12th Kopan Course

Lecture 1, November 12th 1979

The whole point of saying the different practices that are done with prayer is that it plants a great impression; it makes great preparations in the mind to quickly generate the realizations.

Here, what we are doing—we are not working at one day's happiness, we are not working here for one month's happiness, we are not working here only to achieve this life's happiness, which is only a few years. We are not working to obtain a few years' happiness. What we are doing here is a great work; it's very important, great work, it's not simple. What we are doing here is not only trying to obtain happiness with just this life, which is only a few years, a certain number of months. What we are doing here is to obtain happiness for all the coming future lives, not only this life, not only just one life, but all the future lives. We are trying to obtain happiness for all the future lives and not only removing, not only preventing the difficulties and suffering of this life, but trying to eliminate or prevent the suffering of all the coming future lives. This life and all the lives beyond this life, all these sufferings, difficulties, we're doing this work, we're doing this course in order to prevent them, practicing meditation.

For that reason we are going to practice Dharma. However, not only to obtain temporal happiness for the future life, not only that. To obtain the temporal happiness of the future life is not satisfactory. Now what we are doing here is trying to obtain ultimate happiness. Until there is nothing to satisfy, until we achieve the everlasting happiness, the peace that is the cessation of the disturbing unsubdued mind, until we achieve this ultimate happiness, this peace, which is impossible to turn back into suffering—until we achieve this, having achieved any temporal pleasure is not sufficient, we are not satisfied with it.

Without much talking, we are doing this not only to achieve peace, the cessation of the disturbing unsubdued mind, the cessation of the whole suffering. What we are working for here is to achieve the highest happiness, highest happiness, the highest bliss, the state of omniscient mind, which is purified of all the stains, every single stain and obscuration, which is perfect in all realizations. This is the highest bliss.

In order to achieve this, the highest bliss, the state of omniscient mind, we do not do this for the sake of oneself but for the sake of other sentient beings we try to achieve this. So, the work we are doing here at this time is not simple work. Of course it is difficult work ...something that we do only through mental development, working by mind, motivated. We are not trying to achieve this through material development but through mental development, the inner factor, by developing the inner factor of the mind. Through mental development, we achieve happiness, not only temporal happiness but ultimate happiness, or the everlasting happiness. Not only that, but we try to achieve the highest bliss, the state of omniscient mind for the sake of other sentient beings.

There is no other work that is more important than this work, then the work that we are going to do at this time. There is no other work more important, more beneficial in our life, in the world. There is no other more beneficial work than this. Concerning oneself, concerning others, concerning other sentient beings.

Even external development, even that is not easy. One has to go through much difficulty; there are a lot of hindrances to achieve that goal, to become successful in the works of this life. Even for one's business to be successful, to get as much profit as one wishes, there are a lot of

hindrances, one has to go through many difficulties. Even to obtain one month of pleasure, one year of pleasure, there are many hindrances; it doesn't become as successful as one wishes or planned. What I am saying is, of course, to achieve such a great aim, not only the happiness of this life, but the happiness of all the future lives, the ultimate happiness, not only that, the highest bliss, the state of omniscient mind for the sake of other sentient beings, this of course is difficult, of course this work has more hindrances than the works of the temporal life.

So anyway, without talking much, before the discourse these practices that are contained in the prayers are to purify or to prevent all the inner hindrances and to prevent the outer hindrances that disturb us from quickly generating the realizations of the meditation; to develop the good heart, to practice Dharma; for the meditations to become successful and to be able to understand the teachings, and for the teachings to which one listens to become effective for the mind. There are lots of hindrances, so many hindrances, thousands, thousands of hindrances inside the mind. Because of that, there are thousand of hindrances that one receives from outside.

So for these reasons, there are these different practices which are contained in the prayers. These are done every day, all the time by the meditators, the Dharma practitioners, who practice the state of omniscient mind. The effect of these practices, the benefits of these practices has been the experience of these meditators, who practiced the steps of the path to enlightenment. Through these practices they have received completely the steps of the path to enlightenment and have achieved the state of omniscient mind.

Some part of the prayer will be said in English, and some part will be done in the Tibetan language. And then those who don't know the meditations don't have to worry; one can gradually understand the meditations that are contained in the prayer.

(Prayers)

"I am going to meditate on the steps of the path to enlightenment, in order to receive enlightenment for the benefit of all the sentient beings."

...from your countries, people come here to seek a new method that wasn't actualized before; which wasn't experienced before. By recognizing the way the life was spent before didn't bring peace in the mind, that there is some other way, recognizing and understanding this, then coming here to train the mind in Dharma, or another way of saying, to practice meditation. That is very good, it is extremely good, it is an object toward which to feel great rejoicefulness, that the mind is not completely closed and with the freedom for you to open the door of the mind to allow for peace. The door of the mind, the door of the wisdom not completely closed, but giving freedom to yourself to take the essence in the life, to attain peace within one's mind. You have such a quality; you are giving freedom to yourself.

There is nothing like this to achieve the ultimate happiness, or the highest happiness. This virtuous thought to seek nirvana, to seek the state of peace, the complete cessation of suffering—this is just something that one feels great rejoicefulness in having found, having this positive or virtuous thought in your mind. To seek Dharma, for that purpose, that is the thing, something that one can feel great rejoicefulness in having found.

I don't think you can receive any benefits to your mind from me. For example, myself here: in order to benefit your mind, in order to subdue your own mind, first of all, the guru, the teacher who shows, who reveals the method, who reveals the teachings, his mind should be subdued; his

mind should be subdued, should be well-experienced. There is no benefit that you can receive because my own mind does not have any of the qualities of the guru who teaches the meditation, who reveals the teachings, the methods to enlightenment. I don't have any qualities! I don't have any necessary qualities.

What are the necessary qualities or what is explained in the teachings, the lineage lamas from whom the teachings on the steps of the path to enlightenment have been handed down, all the gurus from whom we have received the teachings on the steps of the path to enlightenment, with complete experience of the path, they had the qualities that are explained in the teachings—my own mind, the personality of my own mind, that is like some street in Kathmandu, (Rinpoche laughs) ...filthy, dirty, where you can't find one single beauty, completely foggy, in complete darkness, complete, complete darkness, you can't see the moon, you can't see stars, completely foggy, completely black, like that, full of pollution. The mind is completely foggy with delusions, completely obscured by the black fog, the delusions, gloom. Pretending it is practicing Dharma, actually not practicing Dharma, a false Dharma practitioner, pretending. So there is no way from my side to benefit your mind. But in this degenerated time, a person like me has to talk about Dharma, because the time happens for a person like me to explain Dharma.

First of all, in order to benefit your mind, in order for the teachings to become effective for your mind, the gurus from whom I have received teachings on the steps of the path to enlightenment have all the qualities of the gurus. In order to show the Theravada teachings, or the teachings of the lesser vehicle path, there are qualities of their gurus; and qualities of the Mahayana, the Paramitayana teachings; and in order to reveal the tantra teachings, there are necessary qualities that the teacher should have. They have all that experience of the path. Not only that, they are without any mistake, having explained the teachings exactly as the Buddha explained, as Guru Shakyamuni Buddha explained. Not only that, they gave periodic explanation without any mistake; they explained the teachings with experience. So the lamas from whom I received the teachings on the steps of the path to enlightenment are all perfectly qualified. However, my understanding of their teachings is like an atom of this earth. The Dharma is like this great ocean, like this earth. My understanding of the Dharma is like one tiny atom from the earth. So the tiny understanding that I have received from the highly realized, well-experienced gurus, without mistake as much as possible, I will try to explain.

Also, it is one of my gurus, Lama Yeshe's order to do this; to give the course and to explain the teachings on the steps to the path to enlightenment. For the students who came before, the old students, my vocabulary has not increased. It is still the same, it has not increased. So you will find difficulty in the language, especially new people who have not heard these teachings before. Those who have heard the teachings of the steps of the path to enlightenment before, then even though the language is kind of confused, like the garbage in the can, everything is mixed, they can understand because they have heard the teaching before, they know the teachings. Even if what I speak is upside down. Those who listened many times from me before, they are familiar with my language. Also those who studied much of these teachings, they can understand what I am talking about: "What did he mean?"

So for those new people, if you find something unclear or difficult, if you have not understood a point, if you are confused on one subject, things shouldn't be left just like that. One shouldn't worry, shouldn't think that it's something that you can't check or that you can't ask anybody. It is not something like that. You ask somebody who has studied this subject, who knows the subject, if you ask then it can be clarified.

Without understanding, you can't check up. First you have to understand in order to check up the subject, in order to check whether it's correct or not, whether it is wrong or right. Without knowing the subject, without listening, there is no way to check whether it is right or wrong, whether it is useful for you or not. So first, whether it is the right path or wrong path, then whether it is useful for your mind or not. First you have to understand the subject. First you have to try—by listening, one can understand. After understanding, then you can judge. After understanding the subject, the teaching that is given, you can judge whether it is correct or not, you can find out whether it is useful for you or not, after understanding. Same thing, after having taken the medicine you can find out whether the medicine is useful for you or not.

So you check, first try to understand, then check—and whatever is a mistake, leave that part. That which is correct you practice, that you can practice. If it is not useful, if you find that it is not useful, leave it. What you find useful, if you want to practice that, you can practice.

The conclusion to what I am saying: I'm not saying that everybody should practice Dharma, what I am saying is that first one should understand, then it is in your hand whether you want to practice or not. I'm sure nobody here expects to understand the whole Dharma, the whole teachings from Guru Shakyamuni Buddha, within one week or within one month.

Usually, the elaborate teachings on the steps of the path to enlightenment, those who make very deep study, those who make really deep study, extensive study on the path to enlightenment, the lamas, the monks, generally spend 30, 40, 50, 60 years studying the basic subjects. Then, when they have studied those extensive, elaborate commentaries on the steps of the path to enlightenment, when they have finished, after they have done rough study on those subjects, then they study the tantra subjects. They study the very extensive, elaborate teachings of tantra. Those who have done the extensive study of the sutra teachings spend that many years, 40, 50, 60 years. Even though they have spent that many years, depending on understanding completely, without any doubt, completely clear understanding—still it is rough understanding. Then after that they study the extensive subjects of tantra, like that. So the Tibetan monks study in the monasteries for so many years. For their whole life they study and practice and experience the path. All those are studies on the gradual steps to enlightenment, the study of all the teachings of the steps of path to enlightenment.

The teachings on the steps of path to enlightenment, the condensed teaching, which contains all the essence—when the lamas give commentaries, it is still not so expanded, not so elaborate. It is condensed in a quick way; it takes two months, very quick teachings in Tibetan, very quickly explained. Normally the way they do it is like this—in the morning, the disciples meditate. They start about one pm, something like that, and then until five or six o'clock—it depends on the lama. So all afternoon, straight, they give teaching, then the disciples go back to their own room and then they try to remember the meditation subjects that the lama has spoken on that day. Then they try and remember it the next morning. In that way the understanding is stabilized, one doesn't forget soon. Each day what is spoken by the lama, they try to remember at night, and then the next morning, like that. So very quickly explaining it, it takes two months. It is still not the most elaborate one.

Within one month, in this time, this course, I'm going differently from previous courses. I'm going to follow the outlines, according to the way the teachings, the different subjects of the teachings of the steps of the path to enlightenment, the way the outlines of the meditation subjects are set up. I'm planning to follow the outline. There are subjects that were not spoken of in previous courses, so I am hoping to talk about those. I won't follow straight like the lamas normally do, going straight from beginning to end, without kind of jumping. By going straight I

cannot finish, with much detail, within one month, so some of the sections won't be done straight.

In Tibet, the subjects are done like that. Because we have different minds from the Tibetans, with their teachings, there is no need to explain reincarnation and such. The teachings right away can be started. Many things like that don't have to be done. The meditation itself can be explained, can be explained straight.

We are all here, and we are exactly the same—desiring happiness, not desiring suffering. No difference. Even though we are called by different names and came from different places, we are exactly the same in desiring happiness, not desiring suffering. We are exactly the same, no difference. Even if there are different ways of looking, having black hair, having yellow hair, and different names, we are the same. All the living beings are exactly the same, desiring happiness, not desiring suffering. All the living beings who live on this earth are exactly the same. One who practices Dharma, one who doesn't practice Dharma, one who is not interested in Dharma, in regards to obtaining the method of happiness, things are different. One who practices Dharma, who understands the cause of happiness, who knows how to establish peace within the mind, the way he obtains happiness, is through the mind's development. One who has no understanding of Dharma, no understanding of the cause of happiness, has no understanding of how to achieve peace through the mind, so the person tries to achieve peace or happiness only through material or external development.

Happiness and suffering don't arise from external practice, only inside the mind. If the external factors offered happiness, if they were the cause, the base from where happiness comes, then if the person was very much richer, there should be greater peace in his life, greater happiness in his mind. The country that has the greatest material development should have that much greater peace, but it is not like that. As it is our own experience, as we all see. In the present world, America is recognized as having the highest material development, so then there should be the greatest peace and happiness in the minds of the people, but it is not like that. From this example, we understand that this is not the source from which happiness arises. However many material possessions a person has, however much he makes external development, always not having satisfaction in the mind, not having peace in the mind; however much the person has material enjoyment, so much property, many companies or factories, not having peace or happiness in the mind is the lack of development inside the mind.

However much externally one develops, instead of receiving more and more peace, more and more happiness, the mind becoming more and more compassionate and living for other sentient beings, more and more content, satisfied—instead of this the mind becomes more and more dissatisfied, cherishing oneself becomes stronger. Much worry and more fear arise.

The mind has two aspects: the unpeaceful mind and the peaceful mind, and it is the unpeaceful mind that has been developed. What is missing is the development of the peaceful mind. So that is why whatever one tries, whatever different life one tries or wherever one goes, whichever country one goes to live, always there is something—much aggression, depression. This is the lack of the development of the peaceful mind.

The creator of suffering or happiness is the mind. The mind is the creator of all the suffering and all the happiness. How? The mind is ignorant of the meaning of selflessness, of the meaning of reality, not understanding the meaning of reality of the self. The mind is ignorant of the nature of self. Not seeing the self that exists, holding the self as naturally existing, being ignorant of the absolute nature of existence. From this then, ignorance and attachment or pride, jealous

mind and doubt, all these delusions, the disturbing unsubdued minds, arise. That's how all the confusions of our life, all the sufferings are created. All the happiness came from the cause, came from mind. The peaceful mind, the satisfied mind...

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...the compassionate thought of bodhicitta—however much the people have meetings, however many organizations they make to have peace in the world, they are not becoming peaceful, not becoming harmonious. The countries and the different groups have much more fighting, many problems in their lives, much confusion for the future—clinging very strongly to happiness of this life, the happiness of one's own life, cherishing oneself, being careless of other sentient beings, not having satisfactory mind, not having the loving compassionate thought of bodhicitta for other sentient beings. In order to make peace, in order to bring peace in the world, for the sentient beings on this earth to be harmless, to make peace, to completely stop all the fighting or problems, if they can make their minds more satisfied and generate love and compassion and the thought of bodhicitta in their minds, then the fighting and harm and all the problems in life will cease, will be stopped.

Naturally, by transforming the mind or having generated the loving compassionate thought for others, violent or harmful actions are completely stopped. To bring peace in the mind of other sentient beings, or to generate love and the compassionate thought in the mind of the sentient beings—first, oneself is a sentient being who lives on this earth, so first one should generate the loving compassionate thought within one's own mind. One should transform the dissatisfactory mind into satisfactory; and transform the mind cherishing oneself into cherishing others, transforming the mind that loves only oneself into cherishing other sentient beings. To bring happiness in the mind of each sentient being, to benefit in this way, first one should work within one's own mind, one should generate the loving compassionate thought within one's own mind. With this experience, with this peaceful mind, the loving compassionate thought, one can definitely help and give great benefit for other sentient beings.

I think I'll stop there. So the main subject of the course, the essence of the whole meditation of this course is to generate the loving compassionate thought: to make the unpeaceful mind peaceful and especially to generate the loving compassionate thought for all the sentient beings.

Lecture 2, November 12th pm

It is extremely important to generate the loving compassionate thought of bodhicitta within one's mind. First, to create the principal cause of peace within one's mind is extremely important. In order to benefit other sentient beings, to lead them in the path of happiness, to lead them in temporal happiness, to lead them in the state of peace, or nirvana, and to lead them in the highest blissful state of enlightenment, if one is concerned with doing extensive benefit for other sentient beings, then to generate the loving compassionate precious, holy thought, the loving compassionate thought of bodhicitta within one's own mind is extremely important.

This loving compassionate thought of bodhicitta, which is the source of all happiness, which is the principal cause of enlightenment, the highest blissful state—one cannot receive this without mind training, without practicing it, without creating the cause. Without depending on its cause, without any need to train the mind, with this just coming in the mind, like rain falling from space—it doesn't happen that way—like you go to a supermarket and you pay the money and that way you get everything you can buy from the shop, from the supermarket, whatever food

you want. Not like those machines, like those calculators, putting money inside, which give change or whatever, or by pressing buttons you get food, or you get what you want, candies or whatever—not like that. We kind of expect to generate the realization of bodhicitta or loving compassionate thought—we can't expect it to happen the same way as we expect with a machine. Without any effort, intuitively, it does not come without putting great effort in training the mind in the cause of bodhicitta, the fundamental meditations that lead to bodhicitta.

Before generating the loving compassionate thought of bodhicitta within one's mind, there are many other different fundamental meditations that one should train one's mind in. One should generate the realizations of those meditations. So, during this course, the main subject is that. The main goal is to be able to try to generate the realization of bodhicitta, the loving compassionate thought of bodhicitta. That is the essence of the whole meditation, and that is the main goal. This will be the main subject, and the fundamental meditations that are the method to generate bodhicitta. One who does not wish to generate bodhicitta, the loving compassionate thought, who does not want to meditate on loving compassion for sentient beings, who doesn't wish to understand the teachings, who doesn't wish to achieve the state of omniscient mind by generating bodhicitta for the sake of the sentient beings, one who doesn't want this understanding, one who doesn't wish to achieve this—the only thing left is "goodbye."

So anyway, obtaining the happiness of this life alone is not sufficient. The mind only being concerned to obtain happiness this life is an unskilful mind. Never making preparation for the happiness of future lives, concerned with only the happiness of this life and also working only for that is unskillful, same as the person who is concerned only with the happiness of today, who only works for today's happiness, who doesn't make preparation for the happiness of tomorrow, for the next coming years, for all those future years, who never makes preparation for future happiness.

Those who do not work hard to create the material possessions, to make arrangements for the happiness of the coming years, to have no difficulties in the future coming years, who don't make preparation to not have difficulties, who don't make preparation to prevent these problems in the future, who just live thinking only of the happiness of one day, today—that person is recognized as unskillful. Someone who is concerned only with the happiness of this life, working only for this, is exactly the same. One who makes preparation, who is not so much concerned for today's happiness, who works hard in order to obtain happiness for coming years' happiness, or for preventing the difficulties that will occur in the future—as this person is more skillful, same thing: the person who is not so much concerned with obtaining the happiness of this life, who is much more concerned with obtaining the happiness of the coming future lives, is highly skillful.

[There are those who think that] when death occurs, as the body disappears, also the consciousness ceases. If the kerosene is finished, the flame also stops. When the candle is finished, you know, the flame also stops. Well then, it doesn't happen like this, the consciousness doesn't cease like a flame stops when the fuel or wax finishes. The body not existing doesn't become the reason that the consciousness ceases. After death the consciousness continues. The definition of death is the consciousness separating from the body under the control of the disturbing unsubdued mind and karma. Due to this, the consciousness separates. That is the definition of death. But the consciousness continues. It takes the different body according to the powerful cause the person has created in the past. Whichever cause is stronger, more powerful determines the new body. Under the control of the disturbing unsubdued mind and its action karma, the consciousness takes a different body.

If all existence is totaled, it comes in two divisions: permanent and impermanent. All existence is either permanent or impermanent. Impermanent phenomena have three divisions. Those formed of atoms; formless phenomena, called the knowing; and compounded phenomena, which is neither the formation of matter nor the knowing phenomena. The person is neither the formation of matter nor knowing phenomena. The person is compounded phenomena. So every impermanent phenomenon is one of three divisions. The person, the self, the "I," is the third phenomena—the base on which the self is named, on which one labels the "I." That is the compounded phenomena, neither matter or physical, nor consciousness. Without detailing the five skandhas, without detailing the five aggregates, making it simply the body and mind, the consciousness, the different thoughts, are the knowing phenomena, which in nature is formless, which in nature is clarity, which does the function of perceiving objects. The person, the "I," is the group of the body and mind.

However, at the moment what we are going to talk about, what we are going to think about—the mind, the knowing phenomenon, which is colorless and shapeless, took place in the mother's womb, in the fertilized egg. It continued from the previous...

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At death the consciousness continues into the future life. If one thinks that consciousness came out of nothingness, came into existence without depending on any cause or conditions, intuitively born in the mother's womb—if consciousness came out of nothingness, all of a sudden came into existence, without any previous continuity, if it started all of a sudden in the mother's womb, without a cause, it would be permanent and independently existent. If it happened all of a sudden, without depending on its parts, it would exist without depending on the cause or on conditions such as the physical body. It would exist without depending on the labeling mind, the base, and it would have intuitive nature. But it is not like that. Is it like that? It is completely the opposite. This life's consciousness is dependent on all these years of consciousness. One year of consciousness depends on all those months, which are dependent on 365 days of consciousness. One day is dependent on twenty-four hours of consciousness. It is dependent on its parts. Well then, one minute's consciousness depends on that many seconds, and within the second there are many split seconds. So consciousness is dependent. For instance, today's consciousness exists in dependence on yesterday's. By depending on yesterday's consciousness and tomorrow's consciousness, today's consciousness exists.

"Name" covers all the formless phenomena, which is the base of self, all the different thoughts, such as the five consciousnesses, the fifty-one secondary thoughts—all the names that cover all the formless phenomena which is the base of the self. The knowing phenomenon is called the mind, whose nature is clear, perceiving objects. By depending on that function, it is called mind. It is called knowing phenomena. A physical body does not have that nature, doesn't have that function, doesn't do that function, so, it is not called mind, or is not called the knowing phenomena.

So therefore, knowing phenomena or the consciousness or mind is not intuitive. It is dependently existent. Dependent on all those parts—that many years, that many months, that many days, hours, dependent on the parts of the previous continuity and the future continuity. It is also dependent on the consciousness, the labeling mind giving the label of "knowing phenomena" or "mind," to the consciousness. So knowing phenomena or consciousness is dependent on the labeling mind. That is how knowing phenomena is dependent, how it is not intuitively existent, not intuitively existent.

That is how mistakes arise, if the consciousness were intuitively existent or self-existent, in that case today's consciousness would be intuitively existent and would exist without depending on the continuity of yesterday's consciousness, without depending on the continuity of tomorrow's consciousness. In that case, what happens is yesterday's consciousness and today's consciousness become like two completely separate persons. Today's person has nothing to do with yesterday's person. (Rinpoche laughs) Yesterday's George who has stolen a car; you can't blame George today, because today's George has nothing to do with yesterday's George. There is no relationship—today's George has no relationship with yesterday's George. So, what happens is like you are accusing another person, who hasn't stolen the car. I think it becomes like this. In that way, because there is no relationship at all in regards continuity between today's consciousness and yesterday's consciousness, there is no link. So then there is no way to remember what we did yesterday. For today's person is a completely separate person. Today's consciousness is intuitively born, without depending on the previous continuity and without depending on the future continuity; without depending on anything. It is born by itself. Today's consciousness, today's person, is born by itself. So, there is no way to remember, there is no link between yesterday and today in one's own life. So there is no way to remember what one did yesterday, what one did in the past time. There is nothing to remember. Second, there is no link of consciousness. Same thing, if the present life's consciousness were intuitively existent, then there would be no way to remember past lives. The conclusion is that consciousness is not intuitively existent, not independent, for the different reasons I have explained before—it is dependent on all these things.

If the first moment of consciousness did not depend on the previous continuity in the intermediate stage, then that very first second of consciousness would become permanent. I think this point is important—how it is impermanent, that gives one a more definite idea of how consciousness is continual. You see, at the very first second of consciousness, if that is permanent, not caused by the previous consciousness, if it did not come from previous continuity of consciousness, then all consciousness would be permanent. In that case, all consciousness would be permanent. Then in that case, the baby's consciousness, which is completely ignorant, the mind that doesn't know even his own name, would still exist. One would still have that baby's mind. There would be no such thing as developing consciousness, developing love, developing patience. Today's consciousness is the cause of tomorrow's and is the result of yesterday's consciousness. When yesterday's consciousness, the cause, finishes, then today's consciousness, the result, happens. Like planting rice—the stem grows from the seed, and from that the rice grows. By planting it, the same continuity occurs again.

The main point is that what causes today's consciousness to change or finish is yesterday's consciousness. This second of consciousness does not last. It changes. What makes it change is its previous second of consciousness. From that, the next second of consciousness arises. This is the same as the example of the grain, the rice. Like that, the very first second of consciousness in the mother's womb is in the nature of change. What makes it change? It doesn't change by itself, there is no intuitively born consciousness, there is no such thing as intuitive change. There is no such intuitive existence, there is no such thing. Such consciousness does not exist. It is also not the physical body that makes it change, but its previous continuity. The previous second of consciousness that hasn't...

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... which causes the very first second of consciousness that takes place on the fertilized egg.

This table is in the nature of change. It is impermanent; it changes in each second, due to cause. That is because the previous cause, the wood, the tree, is in the nature of changing in every second. The previous tree was in the nature of change. That is the reason this present table also changes in each second.

The very first second of consciousness that took place in the fertilized egg is in the nature of change, because of the previous second of consciousness that it belongs to, possessed by the intermediate state body, the body of the intermediate state being. Otherwise, there is no way. There would be no cause that makes it change in each second. Just like today's consciousness is made to change by the cause of yesterday's consciousness. It is changing each second by the cause of the previous consciousness. It is not intuitively existent and secondly, it is not permanent, it is impermanent, depending on the previous continuity of the consciousness. So therefore, there is definitely the existence of the previous continuity of consciousness. So, there is the existence of past lives.

The second thing is the idea that the consciousness is born from the fertilized egg, that part of the atom of the egg becomes consciousness. There is no way this can happen. Like the earth, which is in the nature of form, cannot become space, which is formless. Just like that, the atoms of the fertilized egg cannot become knowing phenomena, which is formless. So, the principal cause of consciousness has a cause, what is that? That is the previous moment of consciousness, which exists before the result. Before the result, the consciousness that takes place in the fertilized egg, the consciousness exists. First the cause comes and then the result comes from that cause. So like that, the cause and result don't come at the same time, they don't exist at the same time. The present life consciousness depends on past life consciousness, so that's how there is the existence of a past life. The second reason, the second way to think is like that.

The third reason, if one wonders, is it possible for the consciousness came from the parents' consciousness—of course it doesn't come from the body, but it can be possible that the consciousness comes from the parents' consciousness. As the continuity of the body came from the parents, same with the consciousness—the mother gives some parts of her consciousness and the father gives some parts of his consciousness, like they have put together the fertilized egg. So there is the father's consciousness and the mother's consciousness living in this body. Also, these consciousnesses live in the body of the father and mother. In that case, you become the father, you become the mother!

When you point out, "That's the father, that's the mother," you do this based on their bodies and the consciousness being with the body. We see this and we see my father's there smoking, my mother's there drinking. We don't say this once the person has died. The body is still there but if someone comes along to the house we don't say, "Oh my father is there." Even if the body is still there, one doesn't say, "My father is still at home." The reason is because the consciousness is gone. As there is no father's consciousness with the body, so there is no self. Wherever the consciousness has gone, the self has gone with it. Whatever different body the consciousness has taken, the self has gone too. It is dependent on the consciousness, you see? So if your consciousness is a part of your father and mother, then if your father was angry and your mother was patient, you would be both. Or if your father was happy and your mother was unhappy, you would be both together. That is impossible, it is not our experience.

So because of this, the consciousness did not come from our parents. So where did it come from? Only from the continuity of the past life's consciousness. So there is existence of future life. From that we can figure out the existence of future lives.

Thank you, we'll stop here.

This subject relating to how consciousness is not intuitively existent, how it is dependent—this is talking about emptiness, the absolute nature of consciousness, the consciousness that does not exist and the consciousness that does exist. Actually, it is the explanation of the consciousness that is empty and that consciousness that exists. Having some understanding idea of this will help later, when you meditate on shunyata or the absolute nature of the skandhas, such as the body and mind; it will help you to be able to meditate on the selflessness of existence, which is in the nature of the skandhas—the emptiness of mind and the emptiness of the body.

Lecture 3, November 13th a.m.

The meditation on the four immeasurable thoughts is a method to increase great love and compassion, and to generate bodhicitta, to increase bodhicitta.

"If all the sentient beings...

break in tape>

In regards reincarnation, there are two ways to check up the mistakes that arise. If the consciousness came out of nothingness without depending on a cause or anything, without depending on a creator, without depending on conditions—the introduction of the consciousness, the knowing phenomena I very briefly mentioned vesterday. That is the very beginning subject, what the little monks study is this subject, the divisions, the definitions of each thing, analyzing the phenomena. The definitions, of course, become more and more detailed, more and more clear. Things become deeper and deeper, the subject more and more interesting. So this is what I mentioned at the very beginning. This is what is learned on the first day, second day, it is not something that in the monastery they learn after several years, after having certain qualifications, then they learn the subject about the functions of mind and the different types of thoughts, the science of the mind, evolution of the mind. This is the preliminary subject that they study in the monastery in their classes. It is not a higher subject. Even if they were studying in the very lowest class, the first thing they would have in mind very clearly is all the definitions of all the different minds, of all the different thoughts. Then they expand this by studying further, more intensively in the other scriptures, and so forth. When they study tantra, when they understand more details about the function and capability of the mind, they understand more. So in the monasteries, from the very beginning they study psychology, science, all together. The have a clear understanding of this—the confused mind, each personality of mind, each thought—how it arises and all the minds of knowledge.

The mistake that would arise if consciousness was assumed to come from nothing is that if something does not depend on a cause, it becomes permanent and could not change each second. That is not our experience. Our experience is that it does change each second, each day, each hour and each minute. Consciousness changes by the power of the previous cause, so it is impermanent.

The very first second of consciousness in the mother's womb is impermanent, changing every second. It is not the physical aspect, the fertilized egg that makes it change—there is no other cause except the continuity of consciousness from the intermediate stage. The first moment of consciousness in the mother's womb is the result. There is continuity. If there was a break, there would be no way to say that this was the result and the consciousness in the intermediate state is

the cause. If there was a break you could not say that. So the fertilized egg is not the principle cause of the consciousness. It is just the condition. The intermediate stage being's consciousness is the principle cause of the consciousness taking place in the mother's womb, and the vehicle of the mind is the condition of the consciousness.

So, if the body is the combination of the parents' sperm and blood, the consciousness can also arise from the parents' consciousness. However, that is not the experience—one's own consciousness is not the parents' consciousness. There is no other cause of consciousness except the previous continuity of the consciousness. So, there is existence of past lives, and three ways to think about it, to check up like this.

Also when children are born in the mother's womb and they have a handicap in the body, when there is something missing in the fertilized egg—the physical cause can be like this, but this is just the physical part of phenomena. The fruit and the flower come from the same seed, but why is there such existence?

What made it happen? It's not talking about the physical thing. There is a reason, a cause, a reason this child is born in the mother's womb, a reason his consciousness took an imperfect fertilized egg. The answer might be because of time. He was born at such and such a time, so he got this body. If he wasn't born at this time, he might have received a beautiful body. He was born at the wrong time, and that is the fault of the parents. The cause of the handicapped child's suffering is the parents. So whether the answer is due to time or the mistake of the parents, that answer is not sufficient. There is again a question to this answer—why was the child born at such a time? Even if it is due to the parent's fault in caring for the child in the womb with lack of skill, this particular child has a handicapped body. There is a cause that is not physical that causes the child to take this rebirth. The conditions are the imperfect fertilized egg or the way the mother takes care—but the cause is not a physical thing.

Same thing, certain plants or fruits grow in certain areas and in other places they do not grow. There are physical conditions, altitude, etc. But there is also a non-physical cause. The people of that place do not have that enjoyment. There is always a cause.

The living beings who are living on the earth, living different lives, with different enjoyments, poor, rich, whatever they have—the reason these exist, besides the physical cause, physical evolution, is not physical. This is explained by Buddha in the teachings on karma, the cause of all this, which is not physical. This is called karma. As mentioned in the Abhidharmakosha, the various worlds are born from karma. This includes all living beings—whatever different lives and enjoyments they have, the various countries, the various plants, mountains, the whole thing—all these various things, various worlds, came from karma, were created by karma.

The group of sentient beings who live on this earth have accumulated karma in the past, the cause was created in the past time so this whole world came into existence, the various worlds came into existence. That's why we were born particularly in this time, in this particular continent or in this world. Each person has a different way of living life, different experiences, different enjoyments—the conclusion I am saying is even though the children have a handicapped body, there are many conditions, but the main cause is not a physical thing. The main cause is the karma that was created by the child in the past life, the non-virtue that brings that particular result. Also the parents have created the karma in the past, the non-virtue, to have such a child.

