. For example, there are three categories. When a magician with the power of material and power of mantra hallucinates people's senses and transforms a piece of rope or stone or wood into something, like beautiful, jeweled palace, or a Mercedes car, or anyway, [RL] billions of dollars, or a handsome man or beautiful woman. Now, among the people who are watching at it, among the audience, there are people who do not know that this is transformed by a magician. These people believe what they see is true. They don't see the illusion as an illusion, they see the illusion as true. It is illusion, but they see it as true, they believe it is true. For the magician, him or herself, it has the appearance but he or she doesn't believe this is true. The magician person, him or herself, has the appearance but doesn't believe it is true. This is one category, the people who are aware that this is a transformation, that the magician has transformed this. So, they have the appearance but don't believe that it is true.

Then, there are people whose eye senses are not defected by the mantra power. These other beings don't have all these illusions. Those whose eyes are not defected by the mantra power, don't have these illusions, but they see that piece of wood or whatever material the magician is using as a base to be transformed. So there are three categories or three different views. Now, this is an example.

With the worldly beings' conventional, all-obscuring mind, there is the right all-obscuring mind and wrong all-obscuring. The worldly being's wrong all-obscuring mind, how is it translated? Wrong conventional mind? Yeah? Then? Other one? So there's worldly being's wrong all-obscuring mind. Maybe put it this way. The Tibetan terms are *jig-ten kun tsob* and *yan-tak kun tsob*, *yan-tak* is correct, pure, *kun tsob* is all-obscuring. You can't just leave it as "all-obscuring," you have to have something else there. Maybe put it this way—the phenomena of the right all-obscuring mind and the phenomena of the wrong all-obscuring mind.

For example, by taking drugs, by eating datura, you see all the ground you see as worms, all the dust you see as worms. So eating datura affects the mind, it makes the mind hallucinate. While the affect is there, when the mind is affected by the datura, [RL] you see all the sand grains, everything as worms, moving, and even though there is nobody around you, you hear people talking. Things like that, you see.

The mind is affected by the drug and sees these things that are not true, that do not exist. Even other ordinary people, who are not meditators, who do not understand Dharma, worldly people, they can see, they can realize, that what that person's mind sees is a wrong, mistaken thought. This is with the all-obscuring mind of the worldly beings. The mistaken all-obscuring mind of the worldly beings. Instead of saying it this way, I think more clearly, for the worldly beings. Worldly beings, ordinary people, even those who do not understand Dharma, do not meditate, even they can discover this phenomenon, that this person whose mind is affected by the drug sees, is wrong; it doesn't exist and that thought is wrong, mistaken. So this is a wrong all-obscuring thought for the worldly beings.

So now there are many hallucinations, similar hallucinations that common, ordinary people can realize that it is wrong, that it doesn't exist.

THE OBSCURING MIND

Then, the second thing is that the phenomena and the all-obscuring mind which is true for the common, ordinary worldly people in reality it is wrong. It is still wrong, but it is true for the ordinary, worldly people. The magician, him or herself, there is appearance but doesn't believe that it's true and also view other people who know this is transformed by magician person, that they don't believe in this, even though they have appearance. Their eye sense is defected by the power of mantra and material. Similarly, those who have realized emptiness and see things as an illusion, especially the arya beings who have wisdom directly perceiving emptiness, they have a concept of true existence, merely labeled things appearing as truly existent due to the imprint left on the mind, mental continuum, by the past ignorance, concept of true existence.

So then the concept which believes in that appearance it's true, so this concept of true existence, this ignorance, in the view of common ordinary people, the worldly people, in their view there is nothing wrong with thought. In their view this appearance is correct. In their view, they think that this appearance is correct, that things appear as something real, existing from their own side. In ordinary people's view, common people, the worldly people's view, those who do not know what is false, those who cannot differentiate what is false and what is reality, in their view the view of true existence is correct and that concept of true existence is correct. Believing in this appearance, believing in this truly existent appearance that if things exist then there should be something, not just merely labeled by the mind, that there should be something from its own side, it should exist from its own side. So, what appears as real, phenomena which appears as real one, it is there, real in the sense that it is there on the base or in the sense existing from its own side, so that is true. So, the ordinary people who cannot

differentiate what is the false view, the view of true existence, that is wrong, who see things, the appearance things exist being merely labeled by the mind—that is the correct one, and things appearing as a real one, in the sense existing from its own side, that is wrong. So, those who can't differentiate the false view and the view that accords with reality, who do not know the subject of the two truths—ultimate truth and conventional truth—in their view, all these phenomena which appear as truly existent are correct and then thought that which believes that is true is correct. They don't think it is wrong.

According to the worldly, ordinary beings there are two ways an object appears, a wrong way and a right way. In regards to appearance, there is a wrong one and right one, and the all-obscuring mind which believes in these appearances is either right or wrong. But in the reality, in the view of those who know the subject of two truths, who have realized emptiness, even the higher beings, the arhats and bodhisattvas, sentient beings' all-obscuring minds all are mistaken, even the things appearing as truly existent, for sentient beings until they become enlightened, which means until they are free, until they cease this subtle obscuration, the imprint, the subtle imprint left by the concept of true existence, the ignorance, the delusion, the concept of true existence, until sentient beings become enlightened or until they cease this subtle obscuration, the subtle imprint left by the concept of true existence, the ignorance. Until then, they have the truly-existent appearance, except when higher beings realize emptiness directly. When those beings' mind is in the equipoise meditation, meditating on emptiness like putting water into the water. After you put water into the water there is nothing to differentiate this one is the water which was there and this is the water which you put later, there is nothing to differentiate. After you put a drop into the ocean you cannot differentiate, this is the ocean water and this is the drop of water that you put it. There is nothing to differentiate after you put it inside. So like that, it becomes non-dual.

So, like that, in the view of these arya beings, when they do equipoise meditation, at that time, the dual view sinks, it is absorbed. The dual view, the truly existent appearance, that there's the subject and the object, is not completely cut off. In the view of that wisdom, during that time there is no appearance of subject and object, only emptiness. So it is absorbed. Not by completely cutting the dual view but during that state of equipoise meditation then that view is sunk or absorbed. In that way there is no appearance of this subject, this mind meditating, I the meditator and this is object meditating on, this is emptiness, object to meditate on.

When arya beings are in equipoise meditation, at that time for that wisdom of equipoise meditation which is concentrating on emptiness, in the view of that wisdom, during that time, there is no truly existent appearance. But when they stop the equipoise meditation, then there is a truly-existent appearance again. So, until one becomes enlightened, until one ceases the subtle imprint left by the concept of true existence, there is always truly-existent appearance. Anything appears as truly existent because the subtle imprint left by the concept of true existence, this projects true existence. This imprint decorates true existence on the merely-labeled things.

In the view of those who know the subject, the two truths, who have realized emptiness, especially those arya beings, both the things appearing as truly existent and those ordinary beings' mind, worldly beings' minds which believes that it is true, those all-obscuring minds, both are mistaken. For the worldly, ordinary people, they hold that one appearance is correct and one appearance is mistaken. Appearances affected by drugs, by power of mantra and so forth are mistaken but the rest of the truly-existent appearance for worldly people is correct. That mind is correct, that all-obscuring mind which sees this, believes in this, is correct.

Buddhas do not have this hallucination, buddhas do not have the truly existent appearance. Why? Because they have completely removed the subtle imprint which projects the hallucination, the true existence.

So, this is like the example, the third one, people whose mind are not hallucinated, not defected by the power of mantra or power of substances so cannot see the hallucination, they don't have the hallucination. Buddhas don't have truly existent appearance, buddhas don't have this hallucination. Buddhas, for their own senses, for their own mind don't have hallucinations, but they see our hallucinations. They see sentient beings' hallucinations. They see because sentient beings' appearance of hallucination it exists.

Yeah, so didn't get to read. [GL]

[Dedication prayers]

[End of Discourse]

LECTURE 34: 18 DECEMBER 1992 PM

HOW THE BUDDHA AND THE SANGHA GUIDE

[RL] This morning I forgot to go back to where the topic came from. I was talking about the devotional object. Then start from that, that which has valid base and is not harmed by the conventional valid mind and is not harmed by the absolute mind, then it exist. So that topic came from that, the devotional object.

If the object doesn't have the power to save, to liberate oneself from the whole entire suffering of samsara and causes, then it is the wrong object to be devoted to. It is the wrong object of devotion, if the object doesn't have that power. Then, if the object doesn't have the power to save you from the lower realms then it is the wrong object to be devoted to for that purpose, it's the wrong object to devote, to take refuge to that, which cannot save you from the lower realms. Even if one takes refuge with that purpose, it cannot save you from the lower realms. It cannot hold you from falling down to the lower realms. The object which you have devotion for must have those qualities, those powers.

So that's why it is important after having taken refuge, in a ceremony, from the abbot or from the leader, lo pon—the master who leads the disciple in the path to liberation, by giving refuge, by giving precepts—after having taken refuge in the Buddha, Dharma and Sangha, by taking refuge in Buddha then you should abandon following the wrong founder who shows the wrong path, who doesn't have the power or qualities that can guide you, to liberate you from samsara, the whole entire samsara. Showing wrong path is like giving the wrong medicine, it doesn't make it better, it only makes you create more cause of samsara, and more cause of the lower realms, by following the wrong path. So by taking the wrong medicine, instead of getting better from the disease you have now then it only makes you worse.

Also, taking refuge in the Sangha makes you not follow the wrong guide, somebody misleads you rather helping or inspiring you. What the Sangha does is liberate you from the lower realms by letting you practice Dharma, which purifies the cause of the lower realms, and then inspire you to practice Dharma, which is living in the morality, living in the vows, by understanding the shortcomings of ten nonvirtuous actions and so forth. Understanding the benefits of living in the morality, the Sangha inspires or helps

you to live life in Dharma, to practice virtue and morality. So this way you don't create the cause of the lower realms again. So the Sangha protects you, inspires you, become example an example. Also the Sangha helps by explaining the Dharma, by being an example, by inspiring.

THE BUDDHA'S PAST LIVES

So, like Guru Shakyamuni's past lives as a bodhisattva, there's one hundred stories how the bodhisattva's life practiced charity for other sentient beings. He gave his holy body for other sentient beings, his eyes, hands, limbs to other sentient beings, numberless times, so many lifetimes like that. So first he made a connection with that sentient being, by giving body, blood, by making charity. Even being born, sometimes beings born as a king, bodhisattvas, by taking birth as a king then giving everything to others—food, clothing, materials for other sentient beings, the whole thing, wife, children, possessions, everything, whole family—making charity when the Buddha was on the path, the bodhisattva, practicing the six paramitas in order to accumulate extensive merit, in order to achieve enlightenment for the sake of sentient beings. So those Bodhisattva lives, practiced for three countless eons the six paramitas, so many times being born, reincarnated as a king, having everything then you make charity, you even give away your family to other sentient beings, wife, children, possessions, like that.

There are so many stories how he practiced morality, perseverance, patience and so forth. So these Guru Shakyamuni Buddha's past lives bodhisattva how it become incredible inspiration, unbelievable inspiration to practice Dharma, to renounce ego, to sacrifice oneself for other sentient beings, to cherish other sentient beings, give inspiration to cherish other sentient beings and to renounce oneself for the happiness of other sentient beings.

The thought just came in my mind. [RL] One time I was traveling in India, maybe from Calcutta or maybe Bombay, I don't remember [RL, GL], one of those places. [RL] Indian people really like so much the Swiss Army knife. Somebody gave me this knife, I don't remember who, but I had this knife, and when the customs people checked, they saw this knife and they really liked it so much. [RL, GL] But I didn't say anything at that time. Then I sat on chair and I thought, well, the Buddha gave his holy body to other sentient beings, I should be giving this knife to that person. [RL, GL] I mean this is nothing compared to the Buddha giving his holy body to other sentient beings. So that, by remembering that, it really inspired me, so the customs people were checking, the luggage was already taken outside of the building where the people were waiting. I was sitting on the chair. I saw the person. They were outside ready to put in the airplane. So I told Roger, so this person somehow looking through the window, so I said, is it okay, so we went out and opened the luggage on the way to out in the airplane, went out and opened but there were many other people so it was not so comfortable, there were many other same people working. So anyway I opened the bag then gave it to him, then I thought to tell him to do the service well, with the good heart.

I think he was very surprised to receive the knife. Then he was the same person who was going to check the body, before entering the airplane, so then I wasn't sure whether he was going to check the body or not! [RL] Yes, I think negative thoughts coming. So he just checked the feet. [RL] Something like that. It would be good to remember all the time but I think it's very rare to remember Buddha's life-story. It would be good to remember it every day, so that we can practice.

THE ACTIONS OF THE BODHISATTVAS

Maybe I'll mention one of the Buddha's life stories, as the bodhisattva Metog Datse, the bodhisattva beautified with a flower and moon. The bodhisattva knew that if he went to the king's palace to give

teachings to the sentient beings there, there would be incredible, unbelievable benefit, for them to not be reborn in the lower realms, and to be able to directly perceive emptiness, to achieve liberation and enlightenment. So even those it doesn't happen in this life but can happen in next life or that can achieve this in next lives. So bodhisattva saw so much benefit, by revealing Dharma, but also the bodhisattva knew that if he went there to give teachings he was going to be killed by the king. So daytime giving teachings, nighttime practicing Dharma, nighttime meditating then daytime giving teachings to other sentient beings.