The reason there is this kind of evolution is because of the karma created by the child and the parents in the past life. So there are past lives. Otherwise, there should be another reason besides karma. There should be some other reason that is not physical.

In one family, if there are several children, they have different personalities and different levels of intelligence. One child has more compassion, one has more impatience—what determines that? They are born from the same parents. The parents take care of them all in the same way. These things are a sign of the existence of past lives. For the child with greater compassion, if somebody beats up another child, or an animal, he cries, he can't bear it. Whatever he has he wants to give away. In a past life his mind was habituated to compassion.

The one who has much anger, very easily impatient, that is also due to previous habits—in his previous life, his mind was more accustomed to anger, so in this life the child has more anger. Each different personality has a reason, a cause, karma that was accumulated in past lives.

In our everyday life, it is easy to get angry and attached. You don't need big preparation, you don't have to purposely create it, doing a one month course. With a small, insignificant thing, one, two, or three words, the way they are put together, you are angry and it is extremely difficult to meditate on patience. Pride and so forth are very difficult to control, even though you dislike them. The reason this is so, all these life experiences show the existence of continuity. The reason the mind is so difficult to control is because the mind has become familiar with the unsubdued emotions from beginningless previous lifetimes. Because of these previous habits, in this life it is extremely easy for the unsubdued mind to arise and very difficult to control it.

The conclusion of all this, even though one cannot remember what's in past and future life, even though past and future life is not an object of one's own knowledge, it is an object of other beings' knowledge—those who have clairvoyance, who have knowledge of clairvoyance, who have generated the realizations of the path—it is an object of the omniscient mind of Buddha. One's own past and future lives exist, because even though they are not the object of one's own knowledge, they are the knowledge of other beings.

As I have often said, for example, you describe to somebody in a primitive country about television, that you can see the figures of the people there, and they do not believe you. But that doesn't mean there is no such thing as television in America or no such things as rockets that land on the moon because he has not seen it. Reincarnation is just one example. This covers many other things—past and future lives—such as karma, and how by accumulating virtue we receive the result of happiness and how by protecting moral conduct we receive the body of a happy transmigratory being; by creating the cause of charity we receive the result of enjoyments; by practicing patience we receive the result of perfect surroundings. These are the points of karma.

Then the opposite of not having practiced moral conduct, accumulating non-virtue, is receiving the body of a suffering transmigratory being. By creating the karma of miserliness, the result is being poor, not having the enjoyments, starvation, things like that, by being attached to one's own belongings, not making charity, things like that. However, such is this point. In karma, from a cause of virtue there is always a result of happiness and from a cause of non-virtue there is always a result of suffering.

Saying that it is not an object of mind, "I don't understand this, it is not object of my knowledge, I don't remember that I have, I don't remember, I don't see that I have created this cause in the past life, in the past time," saying like this. Saying that there is no such thing as karma, the result

happiness arising from the karma of virtue, the result suffering arising from such a karma of non-virtue, such things. What we experience this life, all the happiness, having the body of the happy transmigratory being, having found this human body, having material enjoyments, surrounding people, helpers, all these things, those are received by creating the karma in our past lives, and all the problems, difficulties that one experiences in this life were accumulated by oneself in the past life. One cannot say that I haven't created them, that there is no such thing as karma, "I haven't created, if I have created in a past life, I should remember, I should see." This doesn't become logical reason—it is the object of other beings' knowledge, and as I mentioned before there should be a reason, cause, why someone has such a life. Sometimes happy, sometimes suffering—there should be a reason, cause. There should be a cause that was created before the result.

Saying it does not exist because one has not seen it, or does not know it is not correct—in that case everything that one does not know, all the subjects, are non-existent. Anyway, if the reason is seeing, one cannot see what is happening behind oneself—one cannot see the back of one's head. Therefore should one say that there is no backside of my head? It becomes very funny, it becomes more and more funny, it becomes only a subject of laughing—the more you discuss, the more you talk about it, a person who believes like this, who puts this reason, the more you discuss, it becomes only subject of laughing. However, this part of the subject, this part of the course, it will help, it is useful understanding more about karma, to receive the definite understanding of karma.

The non-existence of reincarnation is an object of no-one's knowledge. There's not one sentient being who has realized there is no reincarnation—the non-existence of reincarnation—even though there are many sentient beings who believe that. There are those who have realized, who believe in past and future lives, there are numberless beings who realize the existence of reincarnation. The conclusion is this.

One more reason: when we are born from the mother we have this strong conception, strong thought of cherishing oneself. We were born with it; it's not something that started later. And we were born with the strong conception tightly holding the I as truly existent: there is a truly existent, intuitively existent "I." This strong conception we have in our hearts, all the time, day and night whatever we do. We were born with it, when the consciousness took place in the mother's womb on the fertilized egg, it was there right at the beginning of the rebirth—it was with the consciousness. Why? Because the continuity of this strong conception, believing this "T" is truly existent existed in the past life. If this did not exist in the past life, we wouldn't be reborn and now we wouldn't have this ignorance believing the "T" to be truly existing, we wouldn't be born with it, holding tightly this conception believing I as truly existent.

This also expresses the existence of reincarnation. Today's consciousness continued from yesterday's consciousness and that continued from the day before; this life's consciousness continued from the past life, that past life consciousness continued from other previous lives' consciousness—like that the continuity of consciousness has no beginning. Just like the continuity of today's consciousness has no beginning, the continuity of this life's consciousness has no beginning, it did not begin with this life, it continued from the previous life's consciousness—so, going back like this the continuity of consciousness has no beginning.

Same thing, as I mentioned just before, this ignorance tightly holding the "I" as truly existing, this continued from past life, that continued from past life. Same thing attachment, anger, pride, those disturbing unsubdued minds that we have in this life, these continued from past lives' disturbing unsubdued minds, those continued from other past lives' disturbing unsubdued

minds, like this. Just as the continuity of consciousness has no beginning, so the continuity of disturbing unsubdued minds has no beginning, there's no beginning. So like this, from beginningless previous life times we have not been free from suffering, all the time suffering by being under the control of these disturbing unsubdued minds. Rising attachment by seeing beautiful objects—again suffering; by seeing ugly objects anger rises; by seeing indifferent objects ignorance rises, the mind becomes confused. We have not been free from the resultant suffering, from the cause of suffering the disturbing unsubdued mind since beginningless previous lifetimes.

By being under the control of these disturbing unsubdued minds one accumulates karma, like this we are always being born in the six realms, sometimes the human realm, sometimes the realm of the suffering transmigratory beings, naraks, realm of the worldly gods, those who live in the planets, sometimes in the preta realm, sometimes in the animal realm—all the time by being under the control of the cause, the disturbing unsubdued mind and karma, then all the time being born in these six realms—die, born, die, born—like this. We have been experiencing suffering in samsara, beginningless death and rebirth from beginningless previous lifetimes until now.

So the continuity of the suffering of samsara, the cycle of death and rebirth, death and rebirth, has no beginning. The continuity of this has no beginning, the suffering of samsara. As the cause of samsara, the disturbing unsubdued minds, karma, has no beginning, the continuity of this has no beginning. Even though this has no beginning.....maybe one wonders, if it is beginningless how can it have an end?

There is a possibility to make it all end: that is because one can end the cause of samsara, the disturbing unsubdued minds and karma. One can end it. From one's own side, if one tries, one can make the cause of suffering, the disturbing unsubdued mind and karma, end—it can be ceased. If one tries, the suffering samsara can end.

The conclusion is there is a potential, the mind has the ability to do that, to make samsara end, cease the cause of samsara, we have the ability to do that, it's just a matter of using it.

I stop here.

Lecture 4, November 13th pm

The realms of samsara, wherever one is born in the six realms, wherever one takes rebirth, are only suffering. Just having taken this body itself is suffering, just having taken this samsara, which is formed by the cause, the disturbing unsubdued mind and action, karma, the suffering samsara realms, which are formed by that—just having taken this itself is the greatest problem, the biggest problem is this.

If we had not taken these suffering realms, samsara, by being under the control of disturbing unsubdued mind and karma, all the sufferings—mental, physical, everyday life worries and fears—not having material possessions, not having enough, being dissatisfied with what one has; worry and fear of meeting undesirable things like the enemy, living or non-living beings who harm oneself and one's happiness; separating from desirable objects; the four basic problems of suffering of rebirth, old age, sickness, death; and all those other problems which arise every day and night—all these things have arisen, came from the suffering realm, samsara. If we had not taken this samsara, this suffering realm, which is like the field of suffering, like crops growing all

the hundreds of various sufferings arise. This samsara is the pot, container of sufferings, the various hundreds of sufferings.

So this is the fundamental, greatest suffering of samsara, just *having* this body, without talking of other problems in the life, just having taken this itself is the greatest suffering. Why? Because without having taken this samsara, this suffering realm, by following the cause, the disturbing unsubdued mind and karma, if one had not taken this we would not experience all the other various hundreds of suffering which arise from this foundation. From this samsara, these aggregates formed by the disturbing unsubdued mind and karma. Just having taken this body is the greatest mistake, this samsara. That is the original mistake, the very beginning mistake.

If we do not wish suffering we have to break the continuity of the aggregates formed by disturbing unsubdued minds and karma, the continuity, joining again and again in one of these six realms, from one life to another, from one realm to another. There are four different ways to be born: entering birth, birth from womb, born from the condition of heat like the bugs, born from egg. The joining again and again of these rebirths, the continuity of the aggregates formed by disturbing unsubdued minds and karma, formed again and again, from one life to another, rebirth to rebirth, realm to realm—this we have to try to stop. From this, the aggregates continuing to a future life—this we have to stop.

In the six realms, whatever aggregates are formed by disturbing unsubdued minds and karma, whatever one takes, from the very beginning of birth it is in the nature of suffering. The aggregates are in the nature of suffering from the very beginning of life, such as narak realms: on the base of the aggregates, formed by disturbing unsubdued minds and karma, one experiences the suffering of unbearable hot and cold. By taking the aggregates of a preta being one experiences the suffering mainly of hunger and thirst; with the aggregates of an animal one experiences their greatest suffering, the foolish mind and being eaten by others, attacked. By having taken the human beings' samsara, aggregates, as I mentioned before, there are the four basic sufferings of birth, old age, sickness, and death, all the sufferings we have been experiencing from birth time and what we will experience until death time.

Same thing in the other realms such as the asuras and suras—by having taken the samsara aggregates of asuras, there is no happiness and much suffering has to be experienced. Their greatest problem is jealousy of the greater enjoyments of the sura beings, those other worldly gods, who are situated in the higher planets. Then always fighting and being killed. By having taken the sura beings aggregates, those in the realm of desire experience much suffering, the greatest of which is that they are possessed by the five different signs of death, they have to experience the five degenerations. Also the fighting with the asuras, bodies being cut into pieces again and again. Then those with less power are controlled by other sura beings who have more power; having much worry and fear of being controlled by more powerful sura beings, being kicked out of one place to another place.

Then there are higher beings, worldly gods called "the worldly gods of the form and formless realms." In those higher realms they do not have the suffering of sufferings, which they have in the other realms, from the lower realms up to the sura worldly god realms. The gods of the form and formless realms do not have these types of suffering; however, they are not free from the suffering of samsara. Why they are not free is because they have taken the aggregates of compounded form by the disturbing unsubdued mind and karma; they are under the control of the disturbing unsubdued mind and karma so they are not free from the suffering of samsara. As they have taken the aggregates formed by the disturbing unsubdued minds and karma they are bound to samsara by disturbing unsubdued minds and karma, so they are not free, they are tied

to samsara by the disturbing unsubdued minds and karma, just like us. We are bound to samsara by the disturbing unsubdued minds and karma, so same thing; they are not free from samsara.

So wherever one is born in these six realms it is only in the nature of suffering. It is like there are six rooms, made of iron, oneness with fire. Even if one escapes from one room, from there escaping to another burning iron room, again there is no happiness, suffering. Again escape to another room, again suffering—it is like that. Wherever one is born in the six realms, it is only in the nature of suffering.

Even when one has achieved the stage of an arhat by being liberated from samsara, which is bound by the disturbing and unsubdued mind and the karma—even one has achieved the state of an arhat, even one has achieved the release, nirvana, the liberation which is liberated from the samsara. Even one has achieved the stage of an arhat, nirvana, still, even being free from samsara is not sufficient because still one hasn't completed the works for oneself, the works for others. Even when one has received the stage of an arhat, nirvana, liberation, one cannot do the extensive works for other sentient beings without mistake, without effort, like Buddha, like Buddha's skillful action, like Buddha does skillful work, without effort, for other sentient beings. One can't do perfect work for others. That is because the work for self has not been completed, one's own work is not complete, the quality of the realizations and the purity is not complete. Even though the arhat has completely removed even the seed of the disturbed and unsubdued mind, the ignorance believing in existence, the arhat has not achieved yet the state of omniscient mind.

Even if one has achieved that stage of an arhat, one has not completed the works for oneself and others, so one can't do the perfect, extensive works for others and one is just like an armless mother whose child is being carried by the river, an armless mother can't help to take the child out of the river. Still the works for oneself are not completed, like this. Therefore, one should achieve enlightenment, the state of omniscient mind.

The second reason, the main reason one should achieve enlightenment, the state of omniscience: as the continuity of consciousness has no beginning, the continuity of consciousness of other sentient beings also has no beginning. So in this life, as one was born from this present life's mother, in the past life when one was taking a different body, one has not been taking the body from the same continuity of this present life mother. In the past life when she was born as a human being, one took the body of a horse, and when she took a horse body, one took a chicken's body. When she had a chicken body, one took the body of a butterfly, when she had the body of a butterfly one took the body of an ant.

Well anyway, what I was trying to tell you is numberless times the continuity of this present life's mother took a different body and oneself took a different body. Those different bodies had to depend on another sentient beings' body, had to come from another sentient beings' womb. Numberless times one took different bodies depending on other sentient beings. As this present life's mother has been one's own mother, all the people here, all the friends here, have been one's own mother and, all the creatures who are around here, all the birds on the trees, bushes, falling on the ground, all the flies, all the mosquitoes, all the worms crawling on the ground under the earth, even the birds, the animals inside the clothes, in the hairs, inside the clothes, sleeping very comfortably, being very warm—all the sentient beings who are around oneself, all the sentient beings in the six realms have been one's own mother and they have been one's own mother numberless times.

Then one should remember. I should remember that he was my mother but I don't remember that. That is the same thing as the child who was separated from the mother for a very long time and then after many years meets her again and cannot recognize her. That doesn't mean she is not the child's mother. This is the same—we are unable to recognize sentient beings as our mothers but this cannot become the reason for their not being our mother. The reason we do not remember is because it was a long time ago.

Anyway, the one who is my mother this year has been my mother different times. As she is my mother, all beings are my mother; as she has been extremely kind, given her body, bearing hardships for oneself, each sentient being has been extremely kind.

When we were in her womb she was very careful in the manners of eating, walking, not doing the hard work, not eating extremely cold or very hot food. With loving care she took care of oneself. Even if there were things she wished to have herself, if they would harm the child she did not have them. Then she bore all the hardship and pain as the child came out, incredible pain, she experienced.

If the mother had not taken care of you while in her womb, if she had had an abortion, there would be no chance for you to live this long and meet the holy Dharma, and practice. No chance to practice the holy Dharma that liberates you from the suffering of samsara, causes you to receive enlightenment. There wouldn't be this chance. Not only this, all the pleasures, each day's pleasures that we experience with this human body, all this is her kindness. It is received from her, so if she did not take care of you when you were in her womb, when you were a baby, if she did not take care, there wouldn't be even this chance to have even this temporal pleasure.

Then once you were born, she took care of you, fed you with the milk from her body, held you with her hands, looked at you with loving eyes...

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Whenever the mother calls you, she calls with a very sweet manner. When you are hungry, she takes care and gives you food. When you are cold, she gives you clothing. She gives you the money she earns by working so hard, selling the body to other people, all the time with worry and fear. The mother doesn't spend much for herself but gives you the best food she can find, the best clothing. Day and night she takes care. Even for five minutes she can't leave you alone. Even if she is very busy, she hires another person to look after you. She pays them money. Day and night in her heart she worries about you, keeping you in the depth of her heart, day and night she is concerned. Even if for one hour or two hours, even if for a few minutes she is separated, she is away, still she worries. How is my baby? What's happening? It is like the heart is taken out—holding her own heart, like that she takes care.

If she did not watch you even for one minute you fell down from the chair, bed, or steps—something went wrong. Whatever the baby finds, he puts in the mouth, dust or poison. The baby can't recognize whether this is poison, this is uneatable, this is fire, it will burn—whatever comes in the hand, they put in the mouth, knives, or any dangerous things. If the mother did not watch, something went wrong, the baby fell down or the baby is in danger. Like this, constantly, day and night, the mother watched after you. You see, without watching for a few seconds, the baby's life is in danger, without watching two or three seconds, just in the house, inside the room, he is in danger. So each day, your mother saved you from hundreds of hindrances, from hundreds of hindrances of life. She protected you, she saved your life, she took care by paying all these attentions, spending all the energy and all the time, able to dedicate. Unable to use the time

for many other things for so many of those years, while you were in the mother's womb she completely spent the whole time and energy on you, just to take care of your life. Just only to take care of your life, even though she was able to do many other meaningful things. She spent the whole time completely just only to take care of me, all those years, that many years, since I was born in her womb.

Like this, all the material possessions, all the money that they have earned, accumulating much negative karma, going through much difficulty of the body, much worry, they gave you. Besides food and clothing, the children play with the toys. The money that they can't spend even for their own living, food, and clothing, they spend just to make you happy, just to make the child, you, happy. They sent you to school, to college, to university, in order to educate you. If the parents did not take care, we could not even write our own name.

Now we have much freedom, to be able to do work easily, to write down notes, able to read, able to write down the teachings, able to read the Dharma books—all this is by the kindness of the mother. We can find jobs very easily and have comfortable lives, and easily make money. This is not because one is competent, it is because of the kindness of the mother—if she did not spend the money for education, did not send oneself to college, there wouldn't be a chance to have even to have these temporal pleasures, comfort. All these are the kindness of the mother.

When oneself was born from the mother, right after one came out of the mother's womb, you were just a piece of flesh, same as those worms crawling on the ground, just able to move, same as the worms. Not understanding one single word, not having one single understanding of what gives harm, what benefits, the food, not knowing anything, completely, completely ignorant, unable to walk, can't stand up, unable to speak, like this. The mother taught you how to walk, how to speak, how to eat. Now you are in the line of the human beings, in the group of the human beings able to communicate, able to do jobs, having great freedom. She is the one who put you in the line of the human beings, in the group of the human beings.

She took care of you by giving food, clothing and money by accumulating much negative karma, bearing the sufferings, the bad reputation, even having to steal other people's material possessions to take care of you or kill other creatures. She even lied in order for you to have a good reputation. She admires you, "Oh how beautiful he is, and clever, able to do this and that," even if it was not so.

I remember my own mother, when people come to the house, I remember what she was telling other people. Even if the child has a very bad personality, even though you did very bad things, the mother never tells anybody, she hides your mistakes, even if you have beaten the mother, said bad things, she doesn't tell them your mistakes, but is always telling nice things about you, "how good he is," just for you to have a good reputation. If the mother had the power to give enlightenment to you, still she would not be satisfied. If there is more, the mother gives.

For me it is very effective when I see mothers and those who have children, kind of feeling much compassion from the heart, seeing how the mother takes care of the child, constantly looking after that child. Even if she is unable to touch her own dirty things, urine, kaka, without difficulty she can clean the baby's clothes. Changing the clothes all the time, washing all the time like this. From the side of the children, even when they are very young, small, never leave the parents quiet, always disturbing the parents, always screaming at the parents—in return this is what the mother receives: only screaming, only complaints, things like that. When it is a little bit more grown up, then it becomes more violent. Baby time, screaming, less harm; then when that child that was taken such good care of becomes a little bit grown up, physically also a little bit

stronger, then it scolds back, fighting the mother, fighting the parents, beating and besides, hurting them with words, also with the body.

So one should feel that if one does not make the life meaningful, beneficial, if one doesn't make this body meaningful by practicing Dharma, by transforming the mind, beneficial for oneself and for all the sentient beings, if one doesn't do this, then there is no benefit, one was born only to cause suffering to the parents. By thinking of how the parents suffered so much and remembering their kindness, we see it is something we cannot waste by just doing meaningless works. The conclusion is that the mother has been extremely kind numberless times in the past, and each sentient being has done this, been our mother numberless times.

I think I stop here.

Lecture 5, November 14th am Lama Zopa Rinpoche

...can be done like that, the five different color beams, from each the Buddha's five points, absorb to, absorb the five points of oneself; white, red, blue, yellow and green. This is little bit related with tantra practice, visualizing the five different colors, absorbing into oneself. Which ever way you visualize...

Prayers

(Here Rinpoche leads an actual meditation on all sentient beings as one's mother and the kindness of the mother.)

The continuity of one's own consciousness has no beginning, so the continuity of one's own past life has no beginning. In those other past lives, as this present life mother has been one's own mother, the other sentient beings, in those past lives, have also been one's own mother. One took this body from them. As this present life mother has been one's mother, all the sentient beings have been one's own mother. There's no single sentient being who has not been one's own mother. As this present mother has been one's own mother numberless times, all the sentient beings who are around oneself here, the Dharma friends who are around, just around here, who are around oneself, all the creatures who are crawling on the ground, who are in the bushes, all the creatures who are around here, and all the rest of the sentient beings, each of the sentient beings, the creatures who are around here, people who are around here, people who are around oneself just here in this tent, in this hut, then the rest of all sentient beings—each of the sentient beings has been one's own mother numberless times, as this present life mother has been one's own mother numberless times.

First you feel this, you start the feeling of mother from here, you now, from around oneself and all the rest of the sentient beings. You meditate on this and feel this. First think like this for a little while and generate the feeling the mother and try to generate the feeling of mother and try to generate the feeling of the mother as one has the feeling of the mother with the present life, mother who gave the body just like, try to get the same feeling with all the friends and creatures and with all the rest of the sentient beings. Generate this feeling, and meditate on this now.

Meditation

You can think of the reasons I mentioned yesterday, how other sentient beings have been one's mother in the past life, the way to make it clearer. As this present life mother has been my mother numberless times in past lives, here each of the persons around me, each of the creatures

around me, birds who are screaming in the bushes, each of the sentient beings around here has been my mother numberless times. Then think of all the sentient beings around you, then you generate the feeling of the mother with all the sentient beings. Count twenty times in your mind, "all the people who are around here, all the sentient beings have been my mother." In your mind you think each of the persons here has been my mother numberless times, and all the sentient beings have been my mother, think like this twenty times, again and again ...

Also, when you visualize your mother on the left, father at the right, then enemy in the front, friends behind, with this you think the same. The enemy you dislike, the person whom you hate, the father, the friend, the stranger, all the rest of sentient beings, they have been my mother numberless times. Well then, think this over and over... not the words but the feeling: each one here has been mother. Enemy, friends, father have been my mother numberless times. Feeling it is important. "They all have been my mother, how I pity them." See whether you get the same feeling of the mother as you feel with this present life's mother, with some of the people here around, the creatures, whether you get the same feeling of the mother, check—do you feel the same feeling of closeness as you do with mother, do you feel like that with all, with some people here, with the creatures?

Meditation

Make the determination, "All the sentient beings have been my mother, each of them has been my mother. Only this present life's mother, I haven't forgotten, I have been able to recognize, just because of the change of birth and death. I can't recognize the sentient beings who have been my mother, because of the change of the death and rebirth. Because of that I am unable to recognize the other sentient beings who are my mother. With this present life's mother there hasn't been change of death and rebirth, so that's why I am able to recognize her. But other sentient beings, I am not able to recognize because of death and rebirth, which is all due to ignorance. I am unable to recognize that all sentient beings have been my mother numberless times." So then, make determination like this. All the people here, all the rest of the sentient beings, it makes no difference, this present life's mother, and all the surrounding people here, all the rest of the sentient beings, they are the same, they are all precious.

Meditation

Think of this present life's mother, now remember her kindness—the present life's mother gave the body and not only has she been extremely kind to give the body in this life, she gave her body numberless times in past lives. Feel this depthless kindness, the kindness of her heart, the uncountable kindness of the mother who has given you this human body numberless times in past lives. First feel this while visualizing the mother on the left side.

Food and clothing that have been given, money, the enjoyments that were given to one by the mother, everything that has been earned, collected by her, collected with her body. Working so hard, selling the body. "If what this present life's mother gave me in this life was collected since I came out of the mother's womb, clothing, food, money, all those things oh, it is unbelievable. Every single thing that has been collected, it's incredible—all the toys to make me happy, it all has been collected. This is not the first time she gave, she has been extremely kind to me, protecting, saving my life from hindrances, when I felt cold, hungry, thirsty, giving drink, then when I am sick, giving medicine, protecting the life from the hindrances. Not only this, but what she did in this life is not the first time she has been kind, saving the life from hindrances. As she did in this life, she has done numberless times in the past life. First you remember this present life, how she has been extremely kind, protected my life from the hindrances. Hundreds of

hindrances every day, giving me all these enjoyments, like this she has been kind to me numberless times in the past life." Then feel the kindness of the mother, that she protected your life, in the past lives; feel this.

Meditation

"If the milk that she poured into my mouth from her breast was collected from beginningless previous lifetimes, there wouldn't be any space left. All of space would be filled with milk. Same thing with clothing, food, money—there wouldn't be any space left if all of this was collected. Her kindness in protecting my life is depthless, countless, even the omniscient mind cannot count it.

"She has led me on the worldly path, education, and this is not the first time. She taught me, who didn't know how to walk or talk, who was completely ignorant like a worm crawling on the ground—because of the loving kindness in her heart she gave me education, put me in the life of a human being. This is not the first time. That I am able to act like a human being is possible because of her and this is not the first time; she has been kind numberless times in the past lives."

Again remember, the depthless kindness of this, giving education and leading on the worldly path.

"This present mother has been extremely kind, bearing hardships to obtain happiness for me, for me to be happy, to have a good life, to be happy, she experiences much hardship, much work, giving the body for birth, she has had much hardship. She experienced much hardship giving birth, it makes the mother scream, causes her life danger, and the surrounding people and family worry that the mother will die. Even after I came out, during the baby time, there was incredible hardship, physical hardship; she worried so much in order to protect me, when something was wrong, when I was sick. She experienced many physical difficulties, much worry and fear, protecting my life from illness. If I didn't get a good education, if I didn't have a good personality, my life wouldn't be happy, can't act, can't work with other people, can't live like other people, wouldn't have a good, comfortable life. All the time so much worry, so much concern for my life.

"If there is a choice she prefers to be sick instead of me. If there were a choice she would choose to die instead of me." Except that she has no power, according to her wishes she would be sick or die instead of the child. From the side of the mother it is like this, even though there is no benefit for the child.

As a baby the child causes only trouble, worries and problems for the parents. As a grown-up it is the same thing—different problems, greater problems, more worry and fear. Only torture, causing more problems and more worries, instead of making happiness for them and helping them, and in return they have been kind to oneself. In return they have been kind, giving the body, protecting the life, giving education, experiencing much hardship—there is not one single benefit from one's own side for the parents. One only causes more confusion, problems and fear, and puts their life in danger. No use for them. However much education one has, one is only concerned for one's own happiness, not concerned for the parents', in one's own heart thinking only, "How can I be happy, how can I have a luxurious life?"

Even if the mother physically decays, has many problems in her mind, can't hear, can't see and is close to death, we have no thought of her in our mind, no thought remembering some of her

kindness. This is not the first time she has been extremely kind in experiencing hardships—she has been kind like this numberless times in the past. Feel the depthless kindness of her experiencing hardship in the past. Feel this.

Meditation

The father has been also extremely kind like the mother... has given his body and protects the life, giving education and experiencing much hardships just like the mother, numberless times in the past life. Feel this, feel the depthless kindness, how the father and the mother have been kind.

Meditation

Then, enemy and friend, all the rest of the people, who are around oneself here, all the creatures, all the rest of the sentient beings have been kind, have been extremely kind like the present life's mother, numberless times in the past life... have given the body to protect life, have given education, experiencing much hardship. First you feel how all these people have been extremely kind like this, and how each one has been my mother.

Meditation

Think, each person here numberless times has been born as my mother.

Meditation

Each person here as my mother has given enjoyments, food, clothing, milk—what I have received from each mother sentient being here is uncountable. Then think over and over, twenty times, "all these mother sentient beings have been extremely kind to me," and by remembering the four types of kindness think, repeat over and over, "all sentient beings have been extremely kind to me." Remembering past lives, think over and over...

Meditation

Remember the sentient beings in the six realms, naraks, preta, animal, the suffering beings, human beings, sura, asura, all the sentient beings, they all have been kind, extremely kind to me numberless past lives, think this over and over...

Meditation

There is not one sentient being that I did not call "Mamma" or "Mummy" with tears coming from the eyes, looking at the mother's face, putting the finger in the mouth, looking at the mother's face, tears coming from the eyes, calling mommy, taking refuge, completely dependent on the mother the whole life. There is not one sentient being with whom I did not have this experience, including the enemy whom I dislike, who dislikes me, too. Think of all the sentient beings that have been extremely kind to one, given one much benefit, who are suffering in samsara. "There is not one sentient being who hasn't been beneficial to me when I was suffering in samsara, there is not one sentient being who has not benefited me—they have all given benefit to me when I was suffering in samsara, they all have been extremely kind giving me benefit, numberless times."

Then think, "I must repay the kindness of all the mother sentient beings who have been extremely kind to me numberless times in the past lives. What they need and the way to repay them is by freeing them from all the suffering. Then they receive the sublime bliss, the highest among all the happiness, the sublime bliss, enlightenment. How I should repay them is to free them from all the suffering, and give them what they wish, happiness, what they should achieve, what they need, and that is the supreme bliss, so this is the way to repay mother sentient beings."

Stop here.

Lecture 6, November 14th pm

All sentient beings, who have been extremely kind numberless times in past lives, how they are, they have no Dharma wisdom eye.

I give the example: just like the mother who is completely blind, can't see anything, where there are precipices or where there are no precipices, her eyes completely blind, can't see any road; also the mind is completely crazy, the body is full of disease. Then each step that she makes she walks toward the precipice because she can't see, she is completely blind.

One's own present mother's eyes are completely blind, she doesn't have a guide who leads her, her body is full of disease, her mind is completely crazy, each step that she makes, she makes to where there is danger, the great precipice. One's own mother is like that, in danger of falling in the great precipice, guideless, like that. One has the chance to help her, to save her. Leaving her alone, leaving her to suffer... while the son has the chance to help the suffering mother, not helping the mother, letting her suffer while relaxing in the beautiful park, relaxing, singing, laying down in the sun in the beautiful park, or singing in the beautiful park, and letting the mother fall down the precipice, the mother who is completely crazy, guideless, blind, thinking only of one's own happiness; being careless of the sufferings of the mother, thinking only of the happiness of oneself, the sufferings of oneself.

So, anyway, oneself being like that, relaxing in the beautiful park, like this, laying under the sun, playing music, singing like this, dancing, playing with a friend or boyfriend, with a girlfriend, and while the mother is suffering there, being careless of the mother—how it is? How ungenerous that is, being careless to the mother, not helping the mother, while the son has the opportunity to help the mother; no other attitude, except the attitude of one's own happiness, then how ungenerous it is, very selfish, very poor mind.

So, just like this example, the sentient beings, the mother sentient beings, who have been extremely kind to oneself numberless times in past lives, are exactly like this example, they are like this, their Dharma wisdom eye is blind, they are devoid of the Dharma wisdom eye. They have no guide, no virtuous teacher leading the blind one, and the minds of the mother sentient beings have become completely crazy by the spirit, by the devil of the delusions, completely crazy.

The mother sentient beings, who have been extremely kind to oneself, are constantly suffering, intoxicated by the incredible pain of the three types of suffering. These are the pervasive compounded suffering, suffering of changes and suffering of suffering. The mother sentient beings who have been extremely kind to oneself from beginningless previous lifetimes are, how to say, completely intoxicated by this spirit, the incredible pain of the three types of suffering. The mind is completely crazy of the greatest devil, the delusions, all the time completely crazy,

completely crazy all the time by the great devil, the disturbing unsubdued mind. Each second, each minute, each hour, they make steps toward the great precipice of the lower realm, the realm of the suffering transmigratory being.

What I am saying is this, the other example, the mother that I mentioned before, as she makes each step toward the great precipice, like that, the mother sentient beings, each minute, each second, each hour, as they move they do work with body, speech, and mind, non-virtuous work. This throws them into the great precipice of the lower realms. So like this. How the mother sentient beings who have been extremely kind to oneself, numberless times in the past lives, how they are themselves, actually how they are, is like this. Their nature is like this.