So anyway the bodhisattva sacrificed his life giving Dharma. There was so much benefit that beings could receive from his teaching, even though he knew that he would be killed if he went there to give teachings. So, without any thought of difficulties, without fear, without being upset, like drinking nectar, even you get killed by others, by working for other sentient beings, by benefiting other sentient beings, for a bodhisattva, even if you get killed by others, it's like nectar, it's like enjoying nectar. For the bodhisattva who renounces him- or herself, cherishing other sentient beings, it's like enjoying nectar, doesn't matter how much you have to suffer in order to benefit for other sentient beings, it becomes great enjoyment for them. It's like enjoying nectar for a bodhisattva, no matter how much hardship, difficulties or problems, or how much they have to go through in order to benefit for others. Because they have renounced themselves and only cherish other sentient beings, because of this attitude, no matter how difficult it is or how many problems there are, for a bodhisattva it is like drinking nectar, only happy mind, only incredibly happy mind. Like swans, it is said in the sutra teachings, "like swans entering the swimming pool," but maybe it can be applied also to people [RL, GL], not only swans. After working so hard, being so exhausted, tired, feeling so hot, then going into the swimming pool to relax or to enjoy.

There are so many stories like that, many Buddha's past lives as a bodhisattva. There are so many like this.

It seems that the whole point of life is to cause happiness to other sentient beings. By making it simple, even though there are so many things to do in the life, hundreds of thousands of things, the whole essence is to cause other sentient beings to be happy, even if it is just one sentient being. You use your life to make that sentient being happy. Without using the term enlightenment, these things, however, that is the very ultimate aim.

First of all, what the bodhisattva cherishes is only other sentient beings. What the bodhisattva cherishes, and how much a bodhisattva cherishes us sentient beings is so much more—there's no comparison to how much we cherish ourselves. It is nothing comparing how much the bodhisattva cherishes us sentient beings. The bodhisattva's concern for us is many hundred thousand times much more than how much concern we have for ourselves, than how much we cherish ourselves.

Every time a bodhisattva sees a sentient being having success or happiness, even a small happiness, it becomes a great enjoyment to the bodhisattva. He is so happy to see this, even having a small comfort, enjoyment, even a temporary happiness, even a small comfort one is able to cause. The attitude is seeing the sentient beings so precious, regarding the sentient beings so precious, at one's own heart, more precious than one's own life. Us ordinary beings, being overwhelmed by this worldly life, being a slave to the self-cherishing thought, ego, we regarding our own life as so precious. Our own life is so much more important than anybody's life. "I am the most important. My life is most important, I'm most important among all the buddhas, among all the sentient beings, I'm the most precious, the most important."

Bodhisattvas regard other sentient beings as unbelievable, so precious, they regard them as more precious than their life. So bodhisattvas, for their mind, oneself is the only object to be renounced. In order to free others from suffering and to obtain happiness for others, oneself has to be announced, [RL] to be renounced, [RL] oneself to be advertised [RL, GL], and then others to be cherished, only objects to be cherished.

The three countless eons accumulating merit, practicing the six paramitas with much hardships, no matter how long it takes time, how hard it is, in order to achieve enlightenment, even one has achieved full enlightenment, the state which has ceased all the mistakes of the mind and completed in all the qualities of realizations. So, all these in numberless lives, one practices Dharma, accumulates merit, practices purification, even before entering the path, so many lifetimes, practicing Dharma, step by step, developing the mind in the graduated path to enlightenment. All these things up to enlightenment are achieved in three countless great eons, accumulating merit, purifying obscurations, practicing the path, the Mahayana path, the six paramitas, even before that so many lifetimes practicing Dharma. The purpose or the aim of doing all these things is to benefit other sentient beings, so that you become fully qualified to do perfect work for other sentient beings, to benefit other sentient beings, to cause happiness to other sentient beings.

HOW THE BUDDHA GUIDES

Even though sentient beings are not ready to receive the teachings, which lead to the happiness of future lives, liberation and full enlightenment, even if sentient beings are not ready to receive guidance, Dharma teachings, according to the karma. If a sentient being's karma is ripened that, even temporary happiness, to receive material support, food and clothing, even to receive advice, even consultation or whatever, even if it doesn't fit to hear Dharma, but whatever other karma has ripened to receive other help, guidance, temporary happiness, even to cause that, for that purpose, achieve enlightenment, worked for so many lifetimes, even during the path accumulated merit, practice of purification for three countless great eons. That's why buddhas manifest in the form of beggars to cause other sentient beings to accumulate merit by practicing charity. To cause other sentient beings to practice charity, they manifest in the form of a beggar. However they can help others, according to the level of their mind, karma of their mind. So if there is a way to help by manifesting as a beggar, to practice charity, they do that. Also manifesting as a king giving wealth, by having power then guiding other sentient beings, giving wealth and so forth. Nothing is definite in the way a buddha guides sentient beings, nothing is definite.

For some beings who have strong attachment, they can also manifest as a prostitute. Whatever can fit according to the karma, the nature of the mind of the other sentient being, whatever method can fit to bring to happiness, so then gradually to bring to enlightenment, even manifesting as a prostitute, even manifesting as a spirit, as a blind person, a lame person, manifesting as a Dharma teacher or manifesting as the abbot, giving vows, or in some even manifesting as a butcher, manifesting as a judge, manifesting as children. There are various forms, whatever method that can fit the minds of sentient being.

It is mentioned in the sutra teachings: "In the future I will manifest as having attachment even though I don't have attachment, I will manifest as having ignorance even though I don't have ignorance, I will manifest as having anger towards sentient beings even though I don't have anger." There is a quotation like that Buddha said to the Bodhisattva Meaningful to Behold. Buddha said that for those who don't have the karma to see Buddha in the aspect of Buddha, he would manifest in the future in whatever form helps ordinary beings. "Even though I am not blind I will manifest as blind, or as lame, as old age and so forth." Or as a spiritual teacher or an abbot.

I'm not saying that I'm a manifestation of Buddha. I'm not saying that. What I'm saying is, for those who have the karma, then Buddha manifests as the spiritual master, the Dharma teacher and guides them in Dharma. However, even a small comfort, even some temporary happiness, if the sentient being has the karma, Buddha will manifest in some way to find the chance to obtain that for the sentient being.

So for bodhisattvas the real happiness, the real enjoyment, is working for other sentient beings, benefiting other sentient beings, causing happiness for other sentient beings. The only thing they think about is other sentient beings; the only thing they work for is other sentient beings.

As it is mentioned in the *Bodhicharyavatara*, "As we respect the Buddha, as we respect the Victorious Ones, why can't we respect the sentient beings?" If we respect sentient beings, that is like respecting the buddhas. If we help sentient beings, that is best offering for the buddhas. If we help sentient beings, that is the best offering, that is the best puja, to the buddhas and bodhisattvas. If we take care of sentient beings, that is taking care of the buddhas and bodhisattvas. If we work for sentient beings, it is like working for the buddhas and bodhisattvas. So it's the same thing. If we cherish sentient beings, it's the same as cherishing the buddhas and bodhisattvas, because this is the only thing the numberless buddhas and bodhisattvas are thinking about all the time, non-stop, constantly. This one sentient being, this one insect, this one biting insect, this one flea, this one mosquito, this one person, this one person you hate, who you don't want to see, who you don't want to help, who you give up, this one mosquito or this one flea, this one person is like the heart of all the numberless buddhas and bodhisattvas. This person is like their heart. All the numberless buddhas and bodhisattvas cherish this person more than themselves. So therefore this person whom we hate, whom we have one renounced, given up, if we make offering to this sentient being, that is the best offering, the best service. If we do service even to this one sentient being. that becomes the best service to all the numberless buddhas and bodhisattvas.

Whether is it is a creature or human being, giving them happiness. For example, giving blood to this one mosquito, to this one flea, just one tiny flea, giving blood, even it's one sentient being, one human being, giving even a small pleasure, a small comfort, this is giving happiness and comfort to all the numberless the buddhas and bodhisattvas.

GESHE JAMPA WANGDU

I think now about six or seven years ago, Gen Jampa Wangdu completed this realization, these nine levels of tranquil abiding, calm abiding at Dalhousie. Gen Jampa Wangdu was one of the ones who has completed this realization among the meditators there who were guided by one very high lama, one ascetic lama, from Drepung Monastery called Tiwo Kyoerpen Rinpoche. After he finished his geshe study, after he did the examination, the topmost learned geshe degree, lharampa, after he did the examination, he left the monastery and went to a very, very high mountain somewhere near Lhasa to meditate, to actualize the path. While he was in the monastery, he was a great meditator, while he was studying, when he was teaching others, he was a meditator but after he finished the examination he left the monastery and went to mountain to live in hermitage.

So he was carrying a few things, just Lama 'Tsongkhapa's commentary on the graduated path to enlightenment, these texts, and just some of the monks needs: the robes and so forth. With just these few things he left for the hermitage, the cave to practice and actualize the path, to complete the path.

While he was looking for a cave in the very, very high mountain, it was usually foggy because it was very high, and no question that it was very cold. Although he couldn't see anybody, stones were being thrown in front of him from time to time. Stones were being thrown in front of him, but couldn't tell who was

throwing them, so he just followed them, letting wherever the stones fell lead him on. Finally, he saw a cave, and inside the cave he saw a complete skeleton sitting in meditation position. [GL, RL] He sat down and offered a mandala. He was carrying a mandala set because that is part of the preliminary practices, to create the cause for realizations, that's one important practice for to have quick realizations. After finishing offering the mandala, the skeleton that was sitting like this in the cave, collapsed. [GL, RL]. Then he decided that this was the place to practice the path. He decided to live in that cave, and did so until he had to escape to India, maybe just a few years.

So this Tiwo Kyoerpen Rinpoche lived in Dalhousie which is near to Dharamsala. Dalhousie is also a very nice place, but extremely cold in the wintertime, because I went to school there for six months. One of the tantric colleges used to be there, the upper tantric college and some of the monks from Sera lived there. This was before there was a Tibetan settlement there, but now maybe there are still many more.

So Rinpoche became the main guide in Dalhousie. There were quite a number of other followers, meditators living ascetic life and actualizing the path, many of them are very learned geshe. So they were experimenting on the path.

So Gen Jampa Wangdu was there. He was at Buxa and I remember I was studying inside the house. I was living inside the house, then at that time I didn't know Gen Jampa Wangdu. We just meet each other I don't remember even having a talk. His room was outside, on the courtyard, what's it called? Outside the door, then like a balcony? It's just one story, with bamboo, the monks they go in forest and cut the bamboo then crush, then you make house, like that. So Gen Jampa Wangdu lived outside and I don't remember even talking to him, just rarely seeing him, from time to time. When he went outside he didn't speak, he just went straight to do his practices. He had already been there after escaping Tibet two or three years earlier, so for a long time he had practiced the lam-rim, all day long, all day. I think Geshe-la did lam-rim practice in Tolungpa's cave, one of the Kadampa geshe. Gen Jampa Wangdu he told me that he spent all day long doing this preliminary practices of the Jorcho, the morning prayers that you do here. Here you do them on the basis of the *Guru Puja* but it is basically a similar practice, the preparatory practice doesn't have some of those subjects, Highest Tantra practice. Some of the practices which are in the *Guru Puja* don't happen there, like those extensive offerings, the different types of offerings, the secret offerings inner offering and so forth. There is a sutra way and also a tantra way one can do the preparatory practice. This is how to meditate on the lam-rim. This morning prayer you have been doing here is the *Guru Puja*, which is related to Highest Yoga Tantra practice. So by combining it, this way of doing the requesting prayer to the lineage lamas and integrating it with the preparatory practice, one is practicing the *Guru Puja*. However, the preparatory practice itself one can practice with sutra or according to tantra.

So this is how to meditate on lam-rim, this preparatory practice, the morning prayers, as I mentioned day before yesterday or one of the nights, what Manjushri advised Lama Tsongkhapa, the answer to what one should do to quickly realize the graduated path to enlightenment—the very important question—the whole answer what Manjushri advised is contained in this preparatory practice. So, this is how to meditate on the lam-rim, how to meditate on the graduated path to enlightenment. By doing this preparatory practice or *Lama Chöpa*, *Guru Puja*, then one meditates on the lam-rim, then one meditates on the path, trains the mind. This is the way how to do meditations on the graduated path, how to practice the graduated path to enlightenment.

So Gen Jampa Wangdu told me that all day long he practiced the preparatory practice, this practice of what you do in the mornings, not the *Guru Puja* but the preparatory, basically similar, there's some things

not there, some of the highest tantra practice is not there, not in the preparatory practice. So however, he did very elaborately, with much meditation, with a lot of prostrations. He did this very elaborately with meditation, all day long.