So mother sentient beings are like this, and for oneself, this time, how is it? One has that much Dharma wisdom eye. One has met the guide, the virtuous teacher, and met the teaching. We have met the teaching which makes it possible to receive enlightenment; one has met this, the holy Dharma. If one guides the sentient beings, helps the sentient beings, oneself has the chance to save the sentient beings from their suffering.

As the great, highly realized pandit, Nagarjuna explained in the teaching, if one's only relative is caught in the whirlpool of the ocean of samsara, drowning in the center of the whirlpool, then just because of the reason of death and rebirth one is unable to recognize it, just because of the transference of death and rebirth, renouncing it, giving up helping the relative. There is nothing more shameful, nothing more ungenerous than that. What Nagarjuna is saying is that one's own relative, the mother, being drowned in the ocean, in the center of the whirlpool, screaming and screaming so much, in danger of drowning, sinking completely down, right in the center of the whirlpool, screaming for help, and the son in the beautiful park not helping her, not saving her from danger—there is nothing more shameful than this.

Same thing, exactly as Nagarjuna explained in the teaching, the mother sentient beings who have been extremely kind to us from beginningless previous lifetimes, who gave great benefit while we were suffering in samsara, who always took the best care of us, are drowning in the center of the whirlpool of the ocean of samsara and we are unable to recognize them because of the transference of death and rebirth. We renounce mother sentient beings, not benefiting them, not attempting to save them from suffering—there is nothing more ungenerous or shameful than this.

Giving food, clothing and material things to mother sentient beings is not the best way to repay them, because they have had these things numberless times in their past lives. Each mother sentient being has been the king of the realm of the gods, the asuras, numberless times, having great enjoyments, incredible material power, like Indra, the Wheel-turning King. There is no material possession they didn't receive in the past life. They had the experience of being a millionaire, being the king of the universe but still they are not liberated from the suffering of samsara. Also, not having many material possessions in past lives, food and clothing, this didn't cause them to be free from the suffering of samsara either. Still they are experiencing the suffering of samsara, so what they need is happiness, what they do not need is suffering.

Therefore think like this, make the determination inside one's own heart, "I must repay all the mother sentient beings who have been extremely kind to me numberless times in past lives. How I should repay them is by liberating them from the suffering of samsara, from all the sufferings, and reaching the highest bliss, enlightenment." So make this determination. Think this. Make this determination, to repay all the kind mother sentient beings in this way.

Meditation

The mother sentient beings who are in the realm of suffering, transmigratory beings—besides being devoid of the blissful state of peace, the mother sentient beings who are in the lower realms are devoid of even the temporal samsaric happiness, they experience only suffering, devoid of even temporal samsaric pleasure. The mother sentient beings who are in the realm of the happy transmigratory beings, in the higher realm, where there is the opportunity to experience the temporal samsaric pleasure, do not experience samsaric pleasure all the time, only sometimes, and even they are devoid of the blissful state of peace, liberated from all samsaric suffering.

The mother sentient beings who are in the upper realm, those who are experiencing the temporal pleasures, are devoid of the ultimate happiness, the blissful state of peace; however much they wish for happiness, they are unable to recognize the cause of happiness, they are ignorant in the cause of happiness and their actions destroy the cause of happiness. Their wish is happiness all the time but in practice, because of being ignorant of the cause of happiness, they destroy the cause of happiness as the enemy does. They do this by anger, heresy and wrong view—they destroy the merits that have been accumulated. They do this through miserliness, not practicing charity, through attachment, not practicing moral conduct. They destroy the cause of happiness in their practice.

Think, "How wonderful if all sentient beings had happiness, especially the highest bliss. I will make them have happiness, highest bliss."

While you are remembering sentient beings, how they have been kind, with the feeling of the kindness of the mother you generated this morning, on the basis of that feeling, as you are aware of the sentient beings who are devoid of happiness, generate love. "How wonderful if all the kind mother sentient beings had happiness, especially the highest bliss. I will make them have happiness." Generate great love like this, three or four times. Meditate like this.

The kind mother sentient beings, however much they do not wish suffering, always run to create the cause of suffering, being ignorant of the cause of suffering. What they do not wish is suffering, but in practice they keep themselves busy, day and night, creating the cause of suffering. Constantly they follow the disturbing and unsubdued minds of anger, ignorance and attachment, and accumulate karma. They accumulate non-virtue—taking others' lives, stealing...

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... such as the non-virtuous actions, one after the other accumulating negative karma by constantly following the disturbed unsubdued mind. What they do not wish for is suffering, but in practice they only create the cause of suffering. Day and night they run to create the cause of suffering. You think of the chicken, meditate on the chicken. Chicken? I thought I was saying something else. Visualize mother sentient beings as chickens. For example, the birds or chickens, think how in this minute, they are on the ground running around, keeping themselves so busy. Meditate on this.

In one hour, how many creatures do they eat? Meditate on the animals who live in the ocean, the fish, those kind mother sentient beings, how they keep themselves busy accumulating negative karma.

Meditation

So within one minute, one hour, how much incredible negative karma they accumulate to again be born in the lower, suffering realms. In their mind there is no virtuous motive, only non-virtue, attachment, clinging to happiness, so strongly clinging to the happiness of this life. All their actions are done with that attitude, done only for the happiness of their own life. All the movements that these animals do are seeking a means of living.

So like this, by following the disturbing unsubdued mind, they are constantly accumulating negative karma to be reborn again the suffering realm, even though they do not wish to experience this at all.

Now think of the human beings. First think of the mother sentient beings. How they run to create the cause of suffering, being ignorant of the cause of suffering. Then watch the whole city of Kathmandu. Watch the whole city in California—just watch—don't watch the physical, just watch the attitude of the people who are living in the city in California. Day and night, all the time the attitude is seeking the happiness of one's own life, seeking one's own happiness. This attitude is not even seeking the happiness of the future life, but seeking the happiness of this life alone. The attitude is attachment, clinging to the happiness of this life, one's own happiness, non-virtue.

The activities that are done with the body, speech, and mind in the day and night are done only with this attitude. "How can I be happy? What can I do in this life to be happy?" The whole movement and action is completely done with attachment, with this attitude, non-virtue. So the actions are done with this motivation and become non-virtue. Besides accumulating the ten non-virtuous actions, all the activity that is done is done only for this life. Not for the happiness of the future life, not to liberate sentient beings from suffering and lead them to enlightenment. Whatever is done is only work for one's own life, this life. So this is non-virtue, the opposite of the virtue of the holy Dharma. So like this, even though what they do not wish, in their heart, is suffering and confusion—the suffering is confusion—they are ignorant of its cause and then constantly, they run to create the cause of suffering.

Even if they are rich, even if they are poor, high class, middle, lower class, whatever, they look different, whatever language they speak, the attitude is like this; the work is done with that attitude, with attachment. Nothing else, only the happiness of this life, seeking only this, then all the activities are done with that.

So generate compassion like this.

Mother sentient beings, who have been extremely kind to me numberless times in the past life, are suffering like this. The mother sentient beings who are in the six realms are constantly experiencing the three types of suffering—first, the pervasive compounded suffering, just having the samsaric body, just having taken the aggregates, of the disturbed unsubdued mind, karma. First of all, that suffering; that is the biggest suffering. Secondly, the suffering of change; thirdly, the suffering of suffering, the suffering of rebirth and death, all those problems that they have been experiencing during their lifetime, besides those other four basic sufferings; all that confusion one is experiencing in everyday life. Well then, same thing, they are suffering in those realms, preta, narak, animal, sura and asura, all the suffering of suffering.

Like this, the mother sentient beings who have been extremely kind to me numberless times in the past life, are constantly experiencing the three types of suffering... the mother sentient beings who are born in the realms of the happy transmigratory beings, who are experiencing the great opportunity to experience temporal happiness, even though they are free, they are released from the realm of the suffering transmigratory beings, again they are accumulating non-virtue, which will cause them to go back again, to be born again in the lower realms. Like this, being ignorant of the cause of suffering, so like this mother sentient beings are suffering.

So think, "How wonderful it would be if all kind mother sentient beings were devoid of all the sufferings, and I will make them be devoid of all the sufferings." Think this several times. "How wonderful, if all the kind mother sentient beings could be devoid of the sufferings, and I will make them be free from the suffering."

Meditation

Generate great compassion. "In the family, even though the mother has other children who help the mother when she is suffering, when she has difficulties, even so, it is my responsibility to help the mother because she has been extremely kind to me. When she is suffering, to save her from that suffering is my responsibility, even though there are other children who help her, even though there are other daughters and sons who can help—it is my responsibility, for she has been extremely kind to me, so it is my responsibility to look after her. So like this, even though there are numberless buddhas who work for sentient beings, it is my responsibility to free the mother sentient beings from all the sufferings of samsara and to lead them to enlightenment. It is my responsibility, it is my turn to help mother sentient beings, to free them from the sufferings of samsara, and to achieve enlightenment. Because the mother sentient beings have been extremely kind to me, it is my responsibility to help them. Also, when the mother is suffering, if the son doesn't help the mother, then who should help the mother when the mother is having difficulties, who should help the mother? It is my burden, or my responsibility to lead them to enlightenment."

At the moment one has not the capability to enlighten even one sentient being, so who has the power to enlighten sentient beings? Only Buddha has the power to enlighten sentient beings. If one has achieved the state of omniscient mind, enlightenment, then each beam that emits from the holy body of the Buddha can free infinite numbers of sentient beings from suffering and lead in the path of happiness. Each beam that emits from the Buddha's holy body has that much power to do the works for other sentient beings. When the moon rises, even though the moon itself doesn't have motivation, doesn't think, "I am going to reflect in all the oceans, in all the water, streams, in all the rivers, in all the waters, dew, even the waters dew, the dew, tiny drop of water which is on the plant, wherever there is water in the world, wherever the numberless water there are," as the moon rises, at the same time without any effort, without any motivation, numberless reflections arise naturally from all the waters. Like that, after having achieved the state of omniscient mind, enlightenment, if I achieve this then I am able to do perfect works for other sentient beings without any effort, without one single mistake. Each pore of the Buddha's holy body manifests billions of different forms to guide one sentient being, to manifest in the different forms, whatever fits according to the different levels of the sentient beings' minds, and able to give teachings with his speech, perfect power, to sentient beings who have different levels of mind.

Then, there is the perfect power of the holy mind, able to see all the three times, able to fully and clearly see all the three times existence and able to see every single sentient beings' thought, the different personalities. According to that, Buddha does work for other sentient beings with his holy body, speech and mind, and reveals different methods.

There is the perfect power, Buddha's perfect power, complete, perfect understanding, omniscient mind, perfect power to liberate by any necessary methods, and not only that, there is also infinite compassion. Even if there is perfect power, if there is not infinite compassion for all the sentient beings, again it is possible that Buddha doesn't help other sentient beings. So there are all these three.

"If I achieve the state of omniscient mind, then I can do perfect works for other sentient beings. Therefore, in order to free all the kind mother sentient beings from all the sufferings of samsara, to lead them to enlightenment, I must achieve the state of omniscient mind, the enlightenment, so this thought is bodhicitta."

When you have this thought, without any effort, automatically rising, day and night all the time, without effort, if it rises like attachment rises, without any effort, uncontrollable, without need to meditate, without need to motivate—feeling the suffering of sentient beings like an arrow, unbearable, like an arrow gone inside one's own heart, like a thorn has gone inside one's own flesh—you can't stand it. Even a minute, a second, you can't stand it. There is no other thought except the thought to receive enlightenment, like at the moment for us there is only the thought that oneself be happy. By changing that, by transforming that, there is no other thought, only the thought to receive enlightenment, feeling the suffering of other sentient beings is unbearable, unable to stand it for even a minute or a second, day and night, constantly, without the thought to reach enlightenment—that is the actual bodhicitta, the best mind or heart of bodhicitta.

So it is extremely important at the beginning of each session, discourse, or meditation to generate this motivation of bodhicitta. It is extremely important to do the meditation in order to receive enlightenment for the benefit of all mother sentient beings. This is extremely important. Each time we do this, the mind gets the impression of bodhicitta, the essence of the path to enlightenment, the principle cause of enlightenment. Each time it leaves an impression, the mind becoming closer to the realization to bodhicitta. So at the beginning of each meditation session, especially the teachings, before the discourse, it is extremely important.

So the conclusion—what I explained before about reincarnation—because there is the continuity of consciousness after this life, it is important to prepare for the happiness of the future lives, to work for this happiness. This is more important that working for the happiness of this life. That is the motivation of the lower capable being. This is the lowest motivation that becomes Dharma. To become free form samsara, to receive nirvana, the stage of an arhat, that is the middle capable being's motivation. Then to free mother sentient beings from suffering and lead them into enlightenment, that's the higher capable being's motivation.

I think I stop here.

One geshe from the largest monastery in India, after Tibet was occupied by the Chinese, where monks who wanted to continue their studies—they make studies on the Dharma all their life and I did not study anything like that—what I did is not worthwhile to be called study of Dharma. Their study is not just a baby playing a game with books. What I did is not called studying Dharma—so if you have profound questions, there's no doubt you can get answers…

Lecture 7, November 15th a.m.

There are three different levels on which to take refuge—the lower capable beings' refuge, the middle capable beings' refuge and the higher capable beings' refuge. Another way of saying it is:

the refuge of the lesser vehicle path, the refuge of the followers of the lesser vehicle path, the Hinayana beings' refuge, and the Mahayana beings' refuge. These two are the Hinayana beings' way of taking refuge, and then the higher capable beings' refuge is the Mahayana way of taking refuge.

So however, taking refuge in Buddha, in the Triple Gem, for one to be free from the realms of suffering transmigratory beings, that is the lower capable being's refuge; the middle capable beings' way of taking refuge, taking refuge in the Triple Gem, Buddha and Sangha is for oneself to be free from samsara. Those two ways of taking refuge are the Hinayana beings' way of taking refuge. The higher capable beings refuge, how to say, the way the higher capable beings take refuge, that is the Mahayana way of taking refuge. I think it is described in this text with the elaborate visualization of refuge.

"I must achieve enlightenment to free all the sentient beings from the sufferings of samsara and to lead them to enlightenment. Therefore, I am going take refuge in Buddha, Dharma and Sangha." This is the Mahayana way of taking refuge, or the higher capable beings' way of taking refuge. Asking for guidance or help, in order to free sentient beings from the sufferings of samsara and to lead them into enlightenment, this is the higher Mahayana way of taking refuge; the motivation is different. Then after you set your motivation like this, do the visualization—the single one or elaborate one, whatever you wish, whatever you can.

Be aware while you are meditating on immeasurable equanimity, as we mentioned on this subject, be aware of the sufferings of the mother sentient beings, who have been kind to oneself, their sufferings. The whole world's problems, human being's problems, the whole world's problems, remember how all problem's are based on the three poisonous minds—hatred, ignorance and attachment. Always they have to make much organization, always they have to make much meetings, they are trying very hard, you see, from their side they are trying so hard, different kinds of ways, as they do not wish to experience the result suffering, but the result of the problem, the anger, attachment, ignorance never becomes any less, because of ignorance of the method.

"If all the sentient beings... [reading Foundation of all good Qualities]

So, "perfectly following" is better, "perfectly following." Personally I would feel, perfectly following—not necessary to discriminate but if it is something opposite to what Buddha explained, if it is opposite to the path that Buddha has shown, the gradual path to enlightenment, if it is opposite to that, opposite to what Buddha said in the teachings, then just leave it, skillfully just leave it, it just happened. When you hear more teachings, you can understand gradually these practices.

[Rinpoche reads]

In order to achieve enlightenment for the benefit of all the mother sentient beings, without following the cause of enlightenment, omniscient mind, without following the path to enlightenment, without needing any effort from one's own side, without need to work for enlightenment—just by wishing, enlightenment doesn't come, doesn't drop into the mind.

So, one should think of the cause of enlightenment. After that, in order to receive enlightenment, one should follow this path. The practice, the steps of the path to enlightenment, one should practice. In order to generate realizations of these steps of the path to enlightenment, one should meditate on this; one should make the mind familiar, one should

train the mind in the steps of the path to enlightenment. To do that one should understand; and in order to understand correctly, in order to receive perfect and correct realizations of the steps of the path to enlightenment, first one should meditate correctly. In order to meditate correctly, perfectly, one should have correct, perfect understanding. In order to have perfect, correct understanding of the teachings on the steps of the path to enlightenment, one should receive correct teachings on the steps of the path to enlightenment—one should listen correctly. So explaining correctly is my responsibility. Listening correctly is, I don't know whose responsibility it is, anyway, so like this.

In order to have understanding of the steps of the path to enlightenment, one should listen to the teachings—understanding doesn't just come without having done extensive listening to the teachings on the steps of the path to enlightenment. The profound extensive understanding, if there is not much correct understanding, realization will not come easily, one cannot do the meditation perfectly.

In order to listen to these teachings on the steps of the path to enlightenment, the root is for the motivation for listening to these teachings be virtuous; that is the root. That's the first thing; the motivation must be Dharma, the mind that listens to the teaching on the steps of the path to enlightenment must be Dharma. That's the very first thing. If you want to listen to the teachings on the steps of path to enlightenment with a non-virtuous motivation, then listening to the teachings doesn't become Dharma, doesn't become virtue, it doesn't become the cause for happiness, the action in itself becomes non-virtue. It is not sufficient even if the motive is virtue, just any kind of virtuous motive is not sufficient. Listening in order for oneself not to be reborn in the lower realm, in a future life—that is virtue but that is not sufficient.

The virtuous motivation to free oneself from samsara and receive nirvana is better than the previous motivation, but still that is not sufficient to listen to this teaching on the steps of the path to enlightenment. In order to listen to such as this teaching on the steps of the path to enlightenment, the motivation that is necessary is the motivation of bodhicitta. We should listen to the teaching for whom? For the sentient beings, for the sentient beings. The main goal is to free sentient beings from the suffering of samsara, leading them to enlightenment, bringing sentient beings in the highest bliss of enlightenment. That is the main goal. In order to fulfill this work, in order to fulfill this aim, the method is for oneself to receive enlightenment, not the other way round—the main goal is for oneself to be happy and receive enlightenment. If I receive enlightenment I will be very happy so I can relax. Then use the sentient beings for that. Use the sentient beings like a broom, to clean the room, saying, "Oh, I'm cleaning the room," anyway, I'm joking. The attitude that has as its main aim oneself to be happy is wrong, it should not be like that.

The motivation of bodhicitta, in order to listen to the teachings on the steps of the path to enlightenment, as I mentioned yesterday, as I went through the different levels, the lower capable being's motivation, the middle capable being's motivation, like this gradually—when one generates motivation of bodhicitta, if that motivation can be perfected with the two others as the foundation, then the motivation of bodhicitta becomes more powerful. The motivation of bodhicitta, to reach enlightenment for the benefit of others, the mother sentient beings, becomes more powerful by having those basic fundamental motivations, the lower capable beings' and the middle capable being's motivation.

Anyway, gradually you will understand. You see, depending on the motivation of bodhicitta, how powerful or sincere are the words to receive enlightenment for the benefit of all the mother sentient beings; how sincere and powerful the mind is depends on how powerful are the

previous fundamental motives—the lower capable beings' motive, the middle capable beings' motive—and that depends on how much strong aversion there is to the suffering of the lower realms.

How much strong aversion there is to the suffering of the lower realm and the suffering of samsara—depending on that the motivation of bodhicitta becomes more powerful and sincere. If the motivation is perfected with these other fundamental motives, the bodhicitta motivation becomes very strong. Without these fundamental motives, saying, "Oh, I'm going to reach enlightenment for all beings, I'm going to practice, I'm going to meditate, I'm going to listen to the teachings in order to receive enlightenment for the benefit of all sentient beings," there is not much feeling in the mind—as one says the word, there is no connection with the mind. The word is something else, the mind is something else, the mind is enemy to the words; they are not the same. However as much as possible, for the motive to be like that, as we say the words, as much as possible, to be like that.

Yesterday we meditated on love and compassion and those other things, but I forgot to mention the great will—I did go through it, the great will and bodhicitta. Then generate the motivation of bodhicitta, in order to listen to the teachings on the steps of the path to enlightenment it is not sufficient, having the body of the happy transmigrating being, without being born in the realm of the suffering transmigrating being, even if I achieve the state of an arhat, being free from samsara...

<end of tape>

First decide this: "All sentient beings have been my mother numberless times. There is not one single sentient being who has not been my mother; they all have been my mother numberless times. There is no sentient beings who has not been kind to me, all the sentient beings have been extremely kind to me numberless times, decide this, feel this—the sentient being, my kind mother sentient beings, how they are devoid of happiness, temporal happiness, they are constantly suffering."

The kind mother sentient beings who have been extremely kind to oneself, who have taken care of oneself from beginningless previous lifetimes, with great compassion and love. "While they are suffering if I, the son, don't help them, if I don't save them from the suffering and lead them to enlightenment, if I don't benefit..."

While oneself the son has the opportunity, has the chance to help the mother sentient beings, to free from all the sufferings of samsara, to lead them to enlightenment, "It is my own responsibility. I will do it; each sentient being in the six realms, each narak being, each preta being, each animal being, each sura, each asura, each human being, each sentient being ...my enemies, friends, and strangers, including these, each sentient being to free from all the suffering and to lead to enlightenment. This work, this responsibility is my responsibility, I will do it by myself, I will fulfill it by myself. This great responsibility, freeing each sentient being from suffering, to reach enlightenment, I will do it by myself." You take the whole responsibility. "I will do it by myself, make the determination from the heart, from deep within one's own heart."

Meditation

"The sentient beings around myself here, any sentient being whom I see in a different form, creatures, enemy, friends, stranger, any that I see, I must completely free each them from the whole suffering until they reach enlightenment, I will free them by myself. So who can do this?

Only Buddha can. So therefore, I must achieve enlightenment, I make determination that I must achieve enlightenment for the benefit of all the mother sentient beings."

Meditation

"By achieving enlightenment, I will free the kind mother sentient beings from all their sufferings, until they achieve enlightenment."

Just to have a brief idea of how it is possible to achieve enlightenment, just to get a tiny idea of this, in order to rise a little bit of definite understanding, how it is possible to achieve the state of omniscient mind, enlightenment. How it can be experienced, how it can be experienced by oneself. Even though the present mind is very ignorant, deeply ignorant, even things that we have learned, we forget. Even things that we have to learn, what we have seen, experienced, we forget.

The mind that is deeply ignorant of the absolute nature, the meaning of selflessness, the absolute nature of the self, mind completely ignorant of karma, completely ignorant of the nature of existence: how can this continuity of this mind, this ignorant mind become the state of omniscient mind? How does this become fully knowing mind?

First of all, the disturbing unsubdued mind, this ignorance, attachment, anger, this disturbing unsubdued mind, pride, jealous mind, all these disturbing unsubdued minds—when attachment rises on one object, the attachment does not rise all the time. Sometimes attachment rises, but sometimes anger rises on that object, sometimes indifference—if it is not object of anger and not object of attachment, nothing particular: just ignorance rises. The object on which the attachment rises—the attachment does not rise all the time. It changes. Same thing, the object of anger, the anger does not rise all the time on that object. After sometime it becomes an object of attachment or an indifferent object. It changes, they are not definite. First of all...

The second thing, the mirror that reflects the whole city is temporarily obscured by dust. The mirror itself is not oneness with the dust, so just like that the mind is like a mirror. The potential of the mind is like a mirror. As the mirror can give the reflection of the whole city, the mountains, all the houses, like that the mind has the potential to become the omniscient mind, there is a potential to fully see the whole existence. Our present mind is temporarily obscured by the dust, veiled by the disturbing unsubdued mind, the sudden stains.

The reason the disturbing unsubdued minds are called sudden is because they are not permanent, arising all the time. Sometimes they strongly arise and then they become visible, and they can be removed by the path. So I think because of this it is not kind of everlasting, it is not something which cannot be removed, it is not something that there is no method to remove. It is removed by the remedy of the path.

As the mirror is not oneness with that dirt, the mind is not oneness with the disturbing unsubdued mind, not oneness with the obscurations, except it is temporarily obscured by the sudden stains of the disturbing uncertain mind. So you see, you can clean the mirror, you can clean the mirror, yes, you can. There is a possibility to clean the mirror—but if the mirror itself is oneness with the dirt then you have to throw the mirror, you have to throw the whole mirror from the bathroom, the whole big mirror, you have to throw it in the garbage. There is no use, because it is impossible to clean, there is no way to clean, because you can't clean the dirt from the dirt, the mirror itself is dirt, so how can you clean the dirt from the dirt—there is no way to clean the dirt from the dirt. If the mind itself is oneness with the obscurations, disturbing

unsubdued mind, oneness, not temporarily obscured but oneness, then the only way to be free from sufferings, free from the disturbing unsubdued mind is to finish yourself. You have to cease, completely stop the consciousness to be free from all the disturbing unsubdued minds, because the consciousness itself is delusion, like the mirror itself is dirt, it is obscuration. So, the way to do is to just completely stop the consciousness. When you completely stop the consciousness, if there is such a way to cease the consciousness, then the self also ceases. The person ceases, as there is no consciousness, there is no self, as there is no base for the consciousness, the aggregates, the consciousness existing, so there is no self. So the only way to be free from suffering is to completely stop yourself. Stop yourself. When the consciousness has completely ceased, when the suffering, disturbing unsubdued mind has completely ceased, you are not left. So, who possesses that liberation? Who owns that liberation? Who possesses that liberation? Unless you are going to call liberation just ceasing yourself, finished yourself... so anyway, like this.

However, without talking much—maybe those who have heard much Dharma can understand, maybe for the new ones—the continuation of the mind and the continuation of the future life, like death and rebirth, the continuation of the future life, you see can be ended by practicing Dharma. By generating the path in the mind and removing the disturbing unsubdued mind, the continuation of the future life, samsara, can be ended. But the continuity of consciousness has no end; as it has no beginning, it has no end. It cannot be ended. As it has no beginning, it has no end, so like that we should not get mixed up between the continuity of consciousness and the continuity of the future life. That which goes death and rebirth, death and rebirth, and death and rebirth, like that. The continuity of the future can be ended. That can be ended by destroying the disturbing unsubdued mind with the remedy path. But the continuity of consciousness has no end. It always exists, the self, the person, "I," which is labeled on that aggregate, continually exists, because the aggregate, the base, the consciousness, always exists. Since there is no possibility to cease the consciousness so there is no possibility to cease the self. There is no such time when the self doesn't exist, that the self becomes non-existent. There is no such time. This is just a general idea, just a general understanding.

The person who is going to achieve the nirvana of the lesser vehicle path, the cessation of the suffering of samsara—just to get a kind of idea of the procedure of the path, if you read Geshe Ngawang Dhargey's book, *Mental Development*, I think this book describes, gives an idea of the path, the different divisions of the path, it gives some more condensed explanation.

When one has generated the realization, mind, when one has generated total aversion, seeing the whole samsara like the very center of the fire, hot-red fire; seeing the whole samsara like that, finding not one single attraction, then the mind renouncing samsara. When one who has generated the thought of aversion of samsara, seeing the whole samsara as the very center of the fire, not finding one single attraction for even a second, renouncing samsara, that time—as there are five paths to reach nirvana, at that time whenever the mind renouncing samsara is generated, one has entered the first path, the path of merit. One has entered that.

Without mentioning the details again, there are three divisions of that path. After completing that path, the path of merit, then one has achieved the path of connection. Then after completing that path, one generates the path of seeing, the right seeing path. Within that there are periods of concentration and breaks. Periods of concentration are two things, the path of non-interruption (I'm not sure about my English) the path of non-interruption, without interruption, and the path of liberation, the path which liberates—like this these two paths, in one session the meditator generates both the paths. The path not having interruption is the

remedy to the disturbing unsubdued mind. Then the liberating path removes the disturbing unsubdued mind.

Then after that session, one receives the wisdom, transcendental wisdom. I don't know how it is translated in the books, these are my own words. The disturbing unsubdued minds are removed in that time, and then after that continuing the meditation on the absolute nature, having fully realized the absolute nature. Then one reaches the path of meditation. Again the path of meditation has the session time, the periods of concentration and then again the break time, generated after. Then after that, same thing as before, the path of non-interruption becomes the remedy to the disturbing unsubdued mind and the liberating path, removing the rest of the disturbing unsubdued mind. Then after that, then comes the path of no-need...

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... the cessation of the suffering, which is called nirvana. Then one receives the liberation, which liberates from the bondage of the disturbing unsubdued mind and karma, and that is the stage of arhat. So, one who has achieved this state is called an arhat, like that.

I think I stop there.

Lecture 8, November 15th p.m.

To attain the idea of how there is possibility to achieve nirvana, to achieve enlightenment, as I have explained this morning, very briefly, how the mind can be separated from the disturbing unsubdued mind, the obscurations. Those reasons that I have explained this morning are explained by the highly realized pandit, Nagarjuna in one of his texts.

I have left one thing from this morning, one thing that I forgot. How the disturbing unsubdued mind, ignorance and attachment can be removed. First of all, they are not permanent and on one object they do not arise all the time. For instance, on one person, sometimes attachment, sometimes anger rises, it changes. The main reason—all those disturbing unsubdued minds, ignorance, anger, attachment, jealousy, twenty secondary delusions and many other delusions like this—one of the fundamental reasons why they can be removed is because all those other delusions, the branches, are rooted in the ignorance holding the "I" as truly existent. The whole thing is thing rooted in the ignorance holding the "I" as truly existent. This is like the root of the tree. There are stems, there are branches and from the branches many other things come. Similarly, the delusions come from the very root, the ignorance holding the "I" as truly existent. So, the main reason those other delusions can be removed is because the very root, the ignorance holding the "I" as truly existent, can be removed.

How can that be removed? The object of this ignorance of true existent existence is a false object: it doesn't exist—what the ignorance believes and holds is a false object that does not exist. So the way to destroy the ignorance is by realizing the "I" as truly existent is empty. The object of ignorance of true existence is empty in fact; it is empty, doesn't exist, completely empty.

The way to do this is to is to listen to the teaching on the meaning of selflessness, the absolute nature of the self, on emptiness, from the well experienced teacher. Then practice the teaching on emptiness. With that wisdom light, the correct teaching on shunyata, received from the very experienced teacher, you check, you search for the object of the ignorance of true existence—

where is it? Where is it? How is it? You search with that wisdom light whether it exists or not. With that wisdom light one recognizes the object of truth, the object of the ignorance of true existence. As one recognizes, the person has not realized completely that is empty, but he has more understanding—besides intellectual understanding he has that much experience: this is the one that doesn't exist, this is the one that is empty, but he hasn't realized yet it is completely empty. After having recognized the object of I-grasping ignorance, the ignorance of true existence, then searching and checking more on that, doing analyzing meditation by using the reasons, concentrating more on that, examining it more by using the analyzing reasons of the right view.

It became a little bit more detailed, anyway it does not matter.

Then, as one has found the real object of the ignorance of true existence, which doesn't exist—when it's well recognized, by using those analyzing reasons without taking very much time, easily one receives definite understanding of the object of the ignorance of truly existence: the truly existent "I" doesn't exist at all, there is no such "I" that exists from its own side, even the tiniest atom doesn't exist from its own side, completely empty.

Before having realized the object of ignorance believing the "I" to be truly existent is completely empty, the person should have some more definite understanding that it is false, as the person recognizes the object of true existence, which has to be realized as empty. Before that, when the person recognizes the object of ignorance as truly existent, at that time person already has that much understanding that it is false. This is how it cuts off the ignorance believing the "I" is truly existent. Believing, meaning not by intellect—the natural belief holding the "I" as truly existent. So this is the way, by realizing the non-existence of the object of ignorance of the truly existent "I," is empty, non-existent—by realizing this one destroys and eradicates the ignorance believing in the truly existent "I," which is the root of all the delusion, of all the anger, attachment and those other branches of delusion, they cease, they do not arise, just like when the root of the tree is completely destroyed, there is no way to grow the branches of the tree, the stem.

As I explained this morning, traversing the five paths, gradually proceeding and constantly concentrating on the voidness, the void nature, the different delusions gradually get removed. So, as one reaches the path of no more learning, one achieves the cessation of suffering: nirvana.

As there are five paths to approach nirvana, in order to receive enlightenment also there are five paths—whether the person practices tantra or not. There are five paths to receive enlightenment by following the Mahayana. The same paths: path of merit, path of conjunction, right seeing path, path of meditation and the path of no-more learning, there are five paths like this.

Again, after having generated the mind renouncing samsara, as I have explained this morning, the door of the path to nirvana, by clearly seeing that one's own samsara is only in the nature of suffering, like the very center of a big fire, completely in the nature of suffering, one's own samsara is like that fire, like the very center of the fire, like prison, and not finding one single attraction even for a second. You can't stand to be in samsara even for a second, a minute—wanting to be free, wanting to be liberated from this. After having generated the realization of the mind renouncing samsara, feeling unbearable within one's own samsara, like a thorn in the flesh, like an arrow inside of the heart. Even for a second we can't stand it without taking it out, without being free from one's own samsara. After having this realization, the mind has renounced samsara, then by changing the object of meditation, by thinking of the samsaric suffering of other sentient beings, feeling one's own samsara as unbearable, changing the object

of meditation by looking at how other sentient beings are experiencing the suffering of samsara, feeling this suffering, you can't stand it even for a second. Then great compassion is generated, then bodhicitta, great love, by meditating on the kindness of mother sentient beings, effortless bodhicitta. Uncreated bodhicitta is generated within one's mind, then at that time one has entered the Mahayana path.