Then did the taking the essence, the flower pill. With this, one doesn't have to outside all the time to look for food, which saves much time and also which helps the mind, making it very fine, very clear, and then that helps with the concentration. So Gen Jampa Wangdu did those practices there. In Dalhousie he accomplished calm abiding, which has nine levels. This was before I made the connection, before I took teachings from Gen Jampa Wangdu. Gen Jampa Wangdu became the best friend of Lama and myself, when we went to Dharamsala. When he comes to Tushita, it is the best time to, best enjoyment, because mostly what he talks about is his own stories. Gen Jampa Wangdu was telling us how naughty he was in his early life in Sera Je monastery, how he was not studying but *dop-dop*—*dop-dop* means fighting or competing who's braver—and not following the monastic program. They have to do service, they have to offer tea, when there's a puja which has tea served, then the *dop-dops* offer tea. I don't know whether that's part of monastic regulations or just because they like to serve the tea. [RL, GL] I think, Gen Jampa Wangdu was telling us that *dop-dops* serve tea and food like the very buttery rice or rice with fruit they serve one special times. So anyway, Gen Jampa Wangdu said, serving tea, there is butter on top of the tea so if you pour straight, and you start from the beginning of the line, with the old monks, then when you serve straight this way they don't get much butter. So when it comes to his bowl, then more butter. [RL, GL]

So anyway, then Lama said “*dikchen*” which means heavy negative karma, but Gen Jampa Wangdu said, “Oh, not heavy karma but a little bit is created. Not heavy karma but little bit!”

However, in his later life he lived an ascetic life and renounced completely the attachment clinging to this life, and generated all three principals of the path, the lam-rim teaching, *Liberation in the Palm of Your Hand*, all these lam-rim teachings, he has all this in the mind, in his experience, and also reached very high tantra, Six Yogas of Naropa, completion and generation state and even reached high level of tantra, completion path, clear light and illusory body, where you are free from death caused by delusion and karma, where you are free from death which is caused by karma and delusion. He reached this stage in this life and became a real yogi, an unbelievable, extremely fortunate being. Just having this realization of bodhicitta is in itself unbelievable, without talking about tantra. Just having that realization of bodhicitta is an unbelievably successful person, to be able to become bodhisattva in that life is an unbelievably successful person without talking tantra realizations.

As I mentioned, those stories show how sacrificing life even for one sentient being with unbearable compassion purifies so much negative karma and accumulates unbelievable merit. Asanga, and this great yogi Ngagpa Chöpawa's disciple, Getsul Tsimbulwa, as I mentioned those stories, who sacrificed the life even for one sentient being, how unbelievable, incredible negative karma, incredible purification, so many obscurations were purified, inconceivable merit was accumulated. So there is no question if you have actual realization of bodhicitta, every for hour there is infinite merit. If you have unbearable compassion towards all sentient beings, every action—walking, eating, sleeping, every action—is purely without any stain of self-cherishing, every action is done purely for other sentient beings, every action becomes unbelievable purification. So all those benefits of the bodhicitta, all those benefits of bodhicitta mentioned in the first chapter of the *Bodhicharyavatara, A Guide to the Bodhisattva's Way of Life* by the great bodhisattva Shantideva. One who has bodhicitta, every day, every hour, every minute, incredible purification, accumulates merit, talking about the benefits of bodhicitta, the bodhisattva receives all this profit, all this benefit, purification and accumulate merit within every minute, so much, inconceivable. So

this is still without talking about the powers, benefits of the wisdom realizing emptiness, this is without talking that.

There is no question about who has actualized the clear light, who has actualized the subtle wisdom, clear light, then unbelievably powerful for purification, for purification it's unbelievable powerful.

Gen Jampa Wangdu used to tell us about his early life stories in the monastery, not studying, being naughty and fighting, teasing other monks, young and old. One time, when he was *dop-dop*, one of the things that Gen Jampa Wangdu explained that he did was, he was standing above the gate of the monastery, with his hand full of spit and the nose [GL], full of spit and snot, [GL] so he was carrying in the hands like this and anybody who comes through the gate to hit [GL, RL]. So he was waiting like this. Then one old monk came with a bald head and he hit on that, went chak! like this on the head.

Then he said, "Look at who's that monk is. It's a teacher of Geshe Rabten." [GL] Geshe Rabten is one of Gen Jampa Wangdu's guru, Geshe Rabten is was my first guru, who started to teach me philosophy and debating. So for so many years in Tibet, Geshe Rabten was Gen Jampa Wangdu's long time, main teacher. Then lately, the later part of life, Gen Jampa Wangdu received guidance from His Holiness, on his practice. So, Gen Jampa Wangdu can go to see His Holiness whenever he has some questions, to check his practice or to offer his realizations, to make offerings of his realizations to His Holiness the Dalai Lama. He never has to make an appointment, he never has to go through the secretary, every time he can go straight to see His Holiness. The only time he had to go through secretary was to request His Holiness to give the Gyalwa Gyatso initiation, The secret aspect of Chenrezig, the Compassion Buddha. Chenrezig has three aspects, outer, inner and secret, so this the secret aspect, so he requested His Holiness for this initiation. I think there's a big area of Tibet called ?Tiwo Kampa. So this is Geshe Rabten's teacher, this old monk, who came out, who got all the spit on the head, Geshe Rabten's guru. I don't know whether Gen Jampa Wangdu had a connection with Geshe Rabten at that time or not. Maybe there was a connection. Then there was Geshe Rabten's guru from home monastery, this Geshe Jampa, something anyway, I don't remember. Geshe Rabten's home teacher, home monastery teacher, very important teacher, the first one who guided Geshe Rabten Rinpoche, the first teacher who took care of Geshe Rabten from home.

So anyway, so the old monk didn't get upset, no sign of being upset. He just went straight on very peacefully and after some time wiped off his zen, his robe. It didn't affect, it didn't even shock him, it didn't affect his mind. [RL] So Gen Jampa Wangdu, when he saw this was Geshe Rabten's teacher, the old monk, then he just ran away. [GL, RL] Then he ran away to the other side of the gate. Geshe-la said he was so scared. [RL, GL]

So anyway, so Gen Jampa Wangdu said that, so one time, thieves came in his house at Dharamsala. I think there was a time that many thieves coming to steal things from different parts of [RL], mainly Tushita and different places around there. There was one time that a lot of thieves coming to, taking things away.

So one day, Gen Jampa Wangdu went for teachings or something outside. I think maybe were teaching from His Holiness, maybe we were together, one of those teachings. So he came back. At that time Geshe-la already had connection with Western people. Usually he never taught Dharma, he never accepted disciples. One of his relatives was a nun who belonged to one rich family in Nepal. She came there with lots of offerings, butter, with many big rounds of butter, she brought, because these monks were living in hermitage, what they need is to make Tibetan butter tea, so they needed butter and things

like that. So she came with lots of offerings like this. She went in the cave and asked for teachings. So Gen Jampa Wangdu said, he said, "I don't know any Dharma. I only know how to do prostrations." So Gen Jampa Wangdu told this nun, "Only what I know is how to do prostrations. So you do like this. You lay down and then you put your forehead on the ground, then you should get up as quick as possible, that means getting up from the samsara, which means being free from samsara." So Gen Jampa Wangdu said, "That is all that I know. So then you take all these offerings and you go away."

Anyway, but there was one German girl who had been studying for a long time in Dharamsala in the Medical Center. Somehow she has been staying in one room built near. So she was able to read Tibetan text. So after Geshe Rabten left from that house in Dharamsala, built by Geshe Rabten himself. At that time Lama was building Tushita, the room there. So Lama offered, he saved the stones or the boards, a room, something anyway. So after Geshe Rabten left for Switzerland then Gen Jampa Wangdu was asked to stay in Geshe Rabten's house. Before that Gen Jampa Wangdu was living on the mountain. There was one house up there on the mountain. I don't know who built it. Anyway, so at that time she was staying in one of the rooms behind somewhere, close, behind to Geshe-la's house. So because she was studying *Liberation in the Palm of Your Hand*, she came down every day, one page, two pages, like that, to go over and discuss. Then it reached, from beginning it reached to the guru devotion that part already, all the preliminaries are gone. So reached the excellent meditation on guru devotion.

So up to that they didn't make their relationship as guru and disciple. So they just discussed, going over the text. So when it comes to the point, guru devotion, that subject, because she was very impressed with Geshe-la's explanations, all the help, the teachings, she came and did prostrations and requested him to be her guru. So somehow she must have very strong karma from past lives, even though usually Gen Jampa Wangdu he didn't accept disciples.

One time, quite some time ago before that, we requested Geshe-la if he could come to the West. At that time, Gen Jampa Wangdu mentioned what is called the Kadampa's teaching, the ten innermost jewels. Geshe-la said that the Kadampa's ten innermost jewels is the basic practice that ascetics, renounced beings, practice. This is how they live their life, using the ten innermost jewels, the Kadampa geshe's advice. The aim that you have in your heart is Dharma. In other words, in your life what you do with the life, the main thing you have in your heart is the Dharma. The aim in your heart, what is in your heart, is relying upon the Dharma. Then the aim of the Dharma, it relies upon the ascetic, the literal translation is the beggar, but here what ascetic means is being renounced. The real meaning, as I mentioned before, is renouncing attachment to this life. So then the aim of the beggar is to rely upon the dry cave.

And the three vajras, that you cannot be caught by others, do you remember? Three what? Convictions? "Convictions" means what? [Response inaudible] By others influencing you. You are unable to be influenced by others, that you cannot be caught, you can't get caught, do things due to others influence.

So anyway, Gen Jampa Wangdu mentioned just that, this Kadampa, the ten innermost jewels. So he just said that, the answer, so he didn't accept to go to the West.

So at that time, when she asked him then somehow already quite a lot of teachings were given. So Geshe-la said that it happened to be that he had to accept. Then he taught her the whole lam-rim. I think maybe there was also another Austrian, German or Austrian. Maybe there were others, I don't know, later. Then somehow, old students received commentaries on the Chakrasamvara, the higher Heruka. So some old students received teachings from Gen Jampa Wangdu.

During the First Dharma Celebration, Lama asked Gen Jampa Wangdu to teach this pill retreat. Then many Sangha and also lay took these teachings from Gen Jampa Wangdu and then many of them did retreat, which is twenty-one days. Somehow some could not even do it. They get very sick. Some even got sick on the first day, maybe one monk. A few could not continue, but I think mostly they were able to complete twenty-one days, this pill retreat. This is the length of time for the first retreat, then after that, then you can do it any time, for however long you like.

One day, when we were taking teaching from His Holiness, Geshe-la came back to his room to find his watch which was on the table had been stolen by a thief. Gen Jampa Wangdu said he felt so happy that his watch was stolen by the thief. He felt so happy. I was talking about bodhicitta before, how a bodhisattva cherishes sentient beings so much, much more, a hundred thousand times more than we cherish ourselves. So this story becomes long but actually the point is this. Geshe-la felt so happy when he found out that his watch was stolen by a thief.

When he was with Lama and me, he told us for seven years that he had never gone to anybody's house for his own purpose. That means that Gen Jampa Wangdu for seven years ago had done no actions for himself, no actions were done for his own happiness. It means that seven years ago that he actualized bodhicitta. It means that seven years ago that Gen Jampa Wangdu has actualized bodhicitta.

It didn't mean that he had never been to other people's houses in seven years, he is not saying that. So for seven years ago that he went to nobody's house for his own happiness. So it means it has been seven years that no actions are done for himself, for his own happiness. What it means is that every single action of body, speech and mind, every single action that was done is purely to eliminate sufferings of other sentient beings and to obtain happiness for other sentient beings. That's what this implies.

THOGME ZANGPO AND THE THIEVES

Similarly, the bodhisattva Thogme Zangpo, who wrote this incredible, very effective teaching, *The Thirty-Seven Practices of a Bodhisattva*, was invited to a monastery somewhere to give teachings where people made a lot of offerings. On the way back to his hermitage from the monastery, he met thieves, who stolen all the offerings, clothing and so forth. They beat up Thogme Zangpo's servants and bound their hands. That part I'm not a hundred percent sure. Then bodhisattva Thogme Zangpo asked the thieves to beat him rather than beating the servants. Anyway, what Thogme Zangpo did is, as the thieves took the things the bodhisattva Thogme Zangpo dedicated and made offering to the thieves. What the thieves took, he made offering, he dedicated, he offered to the thieves.

In this way maybe the thieves didn't create negative karma. If somebody is trying to steal, then if you let it go, if you offer it to the person, then they don't create the negative karma of stealing. If you don't let go, if you think, "This is mine," then for the other person who took it, it becomes stealing because it belonged to others. So that person didn't let go his mind, so then the other person was stealing, taking away, then taking it away, it becomes stealing. So it also helps the other being to not create complete negative karma of stealing.

Not only did Thogme Zangpo offered his things to the thieves, because he also did dedication, dedicated the merits of giving these materials to the thieves. He also advised the thieves, "Don't go this way towards the monastery because otherwise you will be beaten [GL]. So you go this way." So he also guided the thieves where to go. [RL]

It becomes a long story but the main point was bodhicitta, that we were talking about before.