One has entered the Mahayana path, the path of merit, then one proceeds in the path of conjunction, the right-seeing path, then the path of meditation. After having approached the third path, the right-seeing path, the Mahayana right-seeing path—as regards the bodhisattva's path, there are ten levels where the disturbing unsubdued minds are completely removed. The stage at which the disturbing unsubdued minds are completely removed is when they reach the eighth level, eighth *bhumi*, that's when they are completely removed—the disturbing unsubdued mind, even the ignorance, even the seed of ignorance, believing in true existence. After that the ninth and the tenth then, as one proceeds in this path, the path becomes the remedy to the subtle obscurations; the obscuration of omniscient mind, the subtle obscuration. The very last path, the uninterrupted path, the path not having interruption, the continual path not having interruption, becomes the remedy to these subtle obscurations. Then right after that, the nomore learning, the state of enlightenment, as the subtle obscurations are completely removed, then the state of omniscient mind has been achieved.

At that time, the continuity of this general mind, which is temporarily obscured now, which is ignorant of seeing all existence now, the disturbing unsubdued mind and the subtle obscurations of the omniscient mind, which disturb us from reaching omniscient mind—this is the impression that is left on the mind by the ignorance of true existence. And also the dual vision, which rises from that impression. These are the subtle obscurations of the omniscient mind. So, by continuing the non-interrupted path, by it becoming a remedy to that subtle obscuration, all the subtle obscurations completely get removed. Whenever they are completely removed, this mind becomes omniscient mind, *dharmakaya*. Dharmakaya has two: the transcendental wisdom, *dharmakaya* and the *sambhogakaya*. The absolute nature of this mind becomes *sambhogakaya*. The continuity of this general mind becomes the omniscient mind, the dharmakaya, then the absolute nature of this mind becomes the absolute nature of the omniscient mind, which is called the sambhogakaya. That time this mind becomes the buddha's holy mind, dharmakaya. At that time, as there is not one single stain left, nothing which obscures fully seeing all existence, the knowledge is completed, the realization is completed in that time.

This part of the subject in detail afterwards, as you study, you can gradually understand. As this mind becomes dharmakaya, then also one achieves the two other *kayas*. The rupakaya, within which there are two divisions—*nirmanakaya* and sambhogakaya. One achieves the four kayas. This is the enlightenment, this stage, the stage of the four kayas, the stage of enlightenment, the omniscient mind.

The Dharma that we should practice, which we should follow, in order to receive enlightenment—just any kind of Dharma or any kind of path cannot bring, cannot lead oneself to that goal, the state of omniscient mind. In order to achieve such a state of enlightenment, how it should be? It should be like this. The Buddha himself, who achieved enlightenment, he himself followed this path and received enlightenment, and he has shown the Dharma, the teachings of the path, he has shown it with his experience. Then also the learned great pandits examined the teachings—this has been the experience of the great yogis, the meditators—the path that one should follow, what one should practice in order to achieve this goal, this aim, for the benefit of the mother sentient beings. It should be something like this. By following this path Buddha achieved enlightenment. The great yogis or the meditators followed the experience

of the path and have achieved enlightenment. Great numbers of followers who followed the teachings shown by Buddha all had the same experience, had the experience of the path. By practicing correctly, there is no doubt that one will receive enlightenment—even if one does not wish to receive enlightenment. Even if one does not wish to receive enlightenment one will receive enlightenment.

As Buddha has shown, as those great meditators have practiced, taking that as an example, if one practices then no doubt. There is the same potential. Guru Shakyamuni Buddha himself was an ordinary person before, living in samsara, experiencing, wandering in the six realms, together with oneself. Similarly, those great yogis, Naropa, Tilopa, Marpa and Milarepa, whose holy names are familiar in the West, common, those great yogis, same thing, wandering with us in samsara, but they, with great effort, with much hardship as they followed the path, they have received enlightenment earlier, they have received enlightenment earlier, before us. Before, we were the same. There is the same potential, so there is no question we can't.

What I am saying, for oneself there are the lam.rim teachings of the steps of the path to enlightenment.

Before I mention that... if one follows just without checking or examining anything at all, whatever one finds, if one practices it without examining it, there is danger it is that which not one Buddha has found, no pandit has found, nor any great yogis have found, something that they haven't realized. I'm not sure what that is but I think that's how it becomes. One great highly realized lama or pandit, Sakya Pandita, who is the recognized embodiment of Buddha of Wisdom, Manjushri said when people buy horses, they ask everybody how it is. "Is it a good animal, is it healthy?" They ask everybody, then they themselves check up by looking at it, first ask everybody, then themselves check up, like this they examine. I have seen the people putting such great effort into even a small work of this life, examining it, such tiny work for this life, which is not really important, they put incredible time and effort in examining it. In the West, in the supermarket, they don't need much examining to buy the food, I think in the East you need more examining, anyway, just joking.

I think the great pandit Sakya Pandita says it like this, the happiness of all the future lives depends on the holy Dharma but people must follow the right way. When they meet it, like dogs seeing meat they just run to it, without examining it at all, without checking at all—is it rotten, is it eatable, will it make them sick, make them have diarrhea? Without examining at all they eat it as quick as possible. What Sakya Pandita is saying is that people are doing that with Dharma; the incredible effort and time they spend with non-Dharma, they never spend that much time and energy to check up. So this pandit is saying they shouldn't do this.

As much as we check up the holy Dharma, the method to receive enlightenment explained by Buddha, the deeper and deeper it becomes. It doesn't turn false. It's not something that you can't check more—that if you check more you will find it is wrong. It is not like this. The more you check, the more truth you will find in it. You will get more and more definite understanding. It doesn't become thinner and thinner, it doesn't become lighter and lighter; like some other Dharmas: as you check more, it becomes thinner and thinner, weaker and weaker. The more one examines, the more one checks up, one's wisdom develops, one receives more definite understanding, it becomes more and more profound.

Guru Shakyamuni Buddha himself followed this path, such as these teachings on the steps of the path to enlightenment, the lam.rim, and received enlightenment, and it has been experienced and examined by the highly realized pandits, by the numberless meditators, the great yogis; this is

why there is no need for doubt. Practicing these teachings on the steps of the path to enlightenment, which contain the whole path to enlightenment, one need not doubt to receive enlightenment.

As I mentioned before, this time I will go through it the traditional way, following the outlines, as it is set up, so hopefully some of the subjects that were not spoken about in other courses will be taught. We should feel extremely fortunate to be able to follow the steps of the path to enlightenment.

We actually have heard of those great yogis, Milarepa, Shantideva and many other pandits who have received enlightenment in one lifetime. What made them receive enlightenment in one lifetime was lam.rim, by generating this path that makes it possible to achieve enlightenment in one brief lifetime. By that they were able to receive enlightenment in one brief lifetime, by practicing tantra, the teachings of Secret Mantra. Without practicing lam.rim, the steps of the path to enlightenment, even if they have practiced the teachings of Secret Mantra, they couldn't achieve enlightenment. What makes them receive enlightenment in one brief lifetime is the lam.rim, the steps of the path to enlightenment. So therefore, we should feel that we are highly fortunate to have the opportunity to hear and to be able to practice this precious holy method, to receive enlightenment.

As I mentioned before, it is extremely important to check up. If one's goal is the cessation of suffering, nirvana or enlightenment, the method that one follows for that is extremely important to check. By following this method, if the goal is the cessation of suffering, it is important to check up before dedicating the life and practicing that method; it is extremely important to check up whether it has been anybody's experience, having achieved the cessation of suffering by practicing this method. That is extremely important, I think. If it has been nobody's experience, then how you can achieve that? If achieving the cessation of suffering hasn't been anybody's experience through that method, then how you can achieve that? That itself shows it is a wrong path. This is one way of the great ways of examining.

However, the teaching on the steps of the path to enlightenment, this lam.rim is not something that happened, is not only Tibetan; it is not a teaching that is created only by Tibetan lamas, something that particularly came from Tibet that hasn't been handed down, hasn't been explained by Guru Shakyamuni Buddha; it's not like this. Actually if one understands the steps of the path, if one has understanding of what it means, one understands the whole 84,000 teachings shown by Guru Shakyamuni Buddha. All the sutra and tantra teachings, the Theravada teaching of the lesser vehicle path, the Paramitayana teaching, the teachings of Secret Mantra, all these teachings shown by Guru Shakyamuni Buddha: all these are lam.rim. There is nothing from those teachings, not even four words that is not lam.rim. One sees the whole teaching of Guru Shakyamuni Buddha in the lam.rim, the steps of the path to enlightenment.

Now, just to briefly mention the lineage. All the entire teachings shown by Guru Shakyamuni Buddha are divided into the teachings of the steps of the profound path and the teachings of the steps of the extensive path. The teachings of the steps of the extensive path have been handed down from Maitreya Buddha and Asanga. The teachings of the profound path have been handed down from Guru Shakyamuni Buddha to Manjushri and from Manjushri to Nagarjuna, then to Aryadeva and the other pandits. Again, Maitreya Buddha wrote commentaries and there are five great texts written by Maitreya Buddha and Asanga. Nagarjuna has written six different texts that contain elaborate explanations on shunyata, all these many teachings on tantra, that much clarification of sutra and tantra.

From these pandits the teachings of the extensive path have been handed down. Lama Atisha has received them from his Guru, Lama Serlingpa; then Lama Atisha has received the teachings of the profound path from his Guru, Rigpa Kujun; so Lama Atisha has received both lineages, the teachings of the extensive path and profound path, the teachings not only on sutra but also the teachings of Secret Mantra. Lama Atisha has received all the lineages. Then when Atisha was in Tibet, he wrote the text which is the essence of the whole Dharma, the essence of the whole sutra and tantra in three pages, which is called the Lamp of the Path to Enlightenment. The subject of the teaching was already shown by Guru Shakyamuni Buddha but the title came from that time, after Lama Atisha wrote the Lamp of the Path to Enlightenment.

Then, after Atisha, there were three divisions in regards to the practitioner. One is the practitioners of the extensive scripture, who are called in the Tibetan term, *Kadam Shunghawa*, which means the practitioners who study extensive scriptures. And second, practitioners of lam.rim, the steps of the path. The third one is practitioners of the advice. Generally, there are three divisions like this. It is similar to this in the monasteries; generally, they are like this, different practitioners. Those who have much intelligence, the way they study the teachings of the steps the path to enlightenment, they study those extensive scriptures, the debating subjects, all those different root texts and commentaries they memorize, they learn. Those who have high intelligence study the teachings of the steps of the path to enlightenment extensively like this, a form of debating.

Then the middle intelligent beings who don't have that much capability or time or intelligence to do extensive study, some practice the steps of the path to enlightenment by studying condensed lam.rim texts, without studying all those various extensive scriptures, just one lam.rim text, like the great commentary on the lam.rim written by Lama Tsong Khapa, one text like this they study and then practice the steps of the path to enlightenment. So those are called practitioners of the lam.rim.

Those who have lower intelligence, who can't study even that much, receive teachings from the guru and whatever they understood from the teaching, heard from the holy mouth of the guru, whatever advice has been received they put into practice. These are called the *Da.ngak.pa*, the practitioners of advice. So there are three levels like this. They all practice the stages of the path to enlightenment but one way to study is very extensive, one is middle and one is very small. The Kadampa practitioners, the followers of Atisha were like this. Nowadays the Tibetan people, monks in the monasteries who practice, are also different like that according to their intelligence.

Lecture 9, November 16th a.m.

...the mind of all buddhas in the form of Guru Shakyamuni, so Guru Shakyamuni Buddha is the compassionate embodiment of all the gurus, all the Buddha, Dharma and Sangha. Visualize, like this, the Guru, Buddha, Dharma and Sangha have the power, have the ability, perfect ability to save oneself and the mother sentient beings who are suffering in samsara. "Therefore, I go for refuge to the guru and the Triple Gem, in order to receive enlightenment for the benefit of all the mother sentient beings." Practice refuge with selfless motivation.

Chanting: Lama la kyab su chi wo......

Within one's mind, the suffering or happiness won't arise that much greater as we feel that much more of the sufferings, the confusion of sentient beings. As you feel very much more, see how they would have great happiness if they were free from attachment and hatred.

If all the sentient beings were to be free.....

The sentient beings in the six realms: you watch live television then think how they have temporal happiness, how they are devoid of ultimate happiness. Think of this, then generate pure love, immeasurable love, and while you are aware of their suffering you generate the image of the sentient beings.

If all the sentient beings had happiness...
I will cause them happiness....

"To obtain happiness for other sentient beings, this is the work I'm going to do in my life, this is the work, to strive to free the sentient beings from suffering and to obtain happiness; this is my life, my life's work, this is what I should do." So like this take responsibility by oneself.

Please Guru Buddhas bless me to be able to do this......

By watching the suffering on television, how they are suffering, generate immeasurable compassion for all sentient beings, like when the child is sick the mother has incredible, incredible pain in the heart, she feels unbearable, her baby being sick. The mother feels unbearable as if it is her diseases and she wishes, she strives to recover the disease as if it were her disease. Like that, not just like looking at television, but as if it's one's own suffering, the other sentient beings. Like the example of how a mother feels with her child, with her only son, well then like that if one can, generate strong compassion like that. By feeling it as one's own suffering, that the sufferings of other sentient beings is unbearable, the compassion that is generated is that much stronger within one's mind.

If all the sentient beings were free from suffering and the causes of suffering how wonderful it would be. May they be free from this, may I cause them to be free from this, please Guru Buddhas bless me to be able to do this.

If all the sentient beings were free from suffering and the cause of suffering, how wonderful it would be....

May they be free from this, may I cause them to be free from this, please Guru Buddhas, bless me to be able to do this.

Meditate on the Immeasurable Pure Joy.

If all the sentient beings were never separated from higher rebirths and the supreme bliss of liberation, how wonderful it would be, may they not be separated from this, I shall cause them not to be separated from this, please Guru Buddhas bless me to be able to do this..

If all the sentient beings were never separated from higher rebirths and the supreme bliss of liberation... how wonderful it would be, may they not be separated from this, I shall cause them not to be separate from this, please Guru Buddhas please me to be able to do this... If all the sentient beings were never separated from higher rebirths and the supreme bliss of liberation, how wonderful it would be, May they not be separated from this, I shall cause them not to be separated from this, please Guru Buddha bless me to be able to do this......

Cultivating Special Bodhicitta.

For the sake of all mother sentient beings quickly and still more quickly

To listen to the teachings on the steps of the path to enlightenment it is not sufficient just being virtuous motivation. Even if there is no uncreated bodhicitta, well then at least there should be created bodhicitta, effortful bodhicitta. So then, it is necessary to receive teachings on the steps of the path to enlightenment. The mother sentient beings who have been extremely kind to me from beginningless previous lifetimes, who have been extremely kind now, and who will be extremely kind in the future, I must make them be free from all the sufferings and to have all the happiness, to have the highest blissful of enlightenment. I must do this, so in order to do this, I must achieve enlightenment, therefore I am going to listen to the teachings of the steps of the path to enlightenment. It is necessary to listen by generating sufficient brief motivation.

After Lama Atisha handed down the teachings to his followers, the Kadampa Geshes, Lama Tsong Khapa received the lineage of the teachings from his guru Potawa Dorje Chang, one great yogi who is the embodiment of the wrathful aspect of Buddha Vajrapani, and then one of his gurus, Tawa Tenzin Chogyu Sangpo. He received all the lineage of the teachings of the profound path, not only the sutra but also the tantra, the teachings of Secret Mantra, which are handed down from Manjushri to Shantideva. Lama Tsong Khapa received all the lineages, all the sutras and the teachings on the Secret Mantra, all those three lineages from his gurus Potawa Dorje Chang and Tawa Tenzin Chokyu Sangpo.

When he was in the cave at a place called Reting in Tibet, near Lhasa, a cave which is called "Like a Lion," when he was writing, in that cave, the requesting prayer which is called *Opening the Door of the Sublime Path*—this we don't say here in the morning. That elaborate prayer written by Lama Tsong Khapa we don't say in the morning, it is not in these morning prayers as it takes much time, and also, without much understanding to say those elaborate preliminary practices of the prayers is difficult; as there is not much understanding, it is kind of difficult to do all that. So, this special requesting prayer to all lineage lamas, written by Lama Tsong Khapa, which is called *Opening the Door of the Sublime Path*, is that elaborate prayer, *Jor Cho* prayer, the prayer of the preparation, in order to meditate on the steps of the path to enlightenment. Atisha passed away quite a long time before that, in Tibet, so Lama Tsong Khapa made requesting prayers to all the lineage lamas, in the cave. When he was writing this requesting prayer, he saw all the lineage lamas of the lam.rim. From Guru Shakyamuni Buddha, all the lineage lamas, Maitreya, Manjushri, all the lineage lamas, all the Kadampa geshes, they all appeared to Lama Tsong Khapa in his cave, and he had a conversation about Dharma with all the lineage lamas.

Lama Tsong Khapa saw Lama Atisha and his disciple Dromtonpa, who translated for Lama Atisha when Lama Atisha was giving teachings in Tibet, who is the embodiment of Avalokiteshvara, Compassionate Buddha. He saw Lama Atisha and Atisha's disciples, Dromtonpa, Potowa and Sharawa, four of them, and Lama Tsong Khapa had conversations

about Dharma for one month, in his cave, even though it was a long time ago that they passed away. Then afterwards those three other disciples absorbed into Lama Atisha, and Lama Atisha put his palm on the crown of Lama Tsong Khapa and told him, "You work for the teachings and I will help."

So indirectly what happened was Lama Atisha persuaded Lama Tsong Khapa to write the great commentary on the lam.rim, the steps of the path to enlightenment. So he wrote the *Great Steps of the Path to Enlightenment*, the commentary of the text *Lamp of the Path to Enlightenment*, the commentary to Lama Atisha's text, the heart of all the Buddhadharma, all the Buddha's teachings. Lama Atisha summarized the heart of the sutra and tantra teachings in three pages.

Lama Tsong Khapa wrote the commentary to that text up to the point of samatha, tranquil abiding, then he did not write on the next two sections, samatha and higher seeing. Later, Buddha Manjushri, from whom he had received teachings on the subtle points of shunyata as a close disciple, directly appeared and persuaded him to write the commentary on higher seeing, voidness. Then he wrote the elaborate commentaries on samatha and tranquil abiding. This commentary has great blessing because the one who persuaded him to write it was Buddha Manjushri, so actually it is like it was written by Buddha Manjushri.

Lama Tsong Khapa wrote three commentaries—first the text called *The Great Steps on the Path to Enlightenment*, the most elaborate lam.rim text. Then he wrote other texts, the middle one, which is the essence of the first. Then, for those of lower intelligence to have a clear understanding, he wrote a very short one, *Hymns of Experience*, on the steps of the path to enlightenment. I think this is translated into English by the Library of Tibetan Works and Archives in Dharamsala. That is the shortest one by Lama Tsong Khapa.

There are three ways of giving commentary. The practice one is explaining commentary with practice, by the guru, from his own experience of the practice. As it fits the disciple one can practice. I think nowadays they do this in Dharamsala in India, and the Tibetan lamas also do it in Tibet. So first the lama gives the teaching on meditation to the disciples then the disciples go back to their rooms and sleep until the gong... joking. They go back to their hermitage around the lama and try to complete the effortless experience of the meditation subject, such as perfect human rebirth, the eight freedoms and ten richnesses. Then they come to check with the guru. If the disciple has generated the realization the guru teaches the next meditation, then, after having received the complete advice on that, he goes back to the retreating place, and so on. This way of giving commentary is called commentary with experience.

The commentary with experience: after they have the experience they check with the guru, they live close around him and all day they retreat on lam.rim. Then they check with the guru who himself has the experience of the steps of the path to enlightenment and he sees whether they have generated the subject. If the disciple is making a mistake in the meditation, the guru clarifies this mistake, corrects the disciple's understanding. So much happens for those who are making lifetime retreat on the lam.rim in Tibet.

When I went to Tibet, just on the way, I didn't see much of the whole country but on the way through the mountains almost every mountain had a monastery on top. Some large, some small, holes everywhere, like ants' nests. Many mountains are like that, when I was going to Tibet from Solo Khumbu. It was very late, just before Tibet was taken over by the Chinese, so many of the mountains were like this. This is just what I saw, all those hermitages on very incredibly high mountains. I don't know how they managed. From far away I saw a lot of empty holes, ruined. Still there are a lot, in India, especially Dharamsala; they stay around the lama and complete the

effortless experience on the graduated path of lam.rim and also the graduated path of Secret Mantra. There are many lamas, many monks and many people who are on their way to achieving enlightenment. They are on the road. Maybe some go by bus, though, some by jet, some by car, some walk, depending on their understanding, their skill.

Then the third one, in order to generate the realization of the steps of the path—actually this way, one doesn't have to live in the hermitage. Even if one is living in the West, in the city, there is a way to have the same experience, the effortless experience of meditation on the stages of the path to enlightenment. It is not a physical activity; just generating the realizations of the steps of the path to enlightenment is just mind work, not so much the physical work, whether you are in the Himalayan mountains or in New York. It doesn't matter physically where you are. The whole thing is mind, so in the city, in the country, while one is working, there is a way to gradually generate the realizations of the steps of the path to enlightenment. There is a way to gradually generate the realization of bodhicitta mind, shunyata and also the teachings of Secret Mantra. In each day, while one is working, living with the family, living in the city, by leaving impressions of the stages of the path to enlightenment in your mind, by making sessions of one hour or half an hour each day, similar to those who live in the hermitage—first he tries to receive the effortless experience in meditation, put more effort in that. After he has received this he checks with the guru about what he has received, then when it's proven that he has the realization of the meditation, he puts more effort into the second meditation until he gets the effortless experience of that one.

Having some sessions in the morning or evening, then in the daytime, in the break times, to be aware, constantly watch one's own mind and watch the actions of the body, speech, and mind. As much as possible practice lam.rim in the break times; by watching the mind one knows what action the body is doing, what action the sleep is doing, what action the mind is doing, one is able to recognize. Then also one finds out when delusion is rising or not rising, one recognizes whatever the delusion is, it is going to rise, it is about to rise. While it is rising, remember the meditation, the teachings and the different meditations, and apply them. By applying it goes away. Each of the delusions is stopped. As much as possible during the break time, by always watching the mind, try to have a good heart. On the other hand try to remember bodhicitta, practice bodhicitta in one's own experience. Whatever activity one is doing, try to relate it with the practice of bodhicitta. If the daily activities are not possessed by attachment, clinging to the happiness of this life; if you watch the mind, control the unsubdued mind with the meditation techniques; then the motivation is not possessed by the attachment clinging to the happiness of this life and all become Dharma the cause of happiness.

Then as you remember bodhicitta, as you relate with the practice of bodhicitta, any activity that you do with the practice of bodhicitta, all the work in the factories, in the ships, in business become the cause to achieve enlightenment, done with the motivation of bodhicitta. They become the bodhisattva's practice.

So doing this, even if you live far from the guru, in the city, in the family, there is a possibility. It is just a matter of one's own side, in order to generate the realizations of the stages of the path to enlightenment, it's just a matter of whether one puts effort or not. A person who is going to climb the peak of the mountain prepares for several years, collecting money, spending much effort and time and energy in that, to make all the arrangements, thousands of dollars in order to get to the top of the mountain, just to get the reputation. If one is able to climb it, one gets the direct name, "Sir," from London—one extra name, besides the normal one Richard or Bob or George. So at least if he is able to climb the mountain, what he receives is the direct name, "Sir blah blah," like this, then maybe he might get some dollars. Then again he has a big worry about

having all those dollars, what to do with it. How to enjoy it, how to have best enjoyment, great fear to lose it, and then even if one starts to do business, something like that, it will not become successful.

Maybe right after he receives the reputation, before the money gets in his hands, without having the chance to even receive the money in his hand, the person has left; death came before he received the money, he didn't have chance to use it, didn't have chance to enjoy it. At death time, when death occurred, the reputation into which he put much effort—so many years and much energy and time, much expense, much material expense—there is no benefit for himself. When death occurs, there is not one single benefit for him; there is no way to receive happiness in the mind from it. The materials he has received, that he gained, not having freedom to carry even one paisa with him, all those material possessions have to be completely left; only the consciousness, the bare consciousness has to go to the intermediate stage, by leaving even this body born from the mother. The bare consciousness alone has to go to the intermediate stage, so there is not one single benefit from the works done for this life, no matter what sweet, interesting name there is, the material possessions of the person, how rich the person is—there's not one single benefit to his future lives from those things.

The conclusion is that as the person puts incredible time, energy and effort to make preparation to climb one mountain, just to get the feet on top of that, incredible time and energy, the whole life spent on that, the cause of much worry and fear about whether one is going to be successful or not, collecting money for so many years. The day of the death, when death occurs, even if he did have material possessions, all this is like last night's dream—he made big preparation, climbed the mountain, received reputation, so many coming to see him, waving hands in the last night's dream. Receiving millions of dollars, you put it in the bank right away, without delay put in the bank and then you woke up this morning—nothing! You found there was not one paisa left from that on your table, couldn't find one paisa, completely empty; just like last night's dream their lives are completely empty, not one single benefit was done for the life that comes after that, not one preparation was made. So that is how the works of this life are meaningless.

The works of generating the gradual path to enlightenment, putting much effort in that, not only frees oneself, makes this present life happy, it brings happiness in all future lives and not only that, it frees oneself completely from all the delusions of suffering, ignorance. Not only that, by achieving enlightenment one is able to do perfect work for each sentient being, free them from suffering and bring them to enlightenment—this is great work. Following the holy Dharma, the stages of the path to enlightenment, of course even if it takes three countless great eons, many billions of lifetimes, to accomplish this work, is great work, nothing, no time, is wasted.

So the conclusion is from our own side it is just a matter of having understanding of the teachings, just a matter of putting effort into it. Then even while one is living in the family, in the city, there is a way to achieve enlightenment.

Lecture 10, November 16th p.m.

Cultivate the motivation of bodhicitta: "Now I am going to listen to the teachings on the steps of the path to enlightenment, in order to receive enlightenment for the benefit of all the mother sentient beings."

I'll try to go a little quicker without talking much in the beginning, except some for emphasis.

The third commentary, commentary of explanation, means the lama explains the teachings, just giving the explanation on that specific commentary, explaining the commentary. What we are doing here is more or less, if the disciple generates the realization, the meditation that was explained, he remembers later and meditates on that. Trying to remember in the same day the explanation that was given, so they can meditate on that, is the commentary of the practice. The lama explains with his experience and then the disciple practices; this is the commentary of the practice. If after the explanation one meditates on that it becomes the commentary of explanation. If one has meditated on the explanation that is explained, then it becomes the commentary on practice. Generally it is like this. Here from the side of the lama there is not even the smell of experience of practice but let's pretend there is.

The listening subject is the Mahayana traditional teaching that releases the fortunate being into the state of enlightenment. It is well expounded by the teachings of the great propagators, Nagarjuna and Asanga. This teaching on the stages of the path to enlightenment is extremely profound advice, like the incomparable great bodhisattva Atisha, and Lama Tsong Khapa, who is the victorious Dharma king of the three realms, as if the essence of their holy mind is taken out. This teaching on the steps to the path to enlightenment is an extremely profound teaching, as it contains the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha without missing anything, and it is set up for the graduated practice, for one person to achieve enlightenment.

So to give a brief commentary on this, on the steps to the path to enlightenment: the way to give commentary—you should follow the outline and, on the basis of one outline, one should understand the numbers, the outlines, the visualization, the form of meditation. There are explanations and quotations. There is logic, there are stories and there are the techniques, particular advice, techniques of the lamas. So when one meditates on lam.rim one should meditate like this, by understanding as it was explained. If one meditates without an outline, just anything that comes up, or listens that way without any outline, just mixing the whole thing, it's difficult to benefit the mind.

Just mixing without following any outline, the previous and later, everything mixed up, if one meditates on that it is very difficult to benefit, to transform the mind. If one meditates like that it is very difficult to generate the realizations, like you mix everything, salt, butter, sugar, tea, rice and dhal, vegetables and coffee. Without having a container for each one you mix everything, you mix the whole thing in one pot; then eat it. When you listen like that, then you meditate on death, it is difficult to benefit the mind, difficult to generate the realizations.

There are different texts of lam.rim by Lama Tsong Khapa that are very elaborate, having its own outline set up separately, just the outline, and there are other shorter lam.rim outlines also. This one is not as elaborate as Lama Tsong Khapa's outline. This is the shorter one, the more abbreviated outline. Such is this abbreviated lam.rim outline, which is compiled by Pabongkha Dechen Nyingpo, the root guru of our root guru, His Holiness Trijang Rinpoche, who is His Holiness Dalai Lama's tutor, and many other high lamas. So this lam.rim teaching is his teaching, his commentary, it was not done by His Holiness Trijang Rinpoche, from whom I received teachings on the steps of the path to enlightenment the first time in my life.

The first time I received lam.rim teachings was from the incomparably kind, His Holiness Trijang Rinpoche. These are his notes from when his root guru explained the teachings on the steps of the path to enlightenment, three, four texts together, three, four lam.rim texts, which have hundreds of pages, which he explained together. This is the abbreviated outline.

According to whatever capability of mind or intelligence one has, either one meditates on the lam.rim, the steps of the path to enlightenment, if one is able, the outline of Lama Tsong Khapa's great commentary, or, if one cannot do that, one can meditate on the steps of the path to enlightenment by following this abbreviated lam.rim outline, written by Pabongkha Dechen Nyingpo. Then there are shorter lam.rim outlines than this. So, those who can't follow even this, then they can manage the short one, or you can make it. I was just joking.

This is the way the meditation is practiced. Every day the meditation on the lam.rim is done, is practiced, on the basis of the outline. As you follow the outline, when you meditate on each outline, remember the lama explained each point of the visualization, the way to meditate like that, quotations like this, stories like this, according to that subject, that point, then the reasons. As one meditates, try to remember those things and also the examples. At that point the lama has given examples like this. When the lama explains the lam.rim, as much as possible the lama should explain the lam.rim with all these forms of meditations, and then the reasons, quotations, examples and stories. With many of these different methods, reasons and examples, it makes it very clear, it helps quickly to generate the realization of the meditation. So the skillful highly learned lamas, the well experienced lamas, explain the teachings like that.

The commentary of the steps of the path to enlightenment has four outlines, four basic outlines:

1. The qualities of the author, in order to show the pure reference of the teaching. How the teaching is pure; explaining the qualities of the author.

The root text is the *Lamp of the Path to Enlightenment*, written by Lama Atisha. So the quality of the author is the qualities of Lama Atisha. This is in order to show the pure reference, how these teachings are pure.

- 2. Qualities of Dharma, the pre-eminent qualities of the Dharma, in order to bring up devotion to this oral teaching.
- 3. How to listen and explain these teachings, which has two qualities.
- 4. How to lead the disciple in the graduated steps of the path to enlightenment by revealing these oral teachings.

So there are four basic outlines like this. "The pre-eminent qualities of the author," in order to show the pure reference of the Dharma, has three outlines. The first is how the author himself was born in a perfect caste. Then, with that holy body, how he found the qualities of the realizations. Then the third one: after having found the realizations how he did the work for the teachings.

In regards Lama Atisha's work for the teachings and sentient beings, after having found the realizations, how he did great, extensive work for the teachings in India and in Tibet: I think at the beginning of the course one of the monks here, Bob, read Lama Atisha's life story, which is part of Lama Atisha's biography. I'm sure everybody might have heard of, everybody can remember, Padmasambhava coming from India to purify the land of Tibet, in order to establish Buddhadharma in Tibet. Then the king of Tibet and the great translator, Pema Sambota, they spread Dharma in Tibet the first time. It existed for quite a long time, then there was degeneration of the holy Dharma in Tibet, the various pandits came from India, wearing blue robes—they came to buy gold in Tibet, and by the way they spread in Tibet all kinds of wrong

conceptions, like sexual intercourse is the path to enlightenment, and magic kind of things. I think that during those times people in Tibet could not...

<end of tape>

...together, they can't understand that sutra and the teachings of Secret Mantra are the graduated practice for one person to achieve enlightenment. They can't put together the practices of sutra and tantra. The person who practices sutra can't practice tantra, and a person who practices tantra can't practice sutra. Like this, they recognized those two practices, those two teachings, like hot and cold—there was confusion like this in regards to the different teachings, not knowing how to practice them by one person. So the Tibetan king, Lha Lama Yeshe O, was so concerned, terribly upset that the teaching was degenerating, the Tibetan people were so ignorant and suffering, not knowing how to practice the sutra and tantra teachings. So from all of Tibet he picked twenty-one of the most intelligent boys and sent them to Nalanda to be educated in the language of Dharma, in order to spread the pure Dharma in Tibet, to revive the Buddhadharma.

Only two boys survived, the rest died of the heat in India. They returned back from India and went to see the king and explained everything, and they suggested to him that there was one great pandit, holy being, highly realized pandit called Atisha that everybody says if he went to Tibet, could be of benefit. So when the king heard the name Atisha, unbelievable, doubtless devotion arose; the hairs on his body rose up—unbelievable. Anyway, right away he decided to invite Lama Atisha and he sent one translator, called Detun Seng with many gold offerings.

However, he could not invite Lama Atisha to Tibet, so the king himself went to find gold. He reached the place where an irreligious king lived, called Kalogabo. He knew the Dharma king wanted to spread holy Dharma in Tibet and he didn't like that, so he captured the king of Tibet, Lha Lama Yeshe Ö and asked him to choose: either give up his life or give up Buddhadharma. If he didn't give up the Buddhadharma he had to stay in prison. So he was put in prison by the irreligious king. His nephew, called Janchub Ö came to take the king out of prison, and the irreligious king told him, "If you bring gold the size of the king's body I will release him from prison." So he went to search for the gold, and brought gold the size of the king's body up to his neck. He offered it to the evil king in exchange for the release of the Dharma king Lha Lama Yeshe O.

But the evil king said, "I still need gold the size of his head—that is missing." The nephew couldn't find any other method. He went to the prison and called the king. The great king said, "If I'm at war with an irreligious king, it only creates the karma to go to the lower realms." The irreligious king said, "Don't invite Atisha." The nephew told king Lha Lama Yeshe O, "I am going to find more gold since he wasn't satisfied. While I do this please remember it is your karma to be in prison and pray to the Triple Gem to have a strong heart." Like this he advised the king.

But the king told him, "It's very good for me to die for the Dharma, but don't give the irreligious king even one handful of gold. If he is dissatisfied with gold the size of my body, how can he be satisfied with gold the size of my head? Don't give him any gold, take it all and go to India and invite Lama Atisha."

The king gave the message to his nephew, to tell Lama Atisha, "I have given up my life to the irreligious king for the Buddhadharma, so please guide me with your compassion in all my future lives. My principal idea, the only thought that I had, is that you come to Tibet and spread the

holy Dharma here, and beyond this life please grant me blessings to meet you. I can't meet you this life so please grant me blessing to be able to meet you beyond this life." This is the message that was given to his nephew, to explain to Atisha. So the king told him, "Don't question me, you should only think of Buddhadharma, the teachings of the Buddha." The king was in prison, very skinny, not having strength of the body and even the speech very poor, not having strong speech, very suffering speech. So his nephew left, even though it was unbearable to leave the king in prison, even though it was unbearable for him to separate. So by thinking of the sentient beings in Tibet and the teachings of Buddha, thinking of Lama Atisha, having a very strong heart he went to India to invite Lama Atisha there.

The Tibetan king's nephew, Janchub Ö made many observations and requests to the Triple Gem. He checked with astrology and made observations with the deities, asking who has the karma to invite Lama Atisha. From astrological observations and by requesting to Triple Gem, the result came that the person who could invite Lama Atisha is the Tibetan translator called Ngatso Lotsawa.

So the Tibetan king's nephew went to see the translator Ngatso Lotsawa, and explained everything—how the Tibetan king has given up his life in prison and all these things. The nephew cried in front of the great translator Ngatso Lotsawa, his legs became all wet, while he was explaining, all his front clothing became completely wet by crying tears of emotion, the table in front of him became completely wet by so much crying. How the teachings were degenerating and how people were suffering, like this. So the pandit, the great translator Ngatso Lotsawa's body was shaking because the nephew of the Tibetan king was crying so much—and the Lama himself was unable to look at his face and his body shook and his eyes were full of tears. So right away, even though at that time there were no roads to travel on, it was very wild and there were lots of wild animals on the way, very dangerous, and he himself didn't have any experience of traveling in India or anywhere, even though there were lots of difficulties, without the concept of the happiness of this life, bearing all these difficulties, he accepted to go to invite Lama Atisha.

So the nephew gave him all the gold and told the translator where to go. He watched him go and from very far away he was still calling and saying, "Gelong, this time please do my work, even though it is very difficult, with much hardship, even if you have to give up your life, however difficult it is, please do this work and I will repay you." The nephew also called to him from very far away to make requests to Avalokiteshvara.

The translator could not see Lama Atisha right away, he had to wait. When he was finally able to see him he offered the gold and explained the whole problem that was happening in Tibet. How the king gave up his life completely to invite Lama Atisha to spread Dharma in Tibet. Lama Atisha did not give an answer right away—he returned the gold and said he would check whether going to Tibet with compassion, to do the work for sentient beings there, would be beneficial or a hindrance to his life. He made an observation with Avalokiteshvara, the Great Compassionate One and Tara, the female aspect of Buddha. Both of them advised him that if he should go to Tibet, it would be extremely beneficial to the teachings and for sentient beings, and especially for one disciple, an upasika living in that ordination, Dromtonpa. But they also both said that if he went to Tibet his life would become shortened. He asked them by how much and they said, "If you don't go to Tibet you will live for 92 years; if you do go you will live only 73 years." So it makes it 20 years shortened.

Lama Atisha thought, if I'm beneficial for sentient beings in Tibet, it doesn't matter if my life is shortened, I won't be concerned with that. He didn't tell the pandits or the monks that he

wanted to go—if he had told them, they wouldn't let him go to Tibet. He went to see the Abbot, to get permission, and was given permission for three years. So secretly Lama Atisha and his surrounding disciples left from Nalanda, pretending he was going to make offerings around Bodhgaya, the holy places. This way he came to Nepal, and from there to the border of Nepal with Tibet. There Jangchub Ö and all the other pandits and lamas came to hold a reception. They explained all the problems happening in Tibet, the degeneration and the confusion. Jangchub Ö requested Atisha, "Atisha, the great compassionate one, I am not requesting very profound or wonderful Dharma for the ignorant beings in Tibet. Please teach on karma, cause and effect, please give the teaching that benefits all, which is easy to practice, which contains the essence of the Buddhadharma, the path, without missing anything, and which will benefit all Tibetans."

He made several requests, and as there was confusion in Tibet, he offered these questions to Lama Atisha—is there need for Pratimoksha ordination as a foundation to take the bodhisattva ordination, and can a person receive enlightenment missing one of the two paths of method or wisdom? Also, can a person who has not received initiation take tantric teachings, or not? And can a person living a celibate life, in ordination, be given the actual initiation of transcendental wisdom or not? Also, can a person do the actions of Secret Mantra without having received the initiation of the vajra guru? These were the confusions in the minds of the people in Tibet at that time.

Lama Atisha was extremely pleased. Because of these questions he wrote the *Lamp of the Path to Enlightenment*, which contains the essence of the sutra and tantra teachings, the whole path, the essence of the Theravada teaching, the Abhidharma teaching, the tantric teaching and so on. In three pages he set out all the teachings of the gradual practice for one person to reach enlightenment.

This is how he started, that is how Lama Atisha started to write this text:

"I prostrate to the buddhas of the three times, the victorious ones, all the buddhas, and that Buddha's Dharma and the Sangha with much respect, with much devotion. Because the good disciple, Jang-Chub-Ö persuaded, I will clarify the layman's path to enlightenment."

That is how he started to write the text. Why he called the Tibetan king's nephew a good disciple is not because he is a noble person, from a rich family; Lama Atisha is not complimenting him because he invited Lama Atisha. Lama Atisha is not flattering or complimenting the Tibetan king's nephew, it is not that but because he has a good heart, not because Lama Atisha has received much offering from him but because he has the good heart, bodhicitta. Also the way he put the questions, the teaching he requested is on karma, the essence of Dharma, for the sentient beings in Tibet. If Lama Atisha was asked to give the Tibetan people initiations, things like that, Lama Atisha would not be pleased, so because of the way the question was asked, the teaching that was asked of him, Lama Atisha was extremely pleased, and that is why he called him a good disciple. So he wrote this teaching and then he, Lama Atisha, lived seventeen years in Tibet. And right after he wrote this Lamp of the Path to Enlightenment, all the confusions were stopped and all the wrong conceptions were destroyed.

So, the teachings were degenerated in Tibet and Lama Atisha revived them. Some teachings that were spread in Tibet, Lama Atisha increased and spread more. However, the degenerated teachings Lama Atisha completely cleaned, he made the teachings, the Buddhadharma in Tibet, stainless, completely pure. Then, Lama Atisha gave the steps of the path to enlightenment to his disciple Dromtonpa. Dromtonpa asked Lama Atisha, "For other disciples you gave teachings on

the Secret Mantra, the tantra teachings. Why do you give me lam.rim teachings?" It doesn't seem to be a new question. Lama Atisha told Dromtonpa, "I didn't find any other people to whom I could give the lineage of the lam.rim, except you." So he gave the lam.rim teaching to his disciple Dromtonpa in secret. Then Dromtonpa gave them in public. From that these three lineages arose—the different Kadampa practitioners.

The practitioners of the extensive scripture came from the Kadampa Geshe Gompawa. The linage of the advice came from Kadampa Geshe Chengawa. The three lineages happened like this. From the Kadampa geshes, gradually they came to Lama Tsong Khapa, then Lama Tsong Khapa handed them down to his many disciples. His Holiness Trijang Rinpoche and Pabongkha Dechen Nyingpo gave this lam.rim teaching. When they give this teaching, they explain the biography of each of the lineage lamas. Actually there is a whole text containing the biography of each of the linage lamas of the lam.rim. It is very interesting explaining how they practiced lam.rim, how they generated the realizations of the path to enlightenment, all the signs, all their qualities—there are books explaining the biography of each of the lineage lamas. From Lama Tsong Khapa up to Pabongkha Dechen Nyingpo, then from Pabongkha Dechen Nyingpo to His Holiness the Dalai Lama's tutors, His Holiness Trijang Rinpoche and His Holiness Ling Rinpoche, to those other incomparable gurus from whom I received the teaching on the steps of the path to enlightenment.

The reason that the elaborate biography of Atisha was read at the beginning of the course—you see the teaching that we are going to study, practice and talk about came from Lama Atisha, the root text, the Lamp of the Path to Enlightenment. So if we have some idea, some understanding of these qualities, and the incredible knowledge and realization that he had, and the works he did for sentient beings, for the teachings, there is some devotion to the author, the one who wrote the teaching. In that way, when we hear these teachings, when we read the steps of the path to enlightenment, as there is devotion already to the author of this teaching, hearing the teachings, reading the teachings, there is advantage, one receives the blessing. In that way, one's mind gets transformed quicker, in that way realizations of the meditations get generated, one generates quicker the realization of the meditations; so there are advantages, there are benefits like this.

There are four qualities of the teachings of the steps of the path to enlightenment, and then another three qualities that make the teaching on the steps of the path to enlightenment more extraordinarily special than other teachings. The four qualities are these:

- 1. The quality of realizing all the teachings without contradiction—I don't know how it is translated here.
- 2. The second quality, all the teachings of Buddha appearing in the advice.
- 3. The third quality—the pre-eminent qualities of the four divisions, all aspects of the Buddhadharma are perfectly consistent, every Dharma teaching is an oral instruction. However, as I mentioned before, immediately finding, realizing the pure view of the buddhas, the victorious ones.
- 4. The fourth quality of the lam.rim teaching—the great vices, the negative karmas naturally get stopped.

By understanding the lam.rim teachings one realizes all the teachings of Buddha without contradiction [short soft aside with member of audience inaudible on tape]. You see, by understanding lam.rim teachings, the benefit, the first advantage is that one realizes all the teachings of Buddha have no contradiction, are not opposite to each other. That means one person who has understanding of these lam.rim teachings, he sees all the teaching of Buddha: the teachings of the lesser vehicle path, the Theravada teachings, the Hinayana Teachings, the

Mahayana teachings, the Paramitayana teachings and the teachings of the Secret Mantra, the tantra; even though it talks about a different subject, one teaching says one cannot do this, one says it can. The person who has understanding of lam.rim feels all these practices are for one person, the graduated practice for one person to achieve enlightenment. All this is for one person to practice at different times, the graduated practice for a person to achieve enlightenment. It is not opposite for one person to achieve enlightenment.

The subjects that I mentioned, which I always give in the teachings, the Hinayana, Mahayana, sutra and tantra, say it is not opposite for one person to achieve enlightenment. So even though in the words of these teachings, the Mahayana, Hinayana, sutra and tantra, even though there are words that look opposite, in fact the whole thing, the whole practice is mainly for one person to achieve enlightenment. Like in the sutra teaching, according to the Hinayana teaching, the Vinaya, one should never have women, one should never have wine. In the Mahayana teachings, if it is a bodhisattva's action, if one has great compassion, great love, completely renouncing oneself, cherishing others, not having one single stain of self-cherishing, that becomes work for other sentient beings. If it becomes a bodhisattva's action, then it is allowed in the Mahayana teaching.

According to the Theravada teaching, the Hinayana teaching, if one does not keep those precepts of not having contact with women, it is dangerous for the life. They emphasize this. So according to the capability of mind it is to be practiced like that. Then, in the tantric teachings it is emphasized that one must enjoy meat and wine. In other teachings we can't have it but in tantra the one who has realizations must drink. One must have meat, wine and the consort. To receive sublime enlightenment, sublime bless, one must not renounce these things. One must have it.

After having generated the mind to renounce samsara, bodhicitta and the wisdom realizing voidness, and completing the realization of the graduated path of generation—tantra has two paths, the graduated path of generation and the graduated path of completion, in order to receive the unified state of Vajradhara. So after having generated bodhicitta and the wisdom realizing voidness, they practice the graduated path of generation, then after that the graduated path of completion, the second tantric path. The path of generation has gross and subtle levels. After having accomplished all the realizations of the gross, subtle and most subtle, then one practices the graduated path of completion. Then after having opened all the chakras, the air, the vehicle of the mind enters the middle artery, abides and is absorbed. The chakras are able to function; one can even bring the bliss up and down, all these things. But still one is not at the level of practicing tantra with a consort. Still there is a lot more practice.

After some time, having accomplished those other practices, those who wish to achieve enlightenment with the help of the perfectly qualified consort, practice tantra and achieve enlightenment in one brief lifetime. So all these tantric teachings are very important—it is very important that the practitioner should have all these things—follow this according to the capability of mind. Even though from the side of the words it looks opposite to each other, for one person to achieve enlightenment it is not contradictory. All these are practices for one person to achieve enlightenment. By understanding the lam.rim teaching, one understands all these teachings shown by Buddha, how they are not contradictory for one person to achieve enlightenment. So, one doesn't find confusion.

"To save myself and all the mother sentient beings from all the suffering of samsara, I am going to take refuge in the guru and the Triple Gem, in order to receive enlightenment for the benefit of all the mother sentient beings." Practice the meditation on refuge with this motivation.

(Prayers)

If the motivation with which you listen to the teaching is possessed by the thought seeking only the happiness of this life, then listening to the teaching does not become Dharma. In order for the action of listening to the teaching to become Dharma, the cause of happiness, which benefits this and future lives, the motivation of the Dharma is to be devoid of attachment, the thought seeking the happiness of this life. If the motivation of listening to the teachings is not possessed by the thought of renouncing samsara, wishing to liberate from samsara, if the motivation is possessed by the thought, the attachment seeking the samsaric happiness and perfections, then it doesn't become even a cause to achieve nirvana, liberation. If it is possessed by the thought seeking samsaric happiness, then the action of listening to the teaching does not become even the cause of nirvana.

In order for the action of listening to the teaching to become the cause to achieve liberation, it should not be possessed by the thought seeking samsaric happiness, the perfection of even the future life. If the motivation listening to the teaching is possessed by the self cherishing thought, then it does not become Mahayana Dharma, it does not become a cause to achieve enlightenment. Even if the teaching itself that one is going to listen to is a Mahayana teaching, one's own practice, action of listening does not become Mahayana Dharma, it does not become cause to achieve enlightenment, because the motivation is not possessed by bodhicitta, to achieve enlightenment for the sake of the mother sentient beings. No thought to reach enlightenment, no thought to listen to the teachings, to practice Dharma for the sake of all mother sentient beings, for the sake of others. Since there is not this thought, since it is self-cherishing thought, listening to the teaching does not become a cause to achieve enlightenment. So, in order to become the cause to achieve enlightenment, the motive should not be possessed by the self-cherishing thought.

Therefore, one should cultivate the best motivation, the precious thought of bodhicitta. At least the created bodhicitta should be generated within one's mind in order to listen to such teaching on the steps of the path to enlightenment.

"At any rate I must achieve enlightenment and free all the sentient beings from all the suffering and lead them to enlightenment." Make determination like this. "At any rate, no matter how difficult it is, no matter how long it takes, I must achieve enlightenment. After having achieved enlightenment, I must free each sentient being from all the suffering of samsara and lead them to enlightenment. Therefore, I am going to listen to the commentary on the steps of the path to enlightenment."

The first quality is realizing all the teachings of Buddha as consistent, not having contradiction. Even the Vinaya teachings, such as wine and these things—normally one can't drink even a drop, even one drop, but when it becomes medicine there's an exception. Guru Shakyamuni Buddha gave permission when the monks get sick, the wine becomes medicine; when the disease is finished, then it is no longer necessary, when one doesn't need any more medicine, then it doesn't become medicine any more and at that time one should stop. Anyway, things like that.

Also in the Paramitayana teaching, the seven actions—the three actions of body and four actions of speech—due to the motive those seven actions become virtue. Such as taking another's life,

such as stealing, such as sexual misconduct—even though from the side of the action itself it looks like a negative action, due to the motivation these actions becomes virtue.

As I mentioned yesterday, when it becomes special work for other sentient beings, one has the capability to transform it into virtue, not having one single stain of self-cherishing thought, seeking happiness for oneself; having incredible great will or heart. Cherishing others, having such strong loving compassion bodhicitta... completely renouncing oneself to save the sentient beings from creating heavy negative karma and experiencing suffering for eons; instead him being born in naraks and experiencing suffering for many eons, well then, oneself instead of him being born in naraks for hundreds of eons. Oneself preferring completely kind of change, completely, one can completely renounce oneself in order to save him from creating heavy negative karma and experiencing the suffering result for hundreds of eons in the naraks. Instead of him experiencing this, creating negative karma, for the sake of him oneself to be born in narak, to experience so many hundreds of eons of suffering is like being in a beautiful park, like going to a beautiful park, having great pleasure of mind to suffer. Even if one has to experience many hundreds of eons of rebirth in the naraks, it is like being extremely happy, being in a beautiful park, without need to create heavy negative karma, without need to experience the heavy suffering of the naraks for hundreds of eons; it is like that for one who has incredibly strong bodhicitta, completely renounced oneself, only cherished others.

Well, something like that—there you can see, because of the motive, the action does not become non-virtue. First of all, permission was given by the motive. Lord Buddha gave permission and permission was given by the motive. So doing the three actions of body: killing, stealing and sexual misconduct; the four non-virtuous actions of speech: telling lies, slandering and speaking harshly, for the bodhisattvas who have great will, who have incredible compassion, those actions only become a cause to be free quicker from samsara and to receive enlightenment. Bodhisattvas doing these actions accumulate more merit; they accumulate incredible extensive merits; so that's how all the actions become only the cause to achieve enlightenment quicker. In previous times there have been many kings who were bodhisattvas, who had hundreds of sons, who had hundreds of wives, thousands of children, hundreds of children, like that. There were many bodhisattvas like that, doing the work for other sentient beings.

However, in accordance to tantra practice as I mentioned yesterday, when the person reaches that level, when he has received that ability to use the perfectly qualified wisdom female being on the path to enlightenment, when he has that ability to utilize the perfectly qualified wisdom female being, instead of becoming dangerous, a cause to be born in the lower realm, it becomes a cause only to achieve enlightenment quicker. Utilizing attachment as the path to enlightenment, on the way, one is able to receive enlightenment soon.

For example, the person who is sick: the doctor tells the person who has much fever not to eat any of the food that disturbs his disease, such as meat, wine and things like that, which harm him. Then afterwards, when he's recovered from the fever, the body is weak so there is more air; afterwards when there is no fever the doctor tells him to have that other strong diet, like wine or maybe meat or those other things. Before the doctor tells the person it doesn't fit, it doesn't benefit, only harms; then when he is better, the words are opposite but both are practice for one person.

Like that, all the different teachings of sutra and tantra, the words which are found to be are opposite to each other, all those are practices for one person to reach enlightenment. The Hinayana teachings, the Four Noble Truths and, when the person's mind is more developed, the Mahayana teachings on the six paramitas and bodhicitta. When the person becomes a vessel for

the tantra teachings, then what is explained in the Vajrayana teaching, those two graduated paths, is consistent, is practiced to achieve enlightenment.

However, there are two ways in regards realizing all the teachings of Buddha as not being contradictory. The teachings of Buddha are divided into the oral teachings and the verbal teachings, and one is the realization. All the oral teachings, not finding contradictory, one has all the realizations. By understanding the lam.rim teachings, all the teachings, the three divisions or baskets of teachings, the holy tantra teachings, all the teachings of Buddha, realizing all these are practice for one person to achieve enlightenment. Nothing becomes a hindrance for one person to achieve enlightenment, nothing becomes a hindrance. This is the way of realizing all the teachings of the Buddha, not seeing them as contradictory.

Then, realizing all the teachings of Buddha, such as moral conduct, the ten non-virtuous and virtuous actions, are not contradictory with each other; the ten virtuous actions, the realizations of the lower capable beings, and the three high trainings: moral conduct, wisdom and concentration, which cause one to achieves nirvana; and the six paramitas, which are the path to achieve enlightenment. All those realizations, also the two stages of the tantra graduated path, all those realizations are part of the graduated path for one person to achieve enlightenment, all those are contained in the path of the higher capable beings, all those different paths are contained, are abbreviated in the higher capable beings' path. So like this, it is not contradictory for one person to achieve enlightenment. This is how one realizes all the teachings of Buddha; the realizations are not contradicting each other. The second quality: the quality appearing in all the teachings, in all the oral teachings, in the advice.

If one has not met these teachings on the steps of the path to enlightenment, then one does not see, all the teachings of Buddha do not appear as the advice for the person to achieve enlightenment, the oral instruction to achieve enlightenment.

When I was in America this time, I heard a lot of people talking, "Buddhism needs to be changed." Of course, in regards presentation, there might be some changes from the Tibetans, but there is no way to change; I'm not sure what kind of Buddhism they want. If they want to change the path, if they don't want the mind renouncing samsara, if they hate this, there is no way to receive liberation; there is no way to receive nirvana. If they hate to generate bodhicitta, there is no way to receive enlightenment, if that needs to be changed. However, the basic lam.rim is the mind renouncing samsara; bodhicitta; and shunyata. The teaching is like this.

Without realizing shunyata, there is no way to be liberated from samsara, no way to cut off the root of samsara; there is no way to change the path. Without generating the mind renouncing samsara, there is no way to cut off the attachment to samsaric happiness, the perfection which ties to samsara, there is no way to cut it off without generating the mind renouncing samsara; without practicing bodhicitta, there is no way to renounce self-cherishing thought, no way to cut; and without meditating on shunyata, there is no way to eradicate, eliminate the ignorance believing in true existence. Only if the listener himself has already generated the mind renouncing samsara, bodhicitta and wisdom realizing voidness, then that is something else. The listener himself has these realizations already, otherwise there is no way.

But in regards to presentation there can be changes from the Tibetan, certain things in the Tibetan traditional way. It is said in the tantra teachings, Maitreya's teachings called *Gyu Lama*, it is said by Maitreya Buddha, "In the world, there is no more expert, no more learned than the Victorious One who shows the oral teaching to achieve enlightenment."

The oral teaching, which is practiced in order to achieve enlightenment, who understands completely the whole of that, the whole teaching perfectly, is only the omniscient mind; it is only by the omniscient mind, it is not by others. So, just a little bit as it is explained by the omniscient mind, "Don't stir it up, don't mix it, just leave it as it is. As oneself doesn't have omniscient mind, leave it, don't mix it up. If one mixes it up, it destroys the teaching of the Buddha, it harms the holy Dharma," this is said by Maitreya Buddha. However much one listens to Dharma, however much one has heard Dharma, always the person has poverty of Dharma; however much one has received teachings, the person always has poverty of Dharma, always thinking, "The reason why I don't have realization is because I haven't received some profound teaching," always thinking like this. "It is not my mistake. The reason why I haven't developed my mind, nothing changed there, nothing transformed. That is because it is not my mistake; it is because I haven't received the profound teaching. The Guru didn't give me any profound teaching, so that is why nothing happened to my mind." Always appearing like this, the thought coming like this. Always thinking it is due to not having received some special teaching, some profound teaching or some profound meditation. Even if one has received a profound meditation, even if one has received all the tantra teachings, still something is missing, "Still I haven't received the profound, what is the best method, best meditation for me? What is the most profound, is there any profound meditation teachings for me? For my mind?" Still asking, even if one has received teachings on all these profound, lam.rim meditations, even tantra, still asking questions like this.

As Lama Tsong Khapa said in his teaching, "Even one has listened much, but still having poverty of Dharma, still thinking that I haven't heard any profound teaching." Thinking like this is a mistake mainly due to not understanding the teachings of Buddha, the advice. Even if one has received all the teachings on the lam.rim and Secret Mantra, still thinking why one's mind hasn't developed is due to not having heard a profound teaching. It is due mainly to the mistake of not understanding the advice in the teachings of Buddha.

Similarly, many people who do not understand lam.rim think that such a thing as debating, this way of studying, is just analyzing the subject, checking the meditation subject, checking the path, analyzing the reasons, trying to find and understand the purity, the actual meaning, by cutting off the doubts, by destroying the ignorance of not understanding the meaning of the teaching, the meaning of the path, the subject of the meditation, destroying the ignorance and cutting off doubts on the meditation subject, the graduated path to enlightenment; trying to get a deep, clear understanding of the meaning of the path, or the meaning of the teachings. So, many people who do not have understanding of lam.rim do not see this way of studying Dharma, debating and such, as a meditation.

They think that analyzing the meditation subject, the analytical meditations, is not meditation. One-pointed meditation, just focusing on one object without analyzing, without checking, or the mind being blank while doing this meditation, that's the way to meditate—just the mind being spaced out and doing nothing, not moving—I'm joking—thinking like this, thinking meditation has to be this way, like that.

However, samatha, tranquil abiding, meditation is mainly done with the method called fixed meditation or one-pointed meditation. Beginning from guru devotion up to shunyata, all those basic lam.rim meditations are done with this method. The form of meditation is mainly analytical, the checking meditation; those realizations of the path are generated mainly with the analyzing meditation.

Similarly, when you meditate on shunyata, how the "I" is dependent, you analyze; it does not exist. Also analyze where is it, the object of the ignorance of the truly existent "I," where is it? Whether it is oneness with this body, whether this body is the truly existent "I"; whether it is oneness with this body or whether the truly existent "I" exists separately from the body, or the aggregates. The meaning of selflessness is realized by doing sharp, accurate analytical meditation on the right view.

Similarly, as we meditate, by sitting like this, the mind analyzing, same thing those debating techniques, one extra thing is involved with the physical body. The person who by sitting does the analytical meditation is the same. So in fact, the whole debate, if the person understands lam.rim, the whole debate is a meditation, an analytical meditation to understand the infallible meaning of the path, the base, path and goal, enlightenment. One has to understand the infallible meaning to cut off the doubts and from that, as one has perfect understanding, the practice comes very correct and then actualizes the realization.

Then one who understands lam.rim, whatever the subject that one debates, the whole thing is debating on lam.rim. But one who doesn't understand the lam.rim is just playing a game, not practicing Dharma, not practicing meditation, just talking words and not practicing meditations. One who understands the lam.rim teachings, whatever the extensive scriptures of Buddha, whatever he sees, whatever he hears, the whole thing he sees as lam.rim and he knows how to put it into the whole entire practice.

Even when one hears the debating on the colors, the different types of colors, definition of different colors, of atoms, analyzing the different phenomena, the cause and effect relating with the plants; for one who has understanding of lam.rim, those subjects are seen as talking about shunyata, or talking about karma, cause and effect, so right away he can relate with the lam.rim, he sees the whole thing as lam.rim, the steps of the path to enlightenment. Even a few words one sees from the scriptures, the person who has understanding of lam.rim sees the advice to achieve enlightenment, so that is why Atisha's followers are called Kadampa.

The reason they are called Kadampa is that among all the teachings of Buddha, all the commentaries of Buddha's teachings, there is not one single syllable that they can omit. The whole thing, all the teachings of Buddha, all the commentaries, even one syllable they see as advice, the whole thing is advice to receive enlightenment. Because of this quality, followers of Atisha are called Kadampa. *Ka* is the teaching of Buddha, *dam* is the advice, so *Kadampa*. From all those teachings and commentaries they don't find one syllable to omit, which is not advice to receive enlightenment.

Just like the example, that a person who has various food in the kitchen, rice, wheat, beans, then tea, vegetables, whatever different food the person has in the kitchen, then whatever extra food the person receives, the rice, dhal whatever extra food the person receives, then puts in the same pot where there is already rice, whether there is already dhal, whether there is already beans, where there is already tea, where there is already vegetables. So the person who has already has understanding of lam.rim, whatever other teachings he hears, he knows how to integrate with the lam.rim, without any confusion.

The third pre-eminent quality is immediately realizing the pure view of the Victorious One, the Buddha. The Buddha's teachings and the commentaries of Buddha's teachings written by pandits, by Tibetan lamas and the Indian pandits are all the best oral teachings. Those do contain the utmost pure view of the Buddha but, without depending on the guru's advice, one cannot find the utmost pure view of Buddha from those extensive scriptures. Even if one is able to find

the pure view, able to realize the pure view of Buddha by studying those extensive scriptures, it takes much time, and also, one has to go through many difficulties and hardships. So, by depending on the lam.rim teachings, one finds immediately, without any difficulties, the pure view of the Buddha. As the lam.rim is abbreviated, it has all the essence of the teachings, so one immediately realizes, without any difficulty, the pure view of Buddha through lam.rim.

What is the pure view of the Buddha? That is the three capable beings, the lower capable, middle capable and higher capable beings, those three paths, particularly the three aspects. And the three principle aspects of the path: renunciation of samsara, bodhicitta and the right view, those three. From those three again, what is the utmost needed pure view of Buddha? That is the right view; that is the utmost needed, pure view of all the Buddhas. From those three, the right view. So, by studying and practicing lam.rim, one immediately realizes the three principle paths, one generates the principle, the three principle paths, which are explained in the extensive scriptures. Also one finds the pure view of Buddha without depending on much difficulty. So that is how, by depending on lam.rim, one immediately finds the pure view of Buddha.

For example like this: the basic, extensive scriptures, such as the five great treatises, five great texts. In the monasteries the monks study for forty/fifty years. These extensive scriptures are like the ocean, the three principle paths are like the jewel in the deep ocean, the lam.rim, the steps to the path to enlightenment is like the boat, without a sailor, the guru who guides the person by taking the boat in order to get the jewel. So even though there is a jewel in the ocean, without a boat, or ship, if one goes to get the jewel in the ocean, there is danger for the life, there is great difficulty, so that's the pure view of Buddha, through the great scriptures. If one enters the boat, the steps to the path to enlightenment, by depending on the learned, skillful guide, the lama, then one finds immediately the jewel, the pure view of the Buddha, in the ocean, the extensive great scriptures.

The fourth pre-eminent quality is that the great vices, the heavy negative karma naturally get stopped, this heavy negative karma naturally gets avoided. What is actually shown here is particularly the negative karma of renouncing Dharma, negative karma or avoiding Dharma. Of course, this includes all other negative karma, but particularly, directly what is shown here, the heavy negative karma that naturally gets stopped is the heavy negative karma of avoiding Dharma, which is extremely important to avoid because the negative karma of avoiding Dharma is one of the greatest hindrances to understand Dharma. It is extremely harmful to understanding the Dharma and also to generating the realizations of the path.

If one does not understand the above three qualities of the lam.rim teachings, if one has no understanding of these, not having contradictions, all the teachings of Buddha appearing as advice for the person to achieve enlightenment—if the person has no understanding, then he discriminates the different teachings of Buddha. If one is saying the Theravada is no good and Mahayana teaching is good, or saying the Mahayana teaching is not Buddha's teaching, the teachings of Secret Mantra is not Buddha's teaching. What the Tibetan lamas practice is not Buddha's teaching—many people who have not taken lam.rim teachings say this—the teachings happened only later. They do not practice the Mahayana teaching but say one should practice the Paramitayana teaching, one should practice the Vajrayana because you can do everything. Saying the Theravada teachings are so strict in the moral conduct; with the Theravada teachings, you will have very difficult life, living in moral conduct, very difficult practice, better to practice the Vajrayana or to practice the Mahayana teachings, things like that, not respecting one part of the teaching, discriminating like this. All these kinds of things are avoiding Dharma. These teachings are the same, they are all the same, Buddha's teachings, but not understanding this as a graduated practice for one person to receive enlightenment, discriminating, "Theravada teachings are better

than the Mahayana teachings," or saying the Vajrayana teachings are better than the Theravada teachings, discriminating with ignorance like this.