THE SANGHA AS OBJECTS OF REFUGE

So this talk came from the Sangha [RL], original talk from the Sangha, [RL]the devotional object. Like that again [RL], that how the Guru Shakyamuni Buddha's past lives as bodhisattvas are so inspiring to a develop a good heart, to practice bodhicitta and the paramitas, charity and so forth. Stories such as Lama Tsongkhapa's life story or Milarepa's life story, who became enlightened within a few years by practicing the graduated path to enlightenment, especially with maha-anuttara yoga tantra. By hearing the stories of the lineage lamas, how they practiced Dharma, then how they withstood many hardships, or how they practiced, how they achieved realizations, all these things. So that inspires us and we receive blessings and then it makes us to practice the path, actualize the graduated path to enlightenment. Then we can become like those great saints, the holy beings, bodhisattvas, then we ourselves can become a buddha, a fully enlightened being.

So the point was, by taking refuge in Sangha then one should not follow the wrong guide who misleads. So, if the object does not have power to save oneself from the samsara, from the lower realms' sufferings, then the object that one devotes to is the wrong object, is a wrong guide, especially if he only leads one, only makes one create the cause of samsara and cause of lower realm in particular. So therefore, before one generates devotion towards somebody, before one relies upon somebody, one has to analyze whether this is a worthwhile object or whether it has the power to help, to lead oneself to achieve enlightenment, liberation, full enlightenment, like this.

So this morning's topic goes back to Kirti Tsenshab Rinpoche. [RL]

So I think I'll stop here. [RL] This is where it started from, to the hell realms [GL] and that's the original one. So I'll stop here.

HOW NEGATIVE KARMA INCREASES

Then maybe one hour, around that break, then do retreat, with sessions at one place, or one can also do it with work. It doesn't become strict but may take some time because of working in the daytime. So one can do retreat at home, one or two sessions at home, in the morning or evening and working in the daytime. One can also do that, or before going to bed, then recite a number of mantras.

So as I mentioned that before, one or two times, then this will be the third time. [RL, GL] Every single negative karma, even the tiny negative karma that is done today, if it is not purified before going to bed, if it is not confessed, then it increases. It becomes double next day, triple the third day. It's like planting one small seed, and from that a tree grows, then many branches and then so many millions of seeds from one big tree. Then all that is coming from one small seed. So like that, that is the nature of the phenomena. From one seed so many seeds are produced, growing into so many trees.

Similarly, inner karma expands but it is much more expandable than outside phenomena. So it increases, double the next day, triple the third day, so that one tiny negative karma becomes like the Earth. As the years go, after some time it becomes like the Earth. Like from one atom it becomes the Earth. Like from one drop it increases to become the Atlantic Ocean. So like that, one tiny negative karma, day by day, week by week, month by month, year by year, it increases. It becomes like the Earth, uncountable in number, like atoms of this Earth. And when death comes, at the time of death then karma becomes like

a mountain, like the Earth, so increased and having become so heavy. So, at the death there is also a very heavy death.

Even if the person doesn't have a story, didn't do anything criminal, isn't regarded as having broken the law of the country and killed human beings so forth—even if he didn't have a reputation as a criminal, in the reality the negative karma is much more worse than that, much more, by increasing it becomes so huge. So therefore, the more negative karma there is, the more obstacles there are, and so it is more difficult to actualize the realizations of the path to enlightenment, to achieve liberation and full enlightenment. So there are more obstacles to do perfect work for sentient beings, to help other sentient beings.

So therefore, as Pabongka Rinpoche, this great enlightened being, mentioned in his lam-rim teachings, having killed one tiny insect today, after fifteen days without purifying before going to bed, the negative karma becomes as heavy as having killed one human being. This is after only fifteen days, but even after that they keep becoming heavier and heavier. Here we are just talking about one negative karma, but there are so many negative karmas with the mind, accumulated through the mind, speech and body that I mentioned earlier. Any action that is done with anger and ignorance, the ignorance of karma, not knowing Dharma, becomes nonvirtue, and especially the actions done with the attachment clinging to this life, which happens constantly. When we do not practice Dharma, this is the way of our life. This is the way of our life, instinctively, according to the scientists or psychologists, the subconscious or whatever.

When we do not practice Dharma, when we do not apply the lam-rim meditations in our daily life, then all the rest of the time, when it left up to ourselves, when it is left up to the mind, to the delusions, our mind gets overwhelmed by attachment clinging to this life. From the beginningless rebirth, one has been addicted or habituated to delusions, so controlled by delusions, so habituated, so addicted, such as attachment. So when we leave it up to ourselves, or the mind, without applying the meditations, our mind gets overwhelmed by attachment clinging to this life. This is our everyday life's normal attitude when we do not practice Dharma, when we do not remember impermanence and death and so forth. So therefore, in our daily life actions, none of the actions become Dharma, but they become nonvirtue, negative karma, which results in rebirth in the lower realms.

So therefore, in one day, in this week, month, year, from birth, from beginningless rebirth, there is so much that we have created that we have not yet experienced. And they have been increased so much. So, there is so much to purify. That's why realizations are not easy. For a few people, just one or two months, just a few months doing retreat, it is possible to have realizations, to realize emptiness, bodhicitta, renunciation. For a very few people who has accumulated a lot of merit, did a lot of purification already and whose negative karma is very thin and who did a lot of practice in the past life, in this life, even within a few months, even doing retreat, even doing the practice even within one week, a few days, this person can have experiences, even by just listening to the teachings the person get experience, the person is able to have realizations of the path. So those few cases, those whose mind is ready, already prepared like that from the past, it is possible. Generally, however, just a few months doing retreat can't easily achieve all these realizations. So why is it hard to realize, why it is not easy to realize, that is because as I have just mentioned, all those negative karmas, all these obstacles from beginningless rebirth. There is so much to purify. Without that, the realizations don't happen easily.

So how easy it is to generate a realization of the graduated path to enlightenment, how easy it is to get experience of the meditations, all these things depend on how few obstacles, obscurations one has. So

therefore, the purification becomes an extremely important answer, a solution for attainment of realizations of the graduated path to enlightenment for the sake of other sentient beings. To stop multiplying past negative karmas, to purify the past one and to stop them multiplying again, continuously. So for that reason, practices such as the Vajrasattva practice become extremely important.

So in the way, practicing Dharma means two things: purifying the past negative karma already created, the cause of suffering, the cause of the life's problems which we already created in the past. Practicing Dharma means purifying all the past negative karmas. So that is one solution, to purify the past ones, the cause of the life problems, the cause of the sufferings.