Also within the four sects—there are four sects in Tibet: Nyingma, Kagyu, Gelug and Sakya, four different sects. So with ignorance, not having understanding of lam.rim, not having understanding of the real Dharma, discriminating that the Gelug teachings are much better than the Nyingmapa teachings, or the Nyingmapa teachings are much better than Gelugpa, or Sakyapa teachings are much better than Gelugpa. Like this, with ignorance, not having understanding of the lam.rim, not having understanding of the real path, not having understanding that they all have the same essential path to enlightenment; not having understanding of this, discriminating like this. That is also the heavy negative karma of avoiding Dharma.

This kind of obscuration of avoiding Dharma is very heavy. Saying like this also, "I don't like this teaching: I don't like the teachings of Buddha," discriminating like this. "These teachings are very bad, very bad." "It bothers me." "I was very happy before, but now it has made me unhappy." "Before I read that, I was very happy, but now it has made me unhappy." So thinking that some of the teachings that came from Buddha are bad, some teachings are good, "These teachings are not for me; this teaching is not for me." Even though it is hard to understand one should not think like this. If one thinks, "This is not for me," then what happens is that you find it difficult to understand, by that reason. If one thinks, "This is not for me," then what happens is it creates the karma not to meet the teachings in the future.

Even if it is something that one can't practice or one can't understand, one should keep it, "I can't understand, I can't do, I can't practice, I can't understand *now*, but I will do it in the future," then it should be kept for the future. If one has completely decided that it is not for me, then it becomes a hindrance to realizing the path that explains those teachings.

By avoiding Dharma, saying, "This Dharma is bad," recognizing like this, in that way also one criticizes the Buddhas. It is explained that Dharma is Buddha, so that way one criticizes also Buddha, and the Sangha. Buddha himself is Sangha, and also the practitioners of the teaching, the Sangha. Also saying, "These teachings can be practiced, these teachings cannot be practiced," like that. "These teachings are explained only for bodhisattvas, these teachings are explained for the followers of the Lesser Vehicle path. This is not what the bodhisattvas practice," saying like this, avoiding Dharma.

The karma of avoiding Dharma is much heavier than killing arhats equaling the number of sand grains in the river Ganga. But by doing the guru devotion practice, all the negative karma that one has accumulated in relationship to the guru gets stopped, and by meditating on the perfect human rebirth, the eight freedoms and ten richnesses, impermanence and death, the attachment of clinging to this life, this attachment gets stopped. By meditating on the bodhicitta, the self-cherishing thought gets stopped; by meditating on shunyata, the ignorance believing in true existence gets stopped. That is how the delusions, by practicing and understanding the pre-eminent qualities of lam.rim, besides avoiding Dharma, all other negative karmas get ceased. Those negative minds get ceased. The negative minds of attachment clinging to this life, self-cherishing thought and ignorance of true existence, as they get ceased, so the karma, actions that we accumulate with this negative mind, get ceased.

"Only the Triple Gem, Buddha, Dharma and Sangha have perfect ability. So therefore, to achieve enlightenment for the benefit of all the mother sentient beings, I am going to take refuge in the guru and the Triple Gem."

(Prayers)

If one is offered a job to clean the office, if that is a job which is offered to one, then if there is any dirt or garbage there, when you see it is dirty, it reminds one, "Oh, it is my job to keep the place clean." You don't think, "Oh, those people who are sitting at the desks, they should clean; they make it dirty, they should clean." "Those people who are eating ice cream, they make dirty so they should clean." From the very beginning you have decided and the problem doesn't arise, why? Because from the very beginning, you have decided, "To clean this office is my job." You see, you made determination already, from very beginning, about a month ago. So if anybody comes and makes a mess, it is kind of pleasure to clean it because other people in the office see that you are working, that you are not lazy, not hanging around. Maybe you might get a tip.

However, when we take this work, when we receive this work, it is very important to make determination like this, so you remember the suffering of the sentient beings who are in the six realms; when you make determination like this during the meditation session or when you do prayers, then when you meet sentient beings having problems, physical and mental sufferings, also it reminds you, "It is my responsibility to free these sentient beings from the sufferings of samsara."

This is very practical for the mind; it is very helpful for your mind. Also, if a person says very nasty things to you in the office, with angry or jealous mind, with pride, especially at those times, you can remember; if you have made strong determination in the morning when you recited the prayer, you will remember this at a time when other people treat you badly or say nasty things that you dislike.

Where there is danger you might get angry, when you are put in a situation where you could accumulate negative karma, at those times it helps you to remember, "It is my responsibility to make mother sentient beings free from the sufferings of samsara, from delusion—to free them from the causes of suffering: delusion, anger, jealousy, pride. It is my responsibility." The thought comes, instead of rising anger and retaliating, getting angry or being jealous, the thought of compassion rises. "It is my responsibility that these mother sentient beings be freed from the cause of suffering, delusion." So it doesn't give time, the point of retaliating, rising anger, doesn't happen, only compassion rises, to help the other person who badly treated oneself, who did nasty things to oneself.

Also it makes one aware, "If I have been angry, if I have retaliated, this is not the job that I am supposed to do, this is not the work that benefits other sentient beings." By not letting the disturbing unsubdued mind rise, it also doesn't let other sentient beings accumulate negative karma, have more anger, accumulating negative karma with body and speech. It helps them and oneself; remembering like this becomes practice, it becomes the door to peace for oneself and other sentient beings.

The motivation possessed by just any kind of virtue is not sufficient. The motivation for listening to teachings on the steps of the path to enlightenment should be possessed by at least the creative bodhicitta. "I must achieve enlightenment quicker and quicker for the sake of the mother sentient beings. Therefore, I am going to listen to the commentary on the steps of the path to enlightenment."

By understanding and practicing lam.rim, as I mentioned yesterday, all the heavy negative karma, what is directly mentioned here in the lam.rim teachings, of avoiding Dharma, such as some people discriminate, creating heavy negative karma by avoiding dharma, without understanding how to practice Dharma. Even now Western people who have been around the places where there are Tibetans are discriminating, criticizing and judging, due to not having understanding of how to practice Dharma, not understanding the whole lam.rim. Saying Nyingmapa teachings are not pure, like that, Gelugpa teachings are very pure. Criticizing like this due to ignorance. Saying Theravada teachings are bad, Mahayana teachings are good, the best—criticizing these teachings of Buddha, recognizing one as good, one as bad. Those mainly do not know even the practice of refuge.

If the person knows well how to practice refuge, the very basic practice, the fundamental practice of refuge, if the person knows, then it is avoiding Dharma and one is accumulating such incredibly heavy negative karmas. If the person doesn't know this very fundamental practice, if the person doesn't know refuge well, only knows the refuge words, doesn't know the details of how to practice refuge, they are avoiding Dharma, creating negative karma due to ignorance, not even having understanding of the practice of refuge, mainly not having understanding of lam.rim.

It might take a little bit of time, but I think it is good to have understanding of the different levels of teachings, the Theravada, Mahayana and Vajrayana teachings, the whole entire teachings explained by Buddha. All beings, who have different levels of intelligence and compatibility, all disciples who are objects to be subdued by Guru Shakyamuni Buddha are shown, the disciples who have different levels of capability. The methods in the teachings of Theravada, Mahayana and Vajrayana are different, but the main goal is to bring the one result, enlightenment. The whole purpose is to bring the ultimate one result, enlightenment.

In Thailand or even here in the East, there are many people who say that the Mahayana teachings are not the Buddhadharma, it happened later. Some who have little bit of an idea say it came from Nagarjuna; before that it did not exist so it is not Buddhas' teaching. However, as His Holiness Dalai Lama explained, even during Guru Shakyamuni Buddha's time, most of the people who were objects to be subdued, were vessels of the Theravada teaching, the teaching of the lesser vehicle, the Hinayana teaching. They are not receptacles of the Paramitayana teaching. Most of them do not have the capability to listen to the Paramitayana teaching—the Mahayana teaching, especially, of course, the teaching of the Secret Mantra. So you see, in public, what was mostly spread in Guru Shakyamuni's time, was the Theravada teaching, the Hinayana teaching. That was most common.

At the same time Guru Shakyamuni was giving higher level teachings, Mahayana Paramitayana teachings, teachings on the bodhisattva's path, then teachings on the Secret Mantra. As he was giving Hinayana teachings at one place, such as in Sarnath, a holy place, turning the Dharma wheel, at the same time he was at Rajgir, close to Bodhgaya, that holy place for sentient beings who have a higher intelligence. At the same time, Guru Shakyamuni, another manifestation or transformation, was turning the Dharma wheel, giving teachings on the Prajnaparamita for those who were receptacles to receive the Mahayana teaching. Then at the same time, at another place called the southern mountain, Guru Shakyamuni Buddha was in the form of Vajradhara, revealing [the teachings] by transforming the whole mandala. The few sentient beings who had the highest intelligence, who already had the three principal paths generated within their minds; to those few fortunate sentient beings, those who had already generated bodhicitta, those

fortunate ones, for them he appeared in the form of the deity Vajradhara by transforming the mandala, and gave the initiations, the tantra teachings, like this.

Even during those times, the teaching was revealed only to ones who were receptive, the right vessels to receive the Mahayana teaching. Even the Mahayana, as well as the Tantrayana teachings were secret from the majority of people. The majority of the people didn't know about the Vajrayana teachings, the teachings of the Secret Mantra and the Paramitayana teachings; what was popular for them, for their minds was the Hinayana teachings, what was familiar, what was shown to them, what was common in the country. So people during that time did not have any idea about the Paramitayana teachings and the teachings of Secret Mantra.

Because those teachings have not been made public from those times, people who are only familiar with the teachings of the Hinayana criticize and say that the teaching of the Secret Mantra and the Paramitayana are not Guru Shakyamuni Buddha's teaching, or some people might say that Tibetan lamas' are magicians and the teaching of Secret Mantra is the Tibetan lamas' trip, which has nothing to do with Guru Shakyamuni Buddha or the previous pandits. It is only because these teachings have not been common for the majority of people, that is the problem and why they can't understand—what they say and what they believe is that it is not Guru Shakyamuni's teachings.

Also, during the time of Nagarjuna, he wrote many commentaries on tantra and especially Mahayana teachings on shunyata, incredible clarification. He wrote many commentaries so they became more common from that time, so that is why people say it started from that. If we understand these things, when we hear other people strongly emphasizing this, it helps oneself also not to accumulate the karma of avoiding Dharma, explaining to the person to be aware, to understand this point. Otherwise what happens is that we think that is the only teaching that fits all sentient beings, that is the only teaching given by Buddha for sentient beings. Then in that case sentient beings wouldn't have different levels of mind, different capability of mind, everybody should have the same capability of mind, but it is not like that. Either that or Buddha has no capability. If that is the case, what happens is Buddha himself doesn't have perfect power, or he doesn't have compassion for all sentient beings, or he doesn't have omniscient mind; he doesn't understand so he gave only one method, only one teaching. Then in that case, there would not be any possibility, nobody could have what Buddha, who has omniscient mind, achieved. It is impossible to achieve, that the mind become omniscient.

Again it comes to the same point, which I mentioned in the beginning, regarding reincarnation, "Because I have no understanding, because it is not object of my knowledge, I don't understand, there is no such thing." Finally it reaches this point in the person who says he doesn't believe in it, you see. Still even now, it is just because of how much obscuration we have, whether we have pure vision or not.

One very highly realized bodhisattva, Khunu Lama Rinpoche, from whom I have received teachings on bodhicitta, the *Bodhicharyavatara* and also blessings of the reading, who has been extremely kind. He said, "Even nowadays in Bodhgaya and Rajgir, those places, Guru Shakyamuni Buddha is giving teachings at that same place." For us, ordinary people, when we make pilgrimage there, we just see the rock, just ordinary mountain, a very hot, dry, small place, small ground, nothing else, completely empty. Still the teachings are continuously given there at that place—Guru Shakyamuni Buddha is turning the Dharma wheel; for the highly fortunate beings, the bodhisattvas, the sentient beings, Guru Shakyamuni Buddha is still giving teachings there, so one who has pure vision, one who has very thin obscuration, is able to see. Even if the place is very small, but in their view, in those fortunate beings, those holy beings' view, the place

is not like that. Even though in our view, just small rocky mountain, completely dry, completely empty, nothing happening.

Their vision of mind, view of mind, is very interesting. According to the different levels of mind, different levels of realization, how thin the obscuration is, how thick the obscuration is, how much thin or thick obscuration the mind has, depending on the kind of vision, the way things are perceived, the way the objects are perceived is also different.

Normally, in our daily life, just mentioning ordinary things without mentioning many other stories, which will take much time, just at this point, just a simple thing, like one hundred people look at one person, object is one person, ten or five people look at one person; some people find that person very beautiful, others see that person as terribly ugly, even not wanting to look at them with eyes; unable to look at the person.

As long as we are here in this tent... there is nobody who is hungry; that is good! When they look at the same time, one hundred people eat that one food, one type of lunch; some find extremely delicious, some find ridiculous, they prefer not to have; some, disgusting, not so delicious, just indifferent, like this. Same thing, one country—Kathmandu, some people see it as clean and beautiful, some people can't stand even to spend one night—they want to fly back right away, it makes them vomit. The pig's place, where they live, the pig sty, in our view, is a very dirty place. We don't like even to make steps there, but for them it is like a mandala.

Like moths, the reason they jump is not because they understand it is a hot flame, thinking they are useless, born as moths and useless and better to make offering—it not because of that; they don't understand that it will burn them, that it will kill them, they don't understand this. According to their karmic obscuration, they don't see this, they see as a beautiful mansion, very transparent, kind of place, a mansion, and they think that by being right inside of that, there will be incredible bliss. Due to their karmic vision, due to negative obscuration, due to ignorance, they see like that. That is why they insist on jumping in like that, not only around, but right inside the flame, the reason why they push so much, even if nobody tells them to jump right inside the flame. Even though by being close, even though they feel hot, there is still too much clinging to pleasure, due to dissatisfaction, due to their karmic obscuration, they see it as a beautiful mansion. So they want to get right inside of that, even though they feel hot by being close, still due to their karmic obscuration, the dissatisfied mind clinging so much to pleasure, they try to get inside of that—so what happens is they kill themselves, also, it stops the light in the room, makes the room completely dark, it disturbs the person.

The interesting thing about the karmic vision is that it comes according to the level of the mind, like the projector. The projector, inside are the films. If it is a color one, very nice negatives, very beautiful, then also outside what comes there is very beautiful color. If inside negative, what is contained on the negative, what is taken there on the negative, if what is on the negative is terrifying, the outside projection is also terrifying; because what is there on the negative is also terrifying. What was taken there. So like that, if the negative is ridiculous one then also the projection comes out ridiculous, similar example, like that. You see, the negative is like the mind—karma, the mind—individual sentient beings' karma, level of mind. The machine is the sentient being himself, the negative, the different pictures taken in there are the different karmas, the different impressions of karma, which were planted on the mind.

The conclusion, all these four sects have the teaching that leads the person gradually in the path to enlightenment, which the sutra and tantra path makes possible; by following that one can receive enlightenment. In all the four sects, there is the teaching of the gradual path to

enlightenment. Those teachings that make it possible to achieve enlightenment are all Buddhadharma. From the side of the practitioner, it can be possible that whatever he practices is the teaching of the Buddha, whether it is Gelugpa, whether it is Nyingmapa, whether it is Sakyapa or whether it is Kagyu. From the practitioner's side, whatever he practices is all pure teaching of Buddha—that doesn't happen but in all four sects, there are pure teachings which show the gradual path to enlightenment; the person can receive enlightenment.

In regards to the practitioner ...it can be possible to practice the wrong teaching, which is not taught by Buddha. It's possible. We cannot generalize that all practitioners are good or that their practice is the right teaching. That doesn't happen, not necessarily.

However, for such a thing as avoiding Dharma, the karma is very heavy, more heavy than destroying all the stupas in the world, in this continent, destroying completely all the holy stupas; for avoiding Dharma, the negative karma is more heavy then destroying all the stupas; this is explained in the sutra teachings by Buddha. However, by understanding and practicing lam.rim, all the causes of suffering, the disturbing unsubdued mind, all the delusions, all the result of suffering, the negative karma, also the resultant sufferings of samsara, completely get ceased, even the subtle obscuration—that is the conclusion regarding the fourth quality.

There are another three qualities of the lam.rim teaching:

- 1. Nothing is missing. The lam.rim teaching contains all the subjects of sutra and tantra.
- 2. The lam.rim teaching is shown mainly to subdue the mind, to transform the mind. The way it is set up, the way it is presented, is concentrated to gradually subdue the disciple's mind. So therefore, it is very easy to practice.
- 3. These lam.rim teachings are adorned with the advice of the true learned lamas, who are learned in the teachings of the vehicle of the two great propagators, Nagarjuna and Asanga.

These three are the particular qualities of the lam.rim teachings. Besides the elaborate lam.rim teaching, just even the lam.rim teachings that we recite every morning, the subject on which we do the direct meditation, just even this short abbreviated prayer, from this lam.rim teaching which we recite every morning, all the subjects of sutra and tantra are contained in that—all the Buddhadharma subjects, the whole subject of Buddha's teaching are contained in this very abbreviated lam.rim teaching. All the words of Buddha's teachings and the commentaries written by the pandits cannot be contained in that, but all the meanings which are contained in Buddha's direct teachings and the commentaries written by the pandits are contained even in this abbreviated lam.rim teaching. All the meanings of the Buddhadharma, the root and all the commentaries, are summarized in these three Dharmas, the graduated path of the lower, middle and higher capable beings. The whole thing is summarized in the gradual path of the three capable beings.

So the advantage of reading once even this abbreviated lam.rim teaching as we do, just reading once, by concentrating on the meaning of the teaching, by concentrating on that, reading it just once becomes one complete meditation, and by doing that one finishes one complete meditation on the lam.rim, sutra and tantra both, one has finished meditating on the whole path—doing the direct meditation on the whole path. The person has practiced the meaning of the whole Buddhadharma in a few minutes. Lama Tsong Khapa said, one time listening to the abbreviated teaching of the essence of the whole Buddhadharma, one receives the great multitude, great benefit; having explained the whole Buddhadharma, having listened to the whole Buddhadharma. Therefore, one should think of these benefits. By listening to the complete lam.rim teaching, thinking, explaining and listening, it becomes like having studied, having

listened to the whole Buddhadharma, even if it is a very short teaching like what we recite in the morning.

All the meanings of the Buddhadharma, Buddha's teaching, are contained in the teachings of the lam.rim. The lam.rim teaching is like the key which opens hundreds of doors of all the 84,000 teachings shown by Guru Shakyamuni Buddha...sutra and tantra teachings.

The person who has an understanding of the essence of all the teachings of the Buddha, including sutra and tantra, has a great advantage. One who doesn't have much time or much intelligence cannot follow the elaborate lam.rim text but, even though one cannot follow the elaborate lam.rim text, it is important to follow an abbreviated teaching which has all the meditations, which is complete with nothing missing. If one of the meditations is missing from that text, if one follows that text which has no complete meditations on lam.rim, then even though other meditations are elaborately explained, the whole thing from beginning to end is not complete, for instance like medication for a fever. If there is a tablet compounded of twenty-five different ingredients, and if the person doesn't have that to recover from his fever, but he does have a big sack of each of those ingredients separately, he doesn't have the completion of the ingredients mixed together. Even though he has big sacks of those other ingredients, that doesn't help him recover from his disease. But if he has small tablets which have tiny bits of each ingredient, which makes it perfect with all twenty-five ingredients, and he takes that, he recovers. Even though it is small, it is complete, with nothing missing and by that power it aids his recovery.

Likewise, it is very important that the text of lam.rim that one normally follows should be complete, with no meditations missing. Even though it is short, maybe one page or even three lines, like the morning teachings we recite, but it should have all the meditations with nothing missing. That has the power to help one recover from the disease of the afflicted state of the mind, like the attachment seeking samsara pleasures, which tie one to samsara, self-cherishing mind or the impure vision or conception. By practicing such a short meditation as that, which has all the meditations, one can recover from all those diseases.

So actually, this part, in the beginning outlines, even though you didn't get it yet, it is actually the subject of meditation...

Actually, I did finish one whole course, within three days or four days. Like weekend courses, there was time to rest. You did get one whole essence. It's just a matter of elaboration. Actually, even the outline is extremely important; by the understanding of this outline one can stop a lot of hindrances to the practice. It helps very much to make the practice successful. From the very beginning of the outline, it's very useful to see all the hindrances, to fully generate realizations on the path to enlightenment and how to practice Dharma. It all comes from the beginning of the plan, and is very useful. Then this, I'm not sure. Perhaps Guru Shakyamuni Buddha might come.

Lecture 13, November 18th p.m.

"I must achieve enlightenment for the sake of all sentient beings, therefore I'm going to listen to this commentary on the graduated stages to enlightenment."

It is extremely important that once we meet such teaching on the graded steps of the path to enlightenment, like the king of all the teachings, king of all the advice of the Buddha; at such time, that we have found the fortune to meet the king of all the advice of the Buddha, it is

extremely important not to have two-pointed mind in this, but to completely concentrate. It is extremely worthwhile to put the whole energy, the whole time, into practicing the teachings on the graduated path to enlightenment.

Second quality: this is extremely easy to practice because it is mainly shown and presented to gradually subdue the mind. Experiencing the various hindrances of suffering in samsara, receiving nirvana, receiving enlightenment, all these, the creator or the doer of all these, the one who creates the samsara, the suffering, the one who experiences, who actualizes the path, the one who receives enlightenment, achieving the supreme bliss: that is the mind. The whole creator achieving the supreme bliss: that is the mind. The creator of all is the mind. So, there's no other special method than remembering, in order to subdue this mind. The creator of all is mind.

So, because this lam.rim teaching and the way it is mainly presented, explained, is in order to subdued the method (Rinpoche laughs—I think it's going backwards, instead of subduing the negative mind, the purifying mind, subduing the realizations, going backwards, which is extra work, because it doesn't have to be done!) lam.rim teaching is explained mainly to subdue the mind; the main method is to subdue the mind. So therefore, it is very easy to put the lam.rim teaching into practice.

Third quality: this lam.rim teaching is done with the advice of the lamas who are learned in the teachings of the two great propagators Asanga and Nagarjuna; therefore, this lam.rim teaching is extra ordinary. It's more special than other teachings. The two lamas, one of Lama Atisha's gurus who is highly learned in the teachings of Nagarjuna, and Lama Serlingpa, who is a highly learned realized being in the teachings of Asanga; this lam.rim teaching is adorned with the advice of these two lamas. So therefore, this teaching excels, becomes more special than other teachings. It excels beyond the other teachings, this lam.rim teaching devoted to, adorned with these two lamas' teaching; so the teaching is more effective.

About the teachings of the graduated extensive path, which was received from Lama Serlingpa, from Maitreya to Asanga to Lama Serlingpa, and the teachings on the graduated profound path from Manjushri to Nagarjuna and then to Lama Atisha. It is perfect. It condenses both paths, method and wisdom, like the two wings of the eagle which enable it to fly; with one wing they can't fly; likewise, by missing one of these two paths of method and wisdom, one cannot receive enlightenment. So this lam.rim teaching is perfect with those two paths of method and wisdom, which is from the teaching that has been handed down from those lamas.

When we have the fortunate time to listen and understand, to study such as the graduated path to enlightenment, which has the four qualities and these three qualities, without putting effort, the energy and time that there is, but just being satisfied with one single meditation, with one ordinary advice, which is not a complete teaching or complete advice but just one part of it, such as talking about only the four noble truths, or only wisdom. Being satisfied with ordinary advice or teaching which contains just one meditation, like for instance, receiving teachings of samatha, having received those teachings, just being satisfied with that, not practicing, not listening, not studying or meditating. Or, just being satisfied with the teachings on samatha, just the concentration, not studying teachings about bodhicitta or renunciation but being satisfied with just one part of the path. However, when we have such fortunate time to be able to listen to, study and meditate on the complete graduated path to enlightenment, with nothing missing, which has the four and the three special qualities, it is extremely important to put the whole energy into this.

By thinking it is too much, all the teachings on these different meditations on the path, "This is too much for me, why can't I practice just one meditation, just something to do in my life? As long as I have a meditation, then it's okay, something to do in my life, which I can call meditation; why should I do all these complicated things, just keep it very simple, just one thing, one kind of practice." Thinking like that, being satisfied with just one meditation for the whole life, is actually due to not understanding Dharma. Being satisfied with one small, very simple meditation technique and spending the whole life in that; such as being satisfied just with breathing meditation, just being satisfied with that: "This is very easy; this breathing meditation is very easy, easy to understand, simple. I don't need any more other meditations, this is enough."

However, while you have the time and while you have the intelligence, you are closing the door on Dharma wisdom, not letting yourself progress in Dharma wisdom, you are purposely closing the door on the Dharma wisdom, door of the realizations on the steps of the path to enlightenment; very unskillful.

Even if one has generated the realization of samatha, at least, by receiving only that teaching, even one has generated that realization of that, only that problem is temporarily stopped. Still there is self cherishing thought, still there is ignorance; the root of samatha is still there. For some time the person has one-pointed concentration, not having the hindrance of meditation: scattering thoughts and sinking mind, for some time. Delusions do not rise for some time, for a certain period and if the person has realized shunyata, as long as he has eliminated completely the root of samsara by realizing shunyata, even he has generated the realization of samatha, he still has to be reborn in samsara over and over, which the person did numberless times before, had that realization, circled in samsara numberless times in past lives; like that.

It is not very skillful practice. Satisfied with one single method and spending the whole life in that. As I mentioned before, relating the example of medicine, as the person has different disease, then the person should have different medicines. He has hundreds of diseases and if he takes fewer medicines, it doesn't stop the other diseases.

Then the next outline, the qualities of Dharma: how to listen and explain the Buddhadharma having these two qualities. So, this is a very important point that everyone has to prepare for, from the part of the person who is listening to Dharma, also from the part of the person who is attempting to explain the teaching. From the beginning, if it doesn't become pure, then the whole rest, the study, the meditation, the practitioner, all the rest doesn't become pure, it doesn't go in the right way. It doesn't go to the right point, doesn't become cause to achieve enlightenment.

I am just very briefly telling these outlines: how to listen and how to explain, and at the end, how to do together.

How to listen to teachings has three outlines; thinking of the benefits of listening to Dharma; respecting the holy Dharma and one who explains Dharma; and the actual body of listening to teachings. If one has reflected well the benefits of listening to teachings, then how much heat there is, how much one feels cold—those temporal problems become insignificant for the person himself, he doesn't feel, it becomes insignificant. By reflecting on the benefits of listening to Dharma, the happiness...

<end of tape>

...one doesn't get bored, one doesn't get tired when you hear it one, two or four times.

It is said in the teachings, in the text maybe written by Maitreya Buddha, I'm not sure—I think I'm not going to mention the quotation because it takes much time. The benefits of listening to the holy Dharma, receiving the teachings are that it is like the lamp, listening to the holy Dharma is like the lamp. What the lamp does is dispel the darkness, so listening to the Dharma dispels the ignorance. How many Dharma words one hears, that much the ignorance lessens; each time as one understands, as one hears the Dharma words, the ignorance becomes less. For instance, as one hears teachings on the eight freedoms, that much ignorance becomes less; as one hears teachings on the ten richnesses, that much ignorance becomes less. Same thing, the usefulness: as there are three ways to reflect on the usefulness of the perfect human rebirth, as one understands, the ignorance becomes that much less. Example is like this.

As much as one hears the teachings on bodhicitta, that much the ignorance becomes less; same thing with the teachings on shunyata. One can understand before you heard the holy Dharma, how much ignorance there was; after you have heard the holy Dharma, how much ignorance becomes less. Like that. After how many days of the course, how much ignorance becomes less by hearing the holy Dharma. If one hasn't heard, then the ignorance is still there. Like, example, one's own relatives, brothers and sisters, those who are at home, those who haven't heard Dharma, still have the same ignorance.

In a very dark house, completely dark, there are many useful, necessary materials but however much you open your eyes, however big you make your eyes, you can't see one single material. Similarly, how much wisdom eye one has, if one has no listening to Dharma, like the lamp, one cannot understand at all the vital points, what is to be renounced or avoided, or what things should be practiced; one doesn't know at all the points. Even one opens the eye very big, without the light cannot see one single material; so even one has much wisdom, but one has not listened to the holy Dharma, there is much wisdom; even though one is very intelligent, there is no way to know any points of importance, any point of virtue, what is non virtue, what is to be practiced, what is to be renounced. In that completely dark house, if one puts lights, with the eyes that one has one can see very clearly whatever material is in the room, one can see very clearly. So like that, by listening with the lamp, the holy Dharma, by depending on the lamp, listening to the holy Dharma, then one can see all existence, one knows the whole Dharma, with the wisdom eye. One can know all existence, which is absolute nature, all existence, which is absolute truth and all existence, which is all-obscuring truth or conventional truth; one sees the whole existence with the wisdom eye.

Listening to the holy Dharma is the best possession, because the material, worldly things are possible to get stolen by thieves and robbers, confiscated, possible to be robbed by an enemy. But this possession, listening to the holy Dharma, such as these supreme seven jewels, or these qualities of being learned—this means strict in moral conduct, strict in pure actions—such qualities of having good hearing, such qualities are received by listening to the Dharma are impossible to be stolen by thieves.

Also you can't carry material possessions everywhere; you can't take everything, whatever you have in the room, even if you like to have them with you all the time wherever you go, you can't carry; even if you carry them, it will be very expensive, the airplanes charge more money. Or you will be very exhausted by having so many, eight, ten pieces around you. So there is much difficulty in regards the materials. The material possessions cannot come always with oneself, even in this life. Then especially after death, the material possessions do not come, do not follow. There is no way to send by post office. The jewels, rings, which are kept in small box...

what else? The money, the purse, there is nowhere to send, by person, by post office or anything. Nothing that one can carry oneself when one dies. But the qualities that one has accumulated, the impressions that are left on the mind by listening to the holy Dharma, the teachings of the steps of the path to enlightenment, the impressions of the steps of the path to enlightenment, such as bodhicitta and the merit that has been accumulated, how much Dharma wisdom one has, how many realizations one has, there is no difficulty to carry, not like materials—they are heavy. One doesn't need many suitcases.

It comes with oneself from this life to the future life, from that future life to another future life, many lifetimes it is with oneself. Also it increases because even one small impression of listening to the holy Dharma, such as the teaching on the steps of the path to enlightenment, the next life the impression comes; as the consciousness continues, the impression continues to exist. Then, in future lives again that makes to meet with the Dharma, the teachings of the steps of the path to enlightenment, and that makes to hear more, it makes to understand clearer and deeper. Then one finds the freedom to practice the steps of the path to enlightenment; again hearing the teachings on the steps of the path to enlightenment in that life leaves more impression on the mind. The next life you meet again the holy Dharma, and it is that much easier to understand the holy Dharma and that much easier to generate the realizations on the path. Like this, gradually it makes to be better in this life, to make more progress in this life, like this gradually one receives enlightenment.

Listening to the holy Dharma is also the steps to destroy the ignorance, the enemy, ignorance. Why? Because by listening to the holy Dharma, one can completely eliminate the whole enemy, the disturbing unsubdued minds, the six root delusions and the twenty secondary delusions; all the 84,000 delusions, including the very root, the ignorance of true existence, the ignorance believing in true existence; so that is how listening to the holy Dharma is like weapon.

And listening to the holy Dharma is also the best friend who gives the infallible advice to oneself. How is it the best friend, listening to the holy Dharma? Having listened to holy Dharma, how is it the best friend? For instance, if one is going to do work, any action of the body, speech or mind, it gives advice, the teaching that one has listened to before, it gives advice to oneself. The teaching to which one has listened before about the shortcomings and the benefits such as about karma, teachings about karma, which are virtuous karma, which are non-virtuous karma, how the actions become virtuous karma, how they become non-virtuous karma. Such as having listened to teachings on the 10 non-virtuous actions and the 10 virtuous actions, teachings about karma, the different karma, how one accumulates merit with certain actions that are done in relationship to the Guru, Buddha, Dharma and Sangha; which type of actions become negative, cause of suffering, done in relationship to the holy objects, Guru, Buddha, Dharma and Sangha. The teachings of karma, things like which actions can be done, which actions cannot be done, those negative actions of the disturbing unsubdued mind, how those can be prevented.

So, having heard the teachings that explain these things, when one is in the action, about to do the action, the listening of the teachings from before advises one regarding what can be done and what cannot be done; how to stop the negative action, or the negative mind from rising. That is how listening to the holy Dharma is the best friend.

You see, even one is poor materially the best friend, having listened to Dharma, does not change to one, it is the unchangeable friend, not like worldly friends. When one has material wealth, apartment, money, cars, when everything is perfect, when one has perfect material possessions, when one is wealthy, at that time worldly friends become harmonious, they try to be friends to

oneself; but when suddenly, one day one becomes poor, not having a single dollar in the pocket, completely poor, that time the outside worldly friends pretend they don't know you, because they have nothing to get from you.