Then the other very important Dharma practice is to stop creating negative karma again. So that one is one very important Dharma practice, to stop creating the negative karma again. Otherwise, the practice of purification has no end, because one continuously creates negative karma, so the practice of preliminaries, doing prostrations and purification, Vajrasattva, has no end. So one has to do it again and again, again and again. So it goes on and on like that. So in all the lives it goes on and on like that, so there is no end. There is no end for creating negative karma, so therefore there is no end for purification. So there is no end for Vajrasattva retreat. [RL, GL] Also there is no end for the initiations. [RL, GL] So the other Dharma practice is to stop creating negative karma again.

So Dharma practice contains these two extremely important answers, contains these two extremely important solutions. What to do in order to not experience the problem again in the coming years and the future lives, the solution is to not create the cause again. And the other solution is to purify the cause already created in the past, this life and past lives.

THE NEED FOR PURIFICATION

Therefore, even if one's own aim to practice Dharma is not for the happiness of this life, even if one has renounced this life's happiness, even if one doesn't seek the happiness of this life, but only the happiness of future lives, liberation and full enlightenment, practicing Dharma involves purifying past negative karmas and to stop creating again the cause of the problems. This way naturally, automatically takes care of this life, automatically, by the way, it's taken care of. Dharma practice takes care of this life. Even if the happiness of this life is not one's own aim, even if this is not what you are looking for, even if one doesn't have attachment clinging to this life's happiness, but by practicing Dharma, naturally, by the way, this life is taken care of—health, long life, everything is taken care of. Because all the obstacles, untimely death, cancer, AIDS, so forth, all the, unhealthy, relationship problems, everything comes from negative karma, all, any undesirable thing we experience comes from negative karma, so practicing Dharma purifies the past negative karmas, so it becomes an extremely important solution.

So even if somebody want to have very successful business, if you don't have negative karma, those ten nonvirtuous actions, such as stealing and covetousness and telling lies, if one has purified those negative karmas, then there's nothing, then there's no cause for oneself to experience obstacles, blockage, somebody interfering, somebody doesn't let you have success. Somehow all these things are the result of stealing and telling lies and covetousness and so forth—not receiving people to buy, clients, not receiving people, so whether it's a hospital, doctors not receiving patients or business people not receiving clients, buyers, customers or if you are running a restaurant, not receiving people to eat, all the chairs are empty [GL], no people come, or hotels, so all these things, even businesses not becoming successful. All these things come from nonvirtue, from covetousness, not coughing [GL, RL]. Not cough, covetousness [RL]. I didn't mean coughing interferes with business [GL], maybe it does sometimes. Anyway, everything—all

the obstacles, not having success, wishes not being fulfilled—is related with negative karma. All these obstacles come from one's own mind, and one's own mind the negative karma, the negative intention. So therefore, so if one does not purify, then the negative karma's there, so therefore then one experience the result, the obstacles.

Then, if one purifies, as much as one is able to purify then one doesn't experience that result, the obstacles. Then, if there are no obstacles there's success.

Then also, stopping creating negative karma again, which means living in morality, abstaining from stealing, covetousness, telling lies and so forth, living in those ten virtues, abstaining from the ten nonvirtues, this brings the success, this brings all the success, the complete opposite of nonvirtue—receiving plenty of people, so many people that one has to expand the business, one has to develop more. Therefore the real answer is Dharma, to any life problems, to whatever kind of problem. The answer, the solution, to any kind of problem is only Dharma; the real solution is only Dharma. Any kind of success is dependent on good karma, therefore, it's only Dharma. Success only comes from Dharma, virtuous actions. Dharma becomes the answer in every situation, to have success or to be free from problems, obstacles. If you don't want to experience these problems, to continue these problems, because everything comes from one's own mind, happiness, suffering, everything comes from one's own mind, the attitude, that depends on the attitude, so all the sufferings come from one's own negative attitude, one's impure mind. All the happiness comes from the positive attitude, the virtuous attitude. Therefore, because of this, all the solutions, the real solution for everything is only Dharma.

Otherwise, no matter how much a person has education, from university, the economic study, then how many degrees the person has, how high that degree is or how smart or clever the person is, if the person doesn't have good luck—which means merit, good karma—if the person doesn't have merit, no matter how smart the person is, he cannot have success in business or whatever. No matter how much education the person has, having studied from books or from other people with professional education, even if he becomes a professional person, that does not necessarily mean he will be successful all the time, forever, it doesn't mean that. So there are people who were millionaires yesterday and beggars today. Today the whole business has completely collapsed, then although he has never had to worry about taking care of family, the expenses of the family, and even paying rent for the house, all of sudden everything is changed, the whole business collapsed and then everything fell, even the things that we never have to worry then now become great concern, even how to pay off those day-to-day living expenses.

Just having an education, just having studied at university is not enough; that alone is not the answer. It helps, it becomes a condition, but it's not the main cause. The main cause is your own the positive intention, the virtuous intention, good karma. Good karma, good luck, that is the main cause. Your own mind, the positive attitude, is the main cause. Those external factors, education, degrees, cleverness or the means, the policy and all these things, these are conditions, not the main cause. But in the view of the ordinary people, they never talk about success coming from one's own mind. They don't understand that it has to come from one's own positive mind. They don't know that the main cause is one's own mind, the main cause of the problem, main cause of success. Therefore, since they don't understand about reincarnation, karma, only thing they think of is that these outside things are the main cause of success—education, degree, cleverness and so forth. But they are just conditions; they help but they are not the main answer. They are not the only answer; they are not the main solution.

The main solution is good karma. Dharma practice is the main solution, that is the main answer. So without that you can't have success. So therefore that is the main answer, the main solution. Then on the basis of good karma if you have those other experiences, they become conditions. Only then they can help to have success; they are secondary things. So your own mind, positive attitude, the good heart, thought of benefiting others, that is the main cause of success.

So therefore, anyway. [RL, GL] Dharma practice, the practice of purification, for realizations it's the most important one, most important project. Then, by the way, it takes care of many other things such as health. It is the solution for so much negative karma that is already created, which is the cause of AIDS, the cause of cancer, the cause of arthritis, the cause of all these things. By thinking of achieving enlightenment, by actualizing the lam-rim path, and for that purpose doing purification practices, by the way, it purifies the negative karmas of AIDS, cancer, all these various diseases that we are experiencing, that we will be experiencing, it purifies the cause. And so, by the way it takes care of this life. It purifies the cause of problems of this life, by the way. So itself becomes cause of long life, everything, to not receive harm from other people, black magic or whatever. That is also taken care of if we practice Dharma, if we do purification that also doesn't happen. So this life is taken care of by the way. All the answers in that, Dharma, purifying past negative karmas and to not create the cause again.

So yeah, we stop here.

[Dedication prayers]

[End of Discourse]

[End of Entire Teaching]