Why they don't come anymore when one is poor, has no money to buy one cup of coffee, completely rags, broken, the purse is empty having only the smell of money? When one is poor like this, having much difficulty in the means of living so that one needs help from them, when one has difficulty to live, at that time they don't come to oneself anymore, they don't come round even though before when one had apartment, gardens, when there was everything, lots of money, having good job, that time maybe they come almost every day, they come round to circumambulate, like stupas.

When one becomes completely poor, having not one single penny, not having food and clothing, even in outlook, the aspect of the body is very poor looking, very upset looking. That time all these outside worldly friends don't even look, not even coming to see one, to give help. When one has big problems like this, even if they see oneself in the street by chance, they know that you are poor, nothing to get from you, nothing to get, they don't respect. Even if they see from afar, they turn back, they go somewhere else, even though they were coming this way, they turn and go somewhere else. There is nothing to trust in this outside worldly friend. When one has incredible suffering, he doesn't help; when one is terribly sick, difficult to benefit, to come and look after. Specially at the death time, no way to benefit, how many friends one has, they can't benefit, maybe except disturbing, to cause more worry to oneself, at the death time.

But by having listened to the holy Dharma, specially it is beneficial when one has incredible suffering, when one has great difficulties in one's own life, especially when one is sick, especially, more than that, at the death time it is incredibly beneficial, that is the only thing, *only thing* that can benefit, when one has the greatest problem of his life, the death. When one is going through this, at that time nothing else benefits; only if one has listened to the holy Dharma during the life time that is the only thing that can benefit at death time, after death, in all the future lives, up to enlightenment, until the person achieves enlightenment. So therefore, having listened to Dharma is the best friend to benefit oneself, the unchangeable friend.

Before I left for Tibet, when I was on the mountain, the family I was born into was very poor, very poor; poor, but didn't have many sufferings like somebody in New York, having to live on sandwiches or having to live on apples, one apple each day, having to live on one sandwich each day. Not that poor, but that country is a very poor country. I don't know, they say that before I was born when the father was alive (I don't remember the father; I'm sure he made me, he formed my body, he made my body, but I have no idea of my father; I think he had a beard. I think he was able to read quickly the texts,) anyway, when the father was alive and before I was born, they had a lot of animals and a lot of goats, and kind of recognized, according to that country, as not poor. So after the father died, my birth made the family very poor. It made the family very poor, to lose things; after the father died, other rich families came, somehow they were in great debt, my mother was in great debt and people come to confiscate, chasing her to pay money, or if there is no money, to take away material possessions. I think it is a very long story.

I remember when I was very small, when I was living with my mother, people come from outside to ask for money then she used to make wine all the time, a little wine, and she offered wine in a cup on the table in front of the person. I don't know, she was talking something maybe saying she would pay later or something like that, then after the person left, downstairs, after they reached downstairs, then she was criticizing, she was saying wrong prayers, very bad

prayers—she would take the dust from between the wood planks in the floor, in the cracks there was dust and she would take the dust and throw like this, and I think she was kind of saying, "May he die soon." "He ought to die soon," because he was pushing very much to get the money. So she was praying very hard after he left downstairs. I think there were many animals before, all of those gradually died, goats and yaks, the female, not yak but similar to that.

The conclusion of what I am saying is that I left for Tibet and I spent eight or nine years in India. After the first return back home, then all those people come because, I think, of the reputation that I went to a monastery and studied, things like that, so many people came in my mother's house. "Oh, I'm your uncle," one person comes. One woman comes, "Oh, I'm your aunt." Males who come say uncle, I'm not sure in English whether they are different or not; in Tibet they are different, uncle we call *apo*, from the father's side. So each person comes and says I'm your this, I'm your that, I'm your this; woman comes, "I'm your aunt." I mean, what to say? What to do? So one thing, my mother comes with these people and she says, "Oh, this is your something," "Oh, this is your something," Something relative, blah, blah father's father, mother's mother, things like that. One day I told her that the relatives have no number. Not from a Dharma point of view but worldly point of view, normal point of view. You see, normally, in worldly talk, worldly customs, there is a certain number; it is not numberless. How far they can see, how far they can recognize, that is the number according to worldly custom. So I told her, "There is no number of our relatives, everybody's our relative."

When people came she was around the fireplace, cooking food or something like that; then when the people come she says, "Well, now if I introduce to you this and this, you are going to say 'Our relatives are numberless', so I can't introduce." Because of the reputation, people come and say, "I am this and that," but when the family was terribly poor, like that, there was nobody who would look after it. So like this outside worldly friends are changeable, not to trust.

In a previous time one beggar, when he was a beggar, there was nobody who said, "I'm your relative," and then this beggar made business. He collected some money, got some money from the business. Then when he got some money, there happened many people, "I'm your uncle, I'm this and that. I'm your relative. This and that. How devoted, this and this," Then one day, this man, this beggar, who got little money by making business, he invited all those people who say "I'm your uncle, I'm your this and that." He invited all those people to sit for lunch. Then he put the money which he got from business on the table. He put the table up there and business on the table. Like altar, like this. He put the table up there and put the money on that. To the left of the seat all the people said, "I'm your uncle, I'm your this and that." Then he made prostration to the money that was left on the table. He said, "I have received uncle. Without having uncle, I have received uncle. So I prostrate to you, the concrete one."

In the teachings, the best friend is the unchangeable friend; if one wants a friend whom one can completely trust, who always benefits oneself all the time—that is listening to the holy Dharma, understanding and meditating on the path. So, better to rely on this friend.

Also in the teachings it is said, "By listening to the holy Dharma, mind becomes devotional, becomes happy and firm. The wisdom rises and ignorance becomes non-existent. It is worthwhile to buy this, even with the flesh, even with one's own flesh." What it is saying is by listening to the holy Dharma one understands the qualities of Buddha, Dharma and Sangha, then devotion arises, and as devotion arises, you see, one attempts to accumulate merit, such as making offerings to the Buddha; then also mind becomes very happy, mind so happy, faith in karma rises and with that mind is so happy to do the avoidance and practice. One has to renounce non-virtue and practice virtue; mind is so happy to do this. Also, infinite benefits are

received. By understanding the shortcomings, and the qualities of the four noble truths, from those one receives the body of the happy transmigratory being all the time, and receives enlightenment. So therefore, because of all these infinite advantages and benefits that one receives from listening to the Dharma, even one has to buy the listening to the holy Dharma by cutting off one's own flesh, it is worthwhile to buy.

What it is referring to is previous times, such as when Guru Shakyamuni Buddha, in one of his previous lives, listened to the holy Dharma by putting thousands of nails in his body, by using the skin as a table to write down, using the bones as a pen and the skin as kind of writing paper. There are many biographies that explain how Buddha, when he was a bodhisattva went through many hardships to receive the holy Dharma from his guru. There have been many stories like this, how it happened in past lives. However, with us we don't have to buy the listening of the holy Dharma by cutting off our own flesh. Having an easy time, one can easily receive teachings on the holy Dharma. But it is important that one be clever, wise and skillful to attempt as one can, to put the whole effort in this.

Lecture 14, November 19th am

As I explained during the meditation on recognizing the sentient beings as the mother, generating compassion, like the visualization that was explained at that time, father at the right, mother at the left, enemy in front and friends at the back. In the teachings it says enemy behind and friends in front, but I thought it was nice to put the enemy in front, so you can see more clearly!! And the friend at the back side. Then one is surrounded by all the rest of the mother sentient beings of the six realms, in the form of human beings but in essence suffering, whatever suffering they have now, whatever they are experiencing now, hot or cold naraks, pretas or animal sufferings. The essence is whatever they are now, whatever suffering they are experiencing now, but in the form of human being, and ageless. Like if you are sitting in front of hundreds of people and you are in the center. And you look at, you see only the heads, kind of ageless, like that. The whole earth is like the heads of the mother sentient beings. However, whichever is more effective. In the teaching it is explained like that.

As you are the leader, you persuade, lead all the mother beings to take refuge with you, to receive enlightenment and be free from samsara. As you are the leader, as you say the prayer everybody says it, all mother sentient beings say the prayer of the refuge, like that. Purifying together, oneself and all sentient beings, receiving realizations.

As we start like this, from the very beginning of refuge, the same thing with all the rest of the purification and receiving realizations, during the time of the direct meditation, the practice of visualization that is done with the lineage lamas. As we make request, as we say the requesting prayer, same thing with absorption; it is explained, I'm not going to repeat. The visualizations of the different prayers is explained, what to think when this prayer is said is in here, so I'm not going to repeat. So all the rest is the same, when we purify, not only yourself but purify all sentient beings; when we do the visualization, having generated the realizations of the path, extensive and the profound path, same thing, all sentient beings; one has to think all the time. It's very easy to think when there are a lot of people around. On the basis of them we can put all the sentient beings around, so kind of, not only purifying yourself but also purifying your friends who are around at the same time, like that. Not only the sentient beings who are round oneself but actually, also the rest of sentient beings.

[Refuge Prayer]

It is very effective, particularly, to remember whom you dislike, who hates you, particularly to remember that enemy while generating the thought. When you wish others to be free from attachment and hatred, things like that, that thought is in the nature of compassion, wishing others to be free from delusion. How much you feel, how strongly you think, how deeply you feel to be free from delusion, from attachment and hatred, that thought is the personality of compassion.

By the way, when one is thinking that, even though normally there is anger, you see, when you think like that, when one generates the thought like this... normally there is always anger when you remember that person but at that time the anger becomes smaller and doesn't arise, or disappears. The anger, hatred, the thought that hates the person, either it becomes smaller or it disappears. So this is the way one generates... how the thought arises, by not rising attachment and hatred, by cutting off the attachment and hatred, which are within one's mind. "If all the sentient beings were to abide... to help them to be free from attachment and hatred..." When this thought continuously rises, whenever I remember this is my responsibility, this is my job.

For instance, as one has made the complete determination in one's own mind, in the day time if somebody gets angry, if somebody criticizes oneself, if somebody with much anger, incredible anger, almost he is going to shake the whole world, the person screams violently, almost he is going to destroy the whole world; whatever terrible thing he says or he does to oneself, at that time it helps very much to see like your mother. When one's own present life mother becomes crazy, no control over herself, all the violent actions she does, she says all kinds of bad things to one, being very violent hurting oneself, saying all kind of rude words, you see it is not the mother doing it to oneself purposely, she has no control; she is possessed by the spirits; she is not doing it to oneself purposely, herself has no control at all. So, it is all object of compassion; it is only object of one's compassion. Because it is not that she did it purposely, from one's own side it is all object of compassion and, instead of retaliating, getting angry, from one's own side, from the side of the son, one should help the mother to recover from the craziness, from being possessed by the spirit, or devil or whatever it is. As much as possible, being possessed by the spirit or devil or whatever it is, as much as possible to help to be free from that possession.

Same thing, exactly the same thing, these sentient beings who have incredible anger are completely crazy by being possessed by the spirit or the devil of the disturbing unsubdued mind, the anger. No matter what terrible things he says or does, no matter how much he hurts oneself, completely crazy, there is no choice; the person, this mother sentient being has no choice; so it is only object of one's own compassion. There is nothing to get angry about. There is no point, nothing to retaliate, except to help as much as possible with compassion, as much as possible to calm his mind, to free him from the craziness, from being crazy by the devil, or the spirit, the disturbing unsubdued mind, the anger.

What I'm saying is from this practice, making complete determination like this all the time, to train the mind in this, when one is in a situation like this with a sentient being, it only causes to rise compassion instead of retaliating. Instead of rising ill-will, rising anger, negative mind, only compassion rises. Cause for oneself to achieve enlightenment for the benefit of mother sentient beings; oneself to achieve enlightenment quicker and quicker. The situation benefits oneself to achieve enlightenment quicker and quicker, to be able to give extensive benefit for the sentient beings; instead of retaliating, only help, whatever one can, whatever capability one has to free him, to calm his mind, to free him from that possession, the possession of the disturbing unsubdued mind; with speech, with body, whatever one can. Very beneficial, very helpful is this practice; most precious method even to the worldly way of thinking. Even just very ordinary

thinking, even just concerning this life, this practice is a very helpful, precious method, which brings great peace in the life for oneself and for the surrounding sentient beings. By calming one's own mind it helps to calm the surrounding sentient being's mind.

[Reading Immeasurable Pure Equanimity]

Among the virtuous motivations, the best, the highest virtuous motivation, even though there is no realization of bodhicitta, at least one should generate the creative bodhicitta. Thinking, "At any rate I must achieve enlightenment in order to free each sentient being from all the suffering and lead into enlightenment, therefore, I am going to listen to the profound commentary on the steps of the path to enlightenment."

I mentioned yesterday evening, at the very end of the discourse, I translated one stanza. One of Guru Shakyamuni's previous lives, when he was a bodhisattva called Moon, he was born as the prince of one king, at that time. The for each of the four lines that I translated last night, the bodhisattva who was born in Guru Shakyamuni's previous life, who was prince of one king, for each line paid a thousand golden coins.

The more extensive listening to the holy Dharma we have, the more understanding there is; the result is more extensive, understanding comes. As there is more understanding of the Dharma, as we have more understanding, when you practice meditation you experience quicker, you generate the realization of the meditation much quicker, it doesn't take much time. The reason why it is quicker, when you practice meditation, why it is much quicker to generate the realizations, why? Because you make less mistakes in the meditation practice, because you have more understanding. You listened much, you received extensive listening on that meditation subject, that teaching, so there is more understanding, and so you are able to recognize exactly what are the mistakes and what are the correct subjects, the correct way to meditate. As one has extensive, clear understanding, the mistakes do not arise. If one makes a mistake, one is able to recognize all the mistakes, when the hindrances arise, what to do, how to handle, like this, so for the person who has much extensive listening to the holy Dharma and extensive, proper understanding, it's very easy to generate realization of that meditation.

The person who hasn't done much study, the person who doesn't have much extensive listening of the various teachings, as he had very little hours listening to the holy Dharma, the result is that he has very little understanding, very limited understanding even if it is lam.rim. He has very little understanding, doesn't have wide understanding of lam.rim. Then, even by going to a solitude place, making retreat in the lam.rim for many years, because there's very little understanding of lam.rim, very limited understanding of the teachings, even if he meditates on the lam.rim, he doesn't have skill. As he doesn't have any extensive understanding, there is no skill to quickly generate the realization of meditations when there are hindrances rising, when there is confusion rising. When hindrances rise, when he is making the meditation, he doesn't have the understanding to recognize and to prevent it.

So, with a very limited understanding of the holy Dharma, it takes much time to generate the realizations of meditation. Of course, generally how quickly one person can generate the realizations of the path to enlightenment, depends also on past lives, how much the person has left impression on his mind in the past lives, how much contact he left of the Dharma, the teachings of the lam.rim in the past lives. Depending on that, he finds it that much easier to understand and to realize in this life. Generally, if the person has very limited understanding of the holy Dharma, it takes much time, even if the person meditates for many years it takes much time to generate the realizations of the steps to the path to enlightenment

The person who has much extensive listening to the holy Dharma knows all the skills: how to quickly generate, how not to let rise the hindrances, the mistakes, and to quickly generate the realizations to the path. When, for instance, studying the extensive scriptures as Tibetans do, what the person learns, the definitions and the meanings in one day, in this form of study. Then the person who never studied those debating subjects and those extensive scriptures, who lived in the solitary place, and just keeps silence and makes retreat, for so many years; even if he makes retreat for six or seven years, he still doesn't know what is the definition of form, what is the meaning of mind, what is the meaning, the definition of consciousness.

This is an example of many other important things. There is no understanding. The person who studied debating subjects or those extensive scriptures, what he learns in one day, and the person who meditates for ten years in the Rocky Mountains, even with a mouse, I'm just joking, with a family of mice, (just joking), who doesn't have much understanding of Dharma, who has very limited understanding of Dharma, very small, even after ten years he hasn't achieved the understanding of the person in the monastery who studied those extensive scriptures, what he studied in one day.

As one has great intelligence one should not waste it, one should study, one should have extensive listening. As there is this possibility to have extensive understanding of Dharma, one should take the opportunity. However, even if one has little bit intelligence, the fundamental thing is, whether one studies those extensive scriptures or not, one should study the teachings on the lam.rim, one should understand the whole completely, from beginning to the end.

For instance, the fundamental lam.rim, from the beginning of guru devotion, the perfect human rebirth, all those meditations, bodhicitta, bodhisattva practice, the six paramitas, shunyata, the basic lam.rim. One should have complete understanding; one should have correct understanding. By listening and studying one should have understanding of the whole thing, on the basis of the outline. That is what is called when one has complete intellectual, even if there is no realization, but intellectual understanding. On the basis of the outline from beginning of the guru devotion, meditation of the guru practice, up to the shunyata, the highest thing, one has complete intellectual understanding. Even if there is no realization, that is what is called having understanding of lam.rim.

Having understanding of lam.rim, that is the whole meditation, the whole explanation; having the understanding of the whole outline is what is called having understanding of lam.rim. That is necessary first, having the whole understanding. First, one meditates, like we do in the course, we follow straight, know all the different meditations. One first makes meditation in that way to try to understand on the basis of the outline. Then, after one has complete understanding of the whole thing, when one's mind is in the level, like, "Now if I try to get effortless experience of the meditation of guru practice, the whole meditation, I can, when I get some confidence. Now I can't generate the realization if I try to complete the effortless experience of the meditation." When one gets this certainty in the mind, then you start to generate the realization of each meditation, such as perfect human rebirth, the eight freedoms and the ten richnesses.

The most skillful way to meditate on the lam.rim, in order to quickly generate all the realizations of the fundamental path, the most skillful way to meditate is one day doing three types of meditations, training the mind in three types of meditation; whichever meditation one does first, first of all one has to do the preliminary practice like we do in the morning, following the prayers, which becomes cause to generate the realizations and which is the method to prevent hindrances to generating the path to enlightenment. Practice one of these Jorchö or preparation

practices; elaborate or short, whatever one is able to do. Then one does the meditation on the guru, the meditation trying to realize the essence of the guru in Buddha, one trains the mind in this. I am not going to talk any more details; I am just maybe going to make brief. Train the mind in this meditation. Then after that, train the mind, put more time—spend a little bit of time in this, this first meditation on the guru, trying to realize the essence of guru as Buddha—then put more time, spend more time meditating on the eight freedoms and ten richnesses, this first meditation. Then some time in the evening or when you are sleeping in bed, one other time, in the evening or one other time, train the mind in meditation on shunyata. However, one other time you meditate on shunyata.

So, besides doing the direct meditation like we do in the morning, concentrating on one of the subjects of abbreviated lam.rim teaching, going through, remembering the whole other meditation. Remembering just quickly, glance, glimpse the lam.rim; the teaching what we read is very short, but remembering, hearing the whole subject that one has heard or read, like that.

What happens is this, each day mainly training the mind in three types of meditation; trying to get effortless in three types of meditation. Each day, what happens is, if one does continuously like this, within one year, even if one hasn't generated the realization seeing the essence of guru as Buddha, one is able to generate the first meditation, the eight freedoms and ten richnesses. One is able to generate this realization. Even one is unable, within one year to generate this realization, one is able to generate the realization on shunyata. There is hope, you see. There are many hopes.

Within one year your mind is close to one of those realizations, even if you haven't generated completely any of these realizations, it is close. The mind is close to one of the realizations. For sure the next year one will finish one of them. Like that, within ten years, until the death. In this life, by doing like this, by training the mind like this, by opportunity, or fortunately, it is possible before the death that one has generated all these three realizations—which is incredible, you know. Even if not, then one of them; even if there is not one single realization of the steps of the path of enlightenment generated in the mind, one's mind is close to one of these realizations, so definitely next life.

Listening to the teachings on the lam.rim, one should not be satisfied even if one has understanding. Of course, how can you be satisfied without having complete understanding? "I don't need any more, I listened once, I don't need any more to listen to teachings to lam.rim." Of course, even if one has complete intellectual understanding of lam.rim, from the beginning up to the end, still there is no way to be satisfied, "I have received enough." The geshes, the great lamas, the geshes who made extensive study for so many years, all their lives, of the basic and the extensive scriptures, memorized the debating studies, commentaries, even though they are very learned, still they listen to lam.rim; when the high lama, when the gurus give lam.rim teachings, they go to take the lam.rim teachings. During the time they study these extensive scriptures, the meanings, also when there is a possibility to receive teachings on the lam.rim, they take the teachings. Because each time they listen to the lam.rim teachings, each time it kind of cleans the mind, even though they study their whole life, they spend their whole life in the study of the Dharma, but each time when they listen to teachings, the practice makes them stronger. The practices that were degenerated become alive, or comes back, becomes stronger. The practice progresses: one is able to have a better practice than the last year. However, each time they listen it makes the mind more and more pure, even though every day in life they are studying and developing their understanding. The way the lam.rim teaching is set up, it is to listen to lam.rim teachings.

Even after they have completed the whole study, even they listened many times before, they still listen to the teachings on the lam.rim, even though they have generated the realizations of the lam.rim. They are on the way, making the effortless experience of the meditations. Still they listen to the lam.rim teachings from their gurus. Even one has complete understanding, each time one hears the lam.rim teachings, from different lamas, at the end of that teaching—there is nothing in regards teaching they don't know, so why these high lamas and geshes still listen to the lam.rim teaching, why? Because, each time they hear it from different lamas—there is no new subject to know about, there is nothing new that wasn't known before—but the same subject, which one did not understand before, kind of new understanding comes in one's mind. It is the same subject one knew before, so many years, but something within that subject, somehow one gets new understanding.

However, each time one receives great benefit for the mind; as one receives that much great benefit, one becomes closer on the path to enlightenment. That isn't what is like in the universities. Generally, if you have the understanding of the words, that is enough, it's not on the concentration of the practice, or something to actualize. This, the holy Dharma, is not enough to just have intellectual understanding; you can't survive just with that. The main thing is the practice, and to actualize the path; that's the main goal.

I didn't complete the previous subject before the peepee break: the skillful way to meditate on the lam.rim, to quickly generate the path to enlightenment. If one meditates like this, spending more time on these three meditations, enough time to get the effortless experience, then even if no realizations are to be achieved in this life, you see, the mind becomes that much closer to the realizations. So in the next life, definitely, one is able to generate the realizations to those meditations in which the mind is trained in this life. Think gradually, gradually progressing in each life, like this. That's how one goes to enlightenment. You see, if you meditate on only one thing, if you train the mind only in one meditation, like the perfect human body, the eight freedoms and ten richness, what happens is in all that life, thirty, forty or fifty years, however long one lives, in all those years, perhaps, you might not even get the realization of that one meditation, the samatha, the tranquil abiding meditation, the practice of it, perhaps you might not even get the realization of that in this life, you might finish the whole life, just doing that meditation, on the other hand you...

<end of tape>

It's the way skillful meditators practice, like this. Then you see when you have generated the realization of the perfect human body, eight freedoms and ten richnesses, then you try and gain effortless experience of the next meditation, 'usefulness,' then 'difficulty,' like that, gradually. Some meditations are very easy, some meditations one is able to generate realization within seven days, within two or three days, very easy. Some meditations the realizations take months, years or maybe several lifetimes. They are different, like this. According to which teachings and how much one has contact from past times. When you meditate on the path, which teachings you have received more, studied more, the realization is easier to generate within one's mind.

Like the meditation realizing the essence of guru as Buddha, this meditation is one of the hardest ones to realize, generally talking. Then shunyata, for some people, nothing difficult, nothing difficult; just one hour, just by hearing the teaching one time during the session, while sitting on the same cushion one generates the realization of shunyata. Before the session there is no realization of shunyata, after the session, after the break the person's mind is rich with the realization of shunyata. Like that, this is nothing particular, this is nothing definite.

While one is training the mind, following meditations, like for instance the mind renouncing samsara, impermanence and death, also remember sometimes those other realizations we had before, not to lose.

However, the most important thing, you see, from the beginning of the path, the practice of the guru, up to no-more learning, enlightenment—it is extremely important that the meditation that one does, the teaching one uses to meditate on lam.rim, to have the complete teaching, the complete meditation of lam.rim from the beginning up to enlightenment. Having all the meditations, all the teachings, whether very elaborately or very condensed, one page, that is extremely important. The teaching one uses, the text one uses to meditate on—to have complete meditation on lam.rim from beginning up to enlightenment. You see, if some meditations on the lam.rim are missing, not having complete meditation, even if some of the meditations are well expounded, elaborately explained, what happens is, its like the room, like the house that has a lot of plates and no food; kitchen, which has a lot of plates and no food, no food in the refrigerator, nothing; or no beds, a lot of rooms but no bed, no water or no electricity. It's like the kitchen that has a lot of flour, but there's no vegetables, no other things, so if you want to make pizza, you can't make it because there's only flour, a big sack of flour. But there's no tomato, no cheese, or maybe there's a lot of cheese, but there's no flour. This is extremely important. Usually, teachings that we use to meditate on lam.rim, following the outline, have complete outline on lam.rim meditation.

Secondary outline here is concerned with how to respect and serve the holy Dharma, and one who explains Dharma. It is said in the sutra teachings by Guru Shakyamuni Buddha, in the sutra teaching called the *Heart of the Earth:* one-pointedly one should devote oneself, with respect to listening to the holy Dharma.

One should not criticize or make fun of the teacher. The explainer of the holy Dharma, one should recognize as being similar to Buddha, and make offerings. It isn't that you should make offerings to me; I'm just saying what is there. The listener's mind, the mind that is listening to the holy Dharma should be a mind without disturbances or unsettled, without having these five points arise. Not having disturbing unsubdued mind like pride. If one listens to the teachings with pride, then even though the teaching may be very pure or profound, one doesn't listen for that reasoning. One should listen to teachings with six of these things, without pride.

Listen to teachings in the right times. This means when the guru's mind is relaxed, when it is his time, according to that. This means, not according to the time of the disciple himself, but one should listen to the teachings in the teacher's time, not requesting teachings.

Then offering respect, like prostrations and standing up when the lama comes and leaves, and so forth. Also during the teachings, like watching where one puts the feet, listening at the right time, offering respect and service without an angry mind, whatever the work or service that must be done, bringing that work to completion without an angry mind.

Then third is offering service, fourth is not having anger, fifth is doing the work as has been advised and sixth is not displaying.

Like if you've done a great work, given a great help or made a big offering, then after that if one shows some display, saying, "I did that," showing the importance of oneself. "Remember when I gave that great offering, when I gave that great help," kind of showing, not with sincere intention but with a kind of pride, negative mind. I don't know how to put it exactly in English.

Like showing how I can count, not with sincere pure mind, but with impure motive, that's the main point.

However, one must do all six points without pride, with the five points not arising in the mind, not pursued by the negative thought, like the kind of thinking and discrimination that arises when negative mind thinks, "Oh, this guru (from whom one has been taking teachings) talks like this, but he himself doesn't live in pure moral conduct; he himself is not pure. Or, his caste is very low." Or thinking how terrible his manners are; his nose is running, his clothing is dirty, he is never clean and his body is very black from not washing. In general thinking the outside is kind of ugly, discriminating like that and thinking how terrible it is. Or perhaps thinking how terrible his way of speaking is. Things like that, the reason he speaks like that, these are methods, if these five points arise, this is what disturbs for the teaching to affect one's mind. In that way also, it disturbs for the teachings so that they do not generate realizations of the meditations. Not only do they affect the benefits of the teachings to one's mind, but through that door it disturbs the generation of the realization of meditations. Through that karma, it is difficult to generate realizations.

Then, as for the way of listening to the teachings, the actual body of this teaching has two things; renouncing the mistakes; the hindrances of the three pots; and practicing the six recognitions, the conditions necessary for the six recognitions.

Going straight to the three mistakes of the pot: one is like the pot that is upside down. What happens is that no matter how much nectar you put in, it doesn't go any higher. So like that, even if one is in the light of the Dharma, in the glow of listening to holy Dharma, but one doesn't pay attention to the Dharma, if one sits there and his mind is distracted, there's no way to know the teachings, what the Lama has explained. Even if the person is sitting here in this tent, or whatever it is, this hut, but actually it's like the person is sitting in New York. One should listen to teachings like the animals, like deer being attached to the sound. You know, the animals, when they're attached to the music of sound, kind of put their ears up, keep their necks very straight, like the horses. So, one should listen to the holy Dharma with complete mind, not half and half. Not half distracted and half listening, half in Kathmandu, but like the animals, like the deer when they are attached to the sound. Even the hunters, when they shoot, are unable to feel, to recognize. Something like that.

The second thing is, even if the pot is not upside down, if it is dirty, if it has poison inside, even the nectar, once it is poured in that pot, gets mixed so one cannot enjoy. So, even if one listens to the teachings but motivation is impure, motivation like, "I'm going to listen to the teachings so that in the future, soon, I can be one of the gurus, one of the *babas*," or things like that. If the motivation is in attachment, clinging to the happiness of this life, this is called the mistake of the pot having stain.

The third one is, even though it's not upside down and even though it's stainless, it's not dirty, but it has a hole inside, so that no matter how much one pours in, it doesn't stay inside, it just runs out. Even though one's motivation is pure, trying not to remember, leaving and forgetting right away, not remembering what Lama has talked about, the meditation instruction and so forth.

I think this is the only time I have talked a little more elaborately about the outline. Since the very first course, this meditation course, mostly only the part of the meditations outline; those important things beginning the path, not like that. Somehow this time it happened, this happened reciting the prayer, the refuge subject, perhaps. However, tomorrow I'm not so sure.

One of my gurus, His Holiness Serkong Rinpoche, came from Dharamsala because a disciple of his father, the reincarnation of His Holiness Serkong Rinpoche's, father, who lived at Swayambhu, what we call the monkey Temple, Swayambhu, who has a monastery there and who normally lives there, who is His Holiness Serkong Dorje Chang, passed away a few days ago. Normally I used to go to see him often when I came back from the mountain or someplace, but this time, somehow, I didn't go. The thought came to go anyway. They didn't announce to the people that he had passed away because the people would be worried and they would disturb his voidness meditation. For three days, or something like that, he was in meditation, in the clear light, in the meditation on the clear light. His previous life was a married lama, one of the Gelugpa lamas, a married lama, one who has completed all the stages of lam.rim, the path to enlightenment, even the great path of tantra, the Vajrayana.

So, Serkong Rinpoche, who came from Dharamsala, his previous life's son, this one who passed away, in this life the son became his teacher, who taught him Tibetan alphabet and many other things. Without talking much, Serkong Rinpoche came [to Kathmandu]; he couldn't come at first, before they offered fire to the holy body of Serkong Dorje Chang, because it was very far. So, after the meditation was over, they offered fire, then they keep the ashes, hiding them for a certain number of days, seven days or something like that, and then a special sign comes after that. Day and night, there's a monk who looks after them all the time. Then, they take the ashes back to the monastery and again they do prostrations, the monks, some arrangements. Probably Serkong Rinpoche might come here tomorrow. I have requested to send a message to him asking if he has time to come here, to give some teachings, or even just a mantra blessing...just to have some contact, everybody to have some contact with such as him, a real Tibetan Lama.

Normally, Western people think a Tibetan lama is anybody who wears red robes; anybody who wears Tibetan robes—that is a Tibetan lama. But this is a real Tibetan Lama. So it is very important that we have some contact. His Holiness Serkong Rinpoche is recognized as the son of Marpa, the great yogi, Milarepa's guru, Marpa, whose original name is Dharmadhote. The other one, His Holiness Serkong Dorje Chang, who passed away, is the embodiment of Marpa. There is one young incarnate lama who is embodiment of Milarepa. So probably he might come tomorrow, I'm not sure. But I'm sure he'll come.

Lecture 15, November 20th am

One cannot save oneself alone, without relying on others, on one who has the perfect ability to save. Oneself alone cannot save one from the suffering of the lower realms. Oneself alone cannot save oneself from samsara; oneself alone cannot save one for the possibility of achieving enlightenment, for the benefit of all the mother sentient beings, without depending on help, without receiving guidance from the holy object, the perfect guide.

The mistake that has been made so far is that, even though we have been wandering in samsara from beginningless previous lifetimes until now, we haven't got definite confidence in the mind, that, "I will never be born in the realm of the suffering transmigrator beings." Even though one has been wandering in samsara, in the realm of the happy transmigrator beings and in the realm of the suffering transmigrator beings, even though oneself has been circling numberless times from beginningless previous lifetimes, still one hasn't got or achieved the definite confidence or certainty that, "From now on I will never be born in the realm of the suffering transmigrator beings." And still, we aren't free from samsara; still we haven't achieved enlightenment.

That is the root mistake, from beginningless previous lifetimes until now, not having taken pure refuge to the perfect guide, who has perfect understanding, fully enlightened mind, infinite compassion and, not only that, perfect power. Not having taken pure refuge in that, not having taken refuge one-pointedly on that, specifically in the perfect guide, the fully enlightened being. One hasn't followed the holy Dharma, the path which is the actual refuge. Even though the founder of the refuge, the fully enlightened being, has already shown the actual refuge, the path, the actual refuge, the holy method, which gradually leads one to enlightenment, the state of the omniscient mind. From the side of the founder of the refuge, the fully knowing one, even though he has already shown but from one's own side one hasn't followed it perfectly. The root mistake is not having taken refuge one-pointedly in the fully enlightened being, or having taken refuge in something else, some other object who doesn't have power to save oneself from the sufferings, even the sufferings of the lower realms. The holy object alone among all those objects in whom one has been taking refuge has the power to save one from the suffering of samsara, to lead oneself straight to the omniscient mind.

Normally, the refuge that we take is in material possessions. When we have difficulties in our lives, we one-pointedly take refuge completely in material objects and possessions, completely on that; others, in boyfriend and girlfriend. When there's confusion, we take refuge in these normal objects.

Some might wonder, upon hearing the word refuge, if it's some kind of new conception, something which wasn't done at all before, some kind of new trip. Generally, refuge is nothing new. All the time, day and night, we have been taking refuge. At the baby time, we have been taking refuge with the parents. When we were children, we took refuge completely with the parents. Day and night, all the time, we met the parents' faces when we cried. We were completely dependent on them.

For instance, we're taking refuge here now, to this shelter hut, what is this called, this hut, this hermitage, from rain, from the hot sun. We are taking refuge in this place, from those other difficulties, those other problems. When we are traveling, we take refuge in airplanes, in those machines, in cars and also we take refuge in televisions. I'm not sure whether somebody makes prostrations to them... people do take refuge but prostrations I'm not sure! Generally, to avoid the suffering of hunger, one takes refuge in food. Generally it's like that. When we are sick, we take refuge in the medicine, in the doctor or hospital. So it's nothing new, it's not a new trip,

generally taking refuge. This type of refuge is something we have been doing from beginningless previous lifetimes until now.

Because, as I mentioned before, one has not taken pure refuge to such a perfect guide as the fully knowing one, and not having followed, even though the actual refuge, the actual method, the path was shown by the founder of the refuge. Because of that, the disturbing unsubdued mind and karma, which is the cause of the suffering rebirth, all these things, all these daily life problems, those causes were not eliminated by us. Those causes still exist in our minds. Still we are not free of that. We are still not free from the ignorance holding the "I" as truly existent. We are still not free. The root of the suffering, the ignorance, we are still not free from. So the original mistake, the root mistake is not having taken refuge in the fully enlightened one, the perfect guide, who can free oneself from these causes of suffering, the disturbing unsubdued mind and karma, the ignorance believing the "I" is truly existent; who can free oneself from this suffering.

The main purpose, the way we practice refuge now is, without using the word refuge, relying on, asking for help, because alone one can't do, and others do not have perfect power to save us from these different levels of suffering and the causes of suffering. So, one should take refuge in the fully knowing one, the one who has achieved the state of omniscient mind, which is the meaning of Buddha, which is called Buddha, the perfect founder of refuge; the actual refuge, the Dharma; and the attainer of the path, the Sangha, who have the realizations of the path, the true path and the wisdom fully realizing shunyata, and the cessation of the sufferings. The attainer of the path, the Sangha.

The founder of refuge is like the doctor, who recovers the disease of the disturbing unsubdued mind, such as the eighty-four thousand diseases of the disturbing unsubdued mind; the Dharma, the path, is like the medicine, the actual refuge is like the medicine; and the Sangha is like the nurse. By relying on these three holy objects, not only that one time will the body be a happy transmigrator being in the future life, without being reborn in the realm of the suffering transmigrator being, not only will one achieve nirvana, finally being freed from samsara. But one is able to achieve enlightenment, the state of omniscient mind, in order to free all the sentient beings from suffering and to lead them to enlightenment.

It's just changing the object of refuge. The conclusion of what I'm saying is just changing the object of refuge. Who has the perfect power to completely eradicate the cause of suffering? So think, the guru and the Triple Gem have the perfect power to free all the mother sentient beings from all the sufferings of samsara. So in order to receive enlightenment for the benefit of all the mother sentient beings, I am going to take refuge in the guru and the Triple Gem.

[Refuge Prayer]

...is the cause of the sufferings. When we concentrate on the cause of the sufferings, indirectly the result, the sufferings, it comes. Why we should concentrate to cause them to be free, "I will cause them to be free from this," it is very useful to think at this point, to free, "I will cause them to be free from the disturbing unsubdued mind, the three poisonous minds and karma." This is very useful to remember in this way at this point. It is good to rise the thought, to help them to be free from this, just say, one hour, one minute, two three minutes' pains, problems, one hour problems, one or two days' problems. That is good to free them from fever, to free them from attacking, that is good, but that alone is not the ultimate way to help them, to free them from the sufferings. That alone doesn't eliminate the disturbing unsubdued mind, karma. From where they need to be freed, the worst suffering, the greatest suffering from which they

should be freed is from the disturbing unsubdued mind, karma. If we think in this way, to free other sentient beings from this, then it is very effective for one's own mind also, for oneself to protect karma. It is very effective, very useful for oneself to protect the karma for the benefit of other sentient beings' happiness.

[Four Immeasurables Prayer: "If all sentient beings were free from suffering..."]

"At any rate I must achieve enlightenment in order to free all the sentient beings from all the sufferings and to lead into enlightenment. Therefore, I'm going to listen to the commentary on the steps of the path to enlightenment." The motivation of listening to the teachings on the steps of the path to enlightenment is necessary to be possessed by at least the creative bodhicitta.

Listen to the subject, the teachings on the graduated path to enlightenment, the teaching of the sublime vehicle, the Mahayana teaching, which leads the fortunate ones to the omniscient state of mind, to Buddhahood, which is well expounded by the two great propagators, the highly realized Nagarjuna and Asanga. It is profound advice as the essence of the holy mind of the incomparably highly realized bodhisattva, Atisha and Lama Tsong Khapa, the Dharma king of the three realms. These teachings contain all the essence, the heart of the 84,000 teachings, without missing anything, and all these are set up for the gradual practice of one person to achieve enlightenment.

This commentary on the steps of the path to enlightenment has four basic outlines: the qualities of the author, to show pure reference of this teaching; the qualities of the teaching, this lam.rim teaching; and how to listen and explain such these teachings, which have these two qualities—the four qualities and then the three other qualities. Just briefly going through that outline, this is the third outline. The fourth outline is how to lead the disciple in the path to enlightenment by showing him the actual body of the lam.rim teachings.

So, the third outline, how to explain. The actual body of the teaching has two parts; the second one is practicing the six recognitions which are necessary conditions.

- 1. The first of these is having recognition of oneself as a patient.
- 2. Then, having recognition of the holy Dharma, to which one is listening, as the medicine.
- 3. Then, recognition of the spiritual friend as a skillful doctor.
- 4. Then, having the recognition of recovering from the disease by practicing precisely and correctly.
- 5. Having the recognition of the tathagatas, the buddhas and bodhisattvas, as holy beings.
- 6. Then having the recognition to practice Dharma in the long run, for a long time.

Listening to teachings in order for them to be effective and beneficial for one's mind, this very first outline is important, recognizing oneself as the patient. If one has this first recognition, all the rest of the recognitions come by the way. One Kadampa Geshe, Geshe Kamawa, states, "If it's not true that oneself is the patient, having that belief, then it is wrong meditation, wrong conception thinking I am the patient"; if it is not true.

Just that way, we are not recognizing that we are experiencing incredibly dangerous disease; we are not recognizing that we are experiencing incredible great pain, by having the chronic disease, the chronic three poisons disease: ignorance, attachment and anger, the disease of the three poisons. If one is the patient, then one should know what it is. If one doesn't recognize that, one doesn't know one is the patient. Even though one has all these chronic diseases, the three poisonous minds, pride, jealous mind, wrong view and doubt, like this, the six root delusions and the twenty secondary delusions, the branches, the hundreds of diseases of the delusions.

One has been experiencing great pain by having caught, with this chronic disease, hundreds of disturbing unsubdued minds from beginningless previous lives, one's own samsaric lifetimes. One has been experiencing great pain with this chronic disease.

It can be said also to be contagious disease because, like those other contagious diseases, tuberculosis, leprosy, these which spread to other sentient beings, as one follows strong anger or attachment also, it obliges the other surrounding people to rise anger. When there is a very impatient person in the family or in the group of friends, then also this becomes the condition for the surrounding people to get angry easily. Similarly with attachment; if one follows strong attachment, then also it draws other people, it obliges them to make arise attachment and to follow it. Also similar is the jealous mind. In the beginning, oneself has jealous mind, jealous of some other friend, some other person, perhaps one who was one's own previous girl friend. As one has jealous mind about that person, that girl friend, the other, your friend, you explain to him how terrible he is, all these things, he doesn't have jealous mind in the beginning, but you explain to him well, as perfectly, as true as possible, so that, before he didn't have that jealous mind, that contagious disease, but now he has jealous mind, now also he feels jealous about that other person also. So, like this, he has the contagious disease of jealousy. With an example like this we can recognize it is a contagious disease. So, besides being a chronic disease, it is also a contagious disease. Similarly with anger; first of all, the parents are not angry towards that person. Then the son tells how that person criticizes him and badly treats him, then that causes the parents also to have ill will, to have anger.

So besides oneself having anger, besides oneself being sick with the contagious disease, anger, one has also made parents and other sentient beings get sick with the contagious disease, anger. If one is a patient, one can't recognize what it is; it is like this. The person who has very high fever, the person is hallucinating. When he is hallucinating, at that time, the patient does not think I am sick. There is no thought; when he is hallucinating he does not think, "I am sick." The person who is crazy, who has the mental disease, who has some mental defect, the person has many hallucinations but he doesn't feel sick; he dances and sings, he doesn't think he is crazy.

Likewise, because the disease of the delusions has been dwelling within our minds from beginningless previous lifetimes, it has been so long; also the pain of the contagion, the chronic disease, the delusions, is extremely great, so heavy. Because of that, we are unable to recognize that we ourselves are the patient. If there is disease there should be some pain, but there is no pain. If these delusions, the disturbing unsubdued mind, are diseases, I should feel pain, but I don't feel any pain. But it's just a matter of not being aware, not having recognized. We experience the heavy pain of the disturbed unsubdued mind every day, all the time, only we are not aware, unable to recognize.

For instance, after having seen a beautiful Tibetan buckle in the antique shop, one doesn't have money to pay for that and one is unable to get it. Even after one came back to the hotel, from the market, feeling pain in the heart, wishing to have and unable to get it; there is so much pain in the mind. That is the pain of attachment. Same thing, one has seen in the street a beautiful girl; one goes back to the house missing her, again having much pain of attachment, didn't have the chance to talk or to be friendly.

Similarly if one has seen one's enemy who dislikes oneself, who criticizes oneself, when one remembers that person who badly treated oneself, either one has heard or one remembers, there is great pain of anger, the whole manifestation of the person changes. The eyes become big, the nerves in the veins become bigger, even those normally invisible. At that time the eyes, nose and

ears turn red, the beard is moving, the body is shaking. Similarly there is much pain of pride and jealous mind. These heavy pains, the disease of the disturbed unsubdued mind, we all the time experience this.

It is said that if we have to be scared of even one ordinary disease, why shouldn't we be afraid of having hundreds of diseases of the disturbed unsubdued mind? Why not, if one has to be scared with one ordinary disease, fever, just one fever, or cancer, with one ordinary disease, cancer. If one has to be scared with one ordinary disease, why not be afraid of being sick with worse—the disease of the disturbed, unsubdued mind? The great Bodhisattva, Shantideva says in the teachings, Following the Bodhisattva's Actions, "Even the person who got ordinary disease has to follow according the doctor's instructions; why not one who experiences the hundreds of diseases of the disturbing unsubdued mind, such as attachment?"

What he is saying is that the patient who is sick with the ordinary disease, such as bile disease, phlegm disease, the air, or wind disease, cancer; all those things, in regard to manner, actions and diet, what kind of physical actions, speech, how the person should behave, what manner the person should have, what diet the person should have and how to take the medicines; exactly everything the person has to listen, to follow according to the doctor's instructions. Then of course one should follow exactly the teachings of Buddha, who is the highest skillful doctor, who completely cures from experiencing great pain all the time, experiencing the great pain of the thousands of causes of the disturbing unsubdued mind, such as attachment. What the great bodhisattva Shantideva is emphasizing is usually ordinary people in the world are careless, completely careless, do not recognize, experience the great pain, the chronic diseases of the disturbed unsubdued mind, which have been there from beginningless samsara lifetimes. They can't recognize and, being completely careless, never try to treat, to give medicine to recover.

The conclusion is it is more important to have treatment of the holy Dharma than experiencing the pain of the thousands of diseases of the disturbing unsubdued mind. It is more important to recover from this, these diseases of the disturbing unsubdued mind, to recover from this is more important than with ordinary disease, the disease which lasts one or two days, maybe one month, two or three years. It is extremely important to be careful and to give treatment. One reason is that, because it has been there from beginningless samsaric lifetimes, therefore, it is extremely important to be careful and to treat that with the holy Dharma.

The second reason is that if one does not give treatment with the holy Dharma, these contagious diseases which have been harming the mind from beginningless samsaric lifetime, then those other ordinary diseases, all those problems, cancer, headache, toothache, all those problems, ordinary diseases, come all the time; those are the result. Where they come from is, they come from one's own mind. How do they come from one's own mind? From the disturbing unsubdued mind, from the three poisons and its action, karma. It is the result of the disturbing unsubdued mind and its action, karma. Therefore, it is extremely important, more important to give treatment with the holy Dharma to the contagious, chronic disease of the disturbing unsubdued mind.

Second one is having the recognition that the holy Dharma is medicine. This automatically comes whenever one listens to teachings, all the time, as one always recognizes oneself as the patient with the disturbed unsubdued mind, so then this, those other recognitions, that the Buddhadharma is the medicine, this comes.

The third one is having the recognition of the virtuous friends as the spiritual doctor. Without the doctor, if the patient takes medicine, without a doctor, without the guidance of a doctor, if

he takes medicine, those different types of medicine, which he should take at different times, he doesn't know what medicine to take, he doesn't recognize. It isn't clear what he himself has, which medicine he should have and how to take the different medicines at different times. So then he makes mistakes; the medicine that should be taken later he takes earlier; the medicine which he should take at the beginning he takes later; then what he does is make more dangers for his own life.

Like that it is necessary, in order to pacify completely the disease of the disturbed unsubdued mind with the holy Dharma one must have the virtuous teacher. Thinking, "There are all the texts that explain the meditations, so why do I need a teacher, he is just extra? I read a lot of books in the library, just go in the library and read a lot of books or just buy a lot of Dharma books and read, it is very easy. Whatever is said, I will just recite or meditate." Thinking like this, doing like this, one doesn't receive one single realization. One doesn't receive any experience of realization on the stages of the path to enlightenment. Later, you will understand what happens. Instead of the mind becoming more and more generous, more and more soft, what happens, the result you get is that the mind becomes more and more solid. So if one wants to practice the holy Dharma well, the first thing one should find is a virtuous friend, like a learned doctor. It is extremely important to be careful at this point, at the beginning.

After having found the virtuous friend, well then one should do just like the patient, when he has found the learned doctor. He is extremely happy, and whatever the learned doctor advises, the patient listens exactly, he respects with faith, he believes because he is skillful, because there is no danger in his treatment, his instructions, he pleases the doctor by listening. So that's how, after having found this skillful learned friend, well then like that extremely, destroying the pride, one should follow the holy Dharma as shown by the virtuous friend.

The fourth one is having the recognition that the disease will be recovered by precisely and correctly following the holy Dharma. What benefits the patient's disease is the medicine. What happens if the patient takes big stores of medicine from the doctor, good medicine, the best medicine, which fills up the whole store, the whole house, then not following the instructions, what is said by the doctor? The patient's disease never gets recovered, even though he has very much medicine, house full.

The highly realized bodhisattva Shantideva said in the *Bodhisattva's Path*, "Practicing like this with body, just with words, how can you be successful? How can it be achieved just with words? Merely reading the prescriptions, how can it benefit the patient?" Without practice, just having read the scriptures, doesn't benefit, does not recover the disturbing unsubdued mind. As it is said in the sutra teachings by Guru Shakyamuni Buddha, "Even if I have explained extremely good Dharma, the holy Dharma, the most perfect pure holy Dharma..." which Guru Shakyamuni Buddha sees as most pure, the holy Dharma...

<end of tape>

The person who never takes medicine, the person who carries the big sack of medicine but does not take the medicine, doesn't recover from his disease. (I think I'll stop here—just number six then it's finished). I mentioned before, having the recognition to practice a long time, that is okay, it is not completely wrong; here, according to the direct explanation, by having listened such the Buddhadharma, by listening to such the holy Dharma, then wishing or praying for this holy Dharma to exist a long time in the world, wishing to exist the holy Dharma in the world until samsara ends, praying or wishing like this. I think that is all. Then after that I think the part of the outlines of how to explain the holy Dharma, which I have to tell myself.

[Dedication Prayer]

Lecture 16, November 21st am

...what we have done from our side, what we have been doing is not causing them to abide in equanimity, free from attachment and hatred, but as much as possible we have been causing them to abide in attachment and hatred; for instance, causing some to be close and others distant. Besides oneself accumulating negative karma, we are together creating negative karma with the group, this occasion with group, kind of special occasion. Normally we accumulate negative karma in a group, by giving best suggestions, by giving the best ideas how to accumulate negative karma the quickest and the most powerful way, as it can be done instantly. So now, here we are making the determination, we are transforming our actions, what we are going to do with others, with other sentient beings.

We make the determination from now on how we are going to act with the mother sentient beings; to cause them to abide in equanimity, free from attachment and hatred, opposite to what one has been doing, what we have been causing them in the past from beginningless samsaric lifetime. Directly what it says here, the determination we are making is, "I shall cause them to abide in equanimity, free from negativity of attachment and hatred." But indirectly, what it means, it is difficult to bring the sentient beings into equanimity, free from attachment and hatred, without subduing one's own anger and attachment that holds some close and others distant; without transforming first of all one's own anger and attachment, which creates this confusion. First of all, without transforming these two negative minds oneself, without first training one's own mind in equanimity, then there is no way, one can't help the sentient beings, bring them into equanimity. Only what one does, instead of sentient beings receiving benefits from our side, only receiving harm from our side, because our mind is not well subdued, it is not transformed. The angry mind and attachment, the clinging mind is not transformed; so that is only harm, instead of receiving benefits, it is only harm.

So, indirectly what making determination means is, the way to cause them to abide in equanimity: first the method of one's own mind, by transforming one's own mind, by transforming the clinging mind and the angry mind, by changing it from the mind of attachment and anger into the mind that is devoid of anger and attachment. This is the method, the way to cause them to abide, to start bringing sentient beings into equanimity, free from attachment and hatred. As this is the method, as this is the way to start, from one's own mind, so indirectly one makes determination also to abide, to keep one's own mind in equanimity, free from attachment, devoid of attachment and hatred; without letting rise the attachment and hatred, which does the function, which creates the confusion of holding some close and others distant.

It is very useful, to remember this, what I have just said; indirectly, to cut off one's own attachment and anger, always keeping one's own mind in equanimity.

Please Guru Buddha, bless me to be able to do this...

...going to do like this, each sentient being, including the sentient being, the enemy, the sentient being who dislikes oneself. Always badly treating, always criticizing oneself, especially remember that one. And make determination, this is what you are going to do in return, even though this is what he does, in return, retaliating back, harming in exchange, only to have happiness, the sublime bliss, enlightenment.

If we oblige the mother sentient beings to accumulate negative karma by the disturbing and unsubdued mind arising, what happens is, as we are ripening their negative karma. It causes them to be born in the lower realms; we throw them in the lower realms, in the suffering, in the realms of the suffering transmigratory beings. In that way, now they have the body of the happy transmigratory beings, so what we are doing is we are separating the sentient beings from the higher rebirth. Because of this karma, after this, they get the karma to be reborn in the realms of the suffering transmigratory beings. So, like this we kind of separate them from higher rebirth; and also they haven't achieved the liberation of nirvana or enlightenment, the great nirvana, they haven't achieved before. For instance by taking, by causing harm to their life, then obliging them to accumulate negative karma, one separates the sentient beings from this higher rebirth. Not only that, due to negative karma, instead of receiving the higher rebirth after this life, they get reborn in the lower rebirth; so one separates the sentient beings from the higher rebirth, from receiving the higher rebirth, separates, like this, obliging negative karma, causing them a short present life. That is those who have higher rebirth; separating from present higher rebirth, like that then, by obliging them to accumulate negative karma, they don't receive the higher rebirth in the future life, so one separates the mother sentient beings from the higher rebirth, to not have higher rebirth, to be separated from that. Like that and separating them from the supreme bliss of liberation, like nirvana and great nirvana, enlightenment.

It is not that we are separating those who have already achieved it from that stage—from those realizations we are separating, kind of splitting—it is not like that, not like that. If you harm the sentient beings in that way it obliges the sentient beings to accumulate negative karma, it disturbs, it makes them to be far from nirvana, it makes them to be far from the enlightenment. Instead of we helping them to benefit, to not separate from nirvana, to abide in nirvana, to abide in the qualified state, to have the supreme bliss, enlightenment, from our side, instead of benefiting them to have this we, by giving harm, by obliging them to accumulate negative karma, make them more distant or far from nirvana and from the great nirvana, enlightenment. Instead of being close, to help to have the happiness, we harm them.

You see, it is generating the wish for sentient beings who have, in the present time, found the higher rebirth and who are happy transmigratory beings, after this life to not separate from that again, to be the happy transmigratory being. Not to separate from the body of the happy transmigratory being in all the future lives, until they achieve enlightenment, until they complete the path; praying, wishing like this, making determination to benefit the sentient beings. And the mother sentient beings who are in the realm of the suffering transmigratory beings, who have found the body of the happy transmigratory being, also. You see, now they are separated from the body of the happy transmigratory being, those who are in the lower realms, now they are separate. They are separated from the body of the happy transmigratory being, so we are wishing, generating pure joy, "how good it is that they are not separated from that," praying to have that, and making determination. Praying is not sufficient, praying to happen is not sufficient, without yourself putting into action; it is one's responsibility to make them not separate. Those who are in the lower realms, who haven't found the body of the happy transmigratory being, to find the body of the happy transmigratory being, or not to separate from the body of the happy transmigratory being. Then all the sentient beings, those who are in the lower realms and those who are living in the realms of the happy transmigratory being, the whole samsaric transmigratory beings, the whole sentient beings, details like this.

Those samsaric beings are separated now from nirvana, they are separated from the great nirvana, enlightenment. However, generating pure joy, "How wonderful it would be if all the sentient beings have great nirvana, or the supreme bliss." Then praying for that to happen; not just leaving it up to the prayer but making determination, "This work I will do it by myself." Not leaving it up to prayer, not leaving it up to the Buddha.

This responsibility is one's own duty, one's own responsibility, "I must fulfill it by myself," which means this is one's own life job. It is going to be the job, the work, for the sentient beings. It is very good we have the feeling with the job, like to go to the office, to be secretary, whatever, sweeper, dish washer, bringing the elevator up and down, all day meditating in that small compartment, on the buttons. Anyway I'm joking. You see, with the job, we have so much feeling, you know, the job is very important, so important, there is so much feeling. Just what you can get, the advantage you can get from that, one sees very clearly, how many dollars one can get a month; it is very clear, so clear. The advantages are very clear, with that what you can do, what you can buy. Anyway, there is much feeling. Then all the time there is big concern in the mind. There is big worry to lose it, there is big worry to lose that job, one has to be very careful, in the lifetime, to do the jobs correctly, all these things; very easy to get the fear to lose the job, to get kicked out.

Anyway, but first like this, practicing Dharma for the mother sentient beings, practicing Dharma, the holy Dharma, for the benefit of other sentient beings, to obtain the happiness of all the sentient beings, to practice the remedy of delusions, to achieve the supreme bliss. That alone, to achieve the supreme bliss for the benefit of sentient beings; even to achieve this for oneself, the job to practice holy Dharma, we don't have so much feeling in it, there is no thought that it is important, or there is not as much concern as for the job you have in the city, the job which gives a few dollars a month, which benefits oneself. The recognition, one month, seven days, that there is so much feeling, there is great thought, recognition of thought, how this job is so precious, so important, so precious. But the job of practicing the holy Dharma, to obtain happiness for the numberless sentient beings, to achieve the supreme bliss even for oneself, the complete cessation of suffering, this job whose method is only, all the time, only trying to bring peace within one's own mind. The method, practice of holy Dharma, which means keeping the mind always in peace, keeping the mind always in peace, one's own mind, always in peace, well then, this job, which benefits you at the present time, even right this moment, frees you from confusion without need to talk about the great, supreme bliss—because one does not have much concern in this case, being careless of this which has incredible, such a great aim, to establish the supreme bliss in the minds of all the sentient beings; this job of practicing holy Dharma to obtain the greatest aim, even there is no greater aim than this, even there is no greater aim than this. The most precious work, there is no more precious work, more important work than this, but then being careless, in this not having so much feeling, being careless. And even if it is done it is done only sometimes.

Then however, without talking much, this you see is the one way of not having enough understanding of Dharma, not having strong mind renouncing samsara, not having strong compassion for other sentient beings. That is how, even though one sees it is good, one feels or sees it is good, but being careless, unable to do, that is due to this. Not having the mind renouncing samsara, not strong, not having love and compassion for other sentient beings, mind renouncing samsara not strong enough, not enough love and compassion for other sentient beings.

Excuse me, but so much is coming from the beginning of this prayer. This is the reason why I mentioned the certain points, whatever thought arises. Normally, during the teaching, when they

do puja, when there is a small group sometimes the lama explains certain points, but normally in the teachings like this is never done, it isn't the way, it is not the way, it is not done like that. But anyway, a little bit talking like this hopefully, even though it is not in the time of the body of the discourse, but during the prayer I thought talking a little bit like this, hopefully, it might benefit little bit to the mind. Just during the prayer I thought, talking like this, hopefully, it might benefit to the mind. Just because of that hope, the purpose of talking a little bit as it comes is like that. In case somebody doesn't understand what it means, this "to not separate," the way to think is like that, what it means.

Cultivating special Bodhicitta...

The motivation of listening to the teachings on the steps of enlightenment is extremely important to be possessed by at least the creative bodhicitta, making complete determination at any rate oneself to achieve enlightenment for the benefit of the mother sentient beings.

The recent subject is the teaching on the steps of the path to enlightenment, the Mahayana teachings, which lead the fortunate one to enlightenment. The teaching is well expounded by the great propagators, the highly realized pandits Nagarjuna and Asanga. It is profound advice as the essence of the holy minds of the highly realized bodhisattva Atisha and the Dharma king of the three worlds, Lama Tsong Khapa's holy mind, the essence of which it was taken out. As the essence of milk is the butter, it is like the very essence of all the other extensive, definite understanding of the holy Dharma; this is the essence. It contains all the 84,000 teachings, the essence of those teachings shown by Guru Shakyamuni Buddha, without missing anything, all these are set up for the gradual practice for one person to achieve enlightenment.

This commentary has four basic outlines. The third outline is how to listen and explain the teachings, which has two qualities. I will make the commentary as short as possible on these few beginning outlines—only some important things. As Lama Tsong Khapa said in his great commentary on the lam.rim, the purpose of listening to the holy teachings is to understand; that is the purpose of listening. After having listened to the holy Dharma it is extremely important to do some practice, according to one's own capability. The purpose of listening is to understand, and the purpose of understanding is to practice, the purpose of practicing is to realize the stages of the path to enlightenment. So, the whole point, the whole thing where we should concentrate is not just to understand, not just to have intellectual understanding; that is not the main goal to concentrate.

Where we should concentrate is to realize the path, what is explained by the teachings, we should try to generate realizations of that. That should be the main goal. Then, when you have that goal, if one is concentrating on that, then listening and understanding, how much one listens to the teachings, how much one understands the teachings, how much intellectual understanding develops, how much deep and wide understanding of Dharma one has, all this... because you are concentrating on it, why you concentrate is to transform the mind, to progress the mind, to generate the realizations on the path—that is the main aim. You use listening, understanding, all these things, practicing. As you use in this way it only becomes cause to generate the realizations of the path.

If one's goal is not to generate realizations of the stages of the path to enlightenment, if one's goal is just to have intellectual understanding, jut to get a degree or to be able to write a book, to get in the line of those many authors who wrote books on Tibetan Buddhism, to be in the line of Blavatsky, Alexander David-Neel, all those lines of authors who wrote books; wanting to be famous or rich or something like that. If the purpose is like that, however much one listens to

the teachings, how much understanding there is, how much wide understanding there is of Buddhadharma, instead of becoming a cause to pacify the disturbing unsubdued mind, it only becomes cause to develop the self-cherishing thought and pride, a cause of developing pride. This kind of practice, kind of practitioners, instead of pacifying the disturbing unsubdued mind it becomes cause of developing disturbing unsubdued mind, things like pride and so on. In thought training teachings this is called, it's one of the commitments in thought training teachings, "the god become devil," "the god possessed by (or the god become) devil," something like that—it's one of the commitments: god not to be possessed by the devil. Means practice and understanding of the lam.rim should not become a cause to develop the self-cherishing thought and the disturbing unsubdued mind. If it happens that way, the practitioner who is supposed not to be the practitioner of delusions, who is supposed to be a practitioner of holy Dharma, becomes a practitioner of delusions.

If one concentrates in one's practice of Dharma, the whole aim is to generate realizations on the stage of the path to enlightenment, then everything, whatever you hear, understand, whatever you do, it goes to that point, to achieve that aim. The whole thing goes to transform the mind. You utilize for that, so that when you practice Dharma it doesn't come under the control of the eight worldly dharmas, the attachment. It becomes pure Dharma practice.

It's like not doing any practice, having only the listening and intellectual understanding but not having any practice. It's like, as it is said in the sutra teachings by Guru Shakyamuni Buddha, "It's like not tasting the candy that is inside, but licking the cover," this one is very useful—whoever is left can have that candy there. It's like in the theater, the people talk about the history of kings, the actors act as the people watch the theater. The actors themselves are not kings, don't have real possessions, wealth, all these things, as those kings had; they talk about all those stories which they don't have at all, how wealthy they have been, all those things. Like the beggar who has not eaten, who has not one single paisa, even money for tea, but talking about the millionaires in the country, what they have, where their money is, what they have, counting all that they have, how many factories they have, counting all these, while he himself has nothing, not one paisa. The person who is not doing practice is like that.

At the beginning, if one doesn't try to practice, try to put into action, if one does not meditate, even though one is listening, there's danger, the Buddhist holy Dharma becomes normal, nothing special, like everyday coffee, nothing special, like everyday breakfast *suji*. It doesn't become any special method for one's own mind. One doesn't see anything special ...kind of normal. Then, if one does not meditate, if one does not practice, how much one listens to the holy Dharma, even if it is a new subject one doesn't benefit very much in one's own mind; because of the motivation it doesn't benefit. Even if it is the same subject one heard before, all the time, "I know that subject, I know that subject, I know that," each time the teachings, which one has heard before, when one hears those teachings, one always thinks, "I know that, oh, I know that. I know that subject," all the time thinking like this. Becoming only the cause of pride, building up pride instead of utilizing the teachings one hears to subdue the pride.

At the beginning, at the very beginning, the first time one hears the teachings, the very first time one listens to the holy Dharma, one finds benefit to one's own mind, at the very beginning. From the very beginning, as one receives benefits, as one finds it is benefiting to one's own mind, if one does not continue, if one does not remember again and again, if one doesn't continuously meditate—at the beginning, when one meditated, there was great effect in the mind—if one does not continue meditating, to remember the teachings, this strong feeling you have experienced, the great effect of these teachings, this strong feeling you have experienced, the great effect of these teachings, the meditation, disappears. If one does not continue

meditation, keep the experience of the mind that was changed in the beginning, then later, when one hears the teachings again, you don't find the teachings any more powerful, any more effective for the mind. You don't find so much benefit, less than before. You hear the teachings a second time and less benefit than before; at that time, not so much change as before, in the beginning. After that the mind gets worse, more and more solid, more and more difficult, more and more solid, becomes more and more poor, then at the end, nothing is changing in the mind. The teachings, how much one hears, become normal. One always thinks, "I know that, I know that subject," this thought becoming a cause of pride. The Tibetan term for this, mind becoming very solid, no Dharma, how many profound teachings one listens to they don't benefit anymore, the mind becoming more solid; t is called *tho thay*, thick-skinned Dharma, thick-skulled. In Tibetan they say thick-skulled, when a person doesn't listen, doesn't benefit anymore. He follows completely his own idea. That person is very thick-skulled—how much you give the best idea, best advice, he doesn't listen at all—the expression is that the person has such a thick skull, he won't listen. "Don't give any advice—he won't listen." Thick-skulled Dharma, it's called, that kind of mind, which, no matter how much profound sutra or tantra teachings one hears, not benefiting at all the mind. Once the mind has become like this, has habits like this, it is very difficult to transform. One's own mind becomes like that, thick-skulled Dharma.

So, it's very important from the beginning not to let it happen, the mind not to become like that. To continue the first experience, again and again remembering the teachings, meditating, as one can. If one continues with similar motivation and experiences, then as one hears the teachings, whether it's new teachings that one hasn't heard before or it's the same teachings, the more and more one hears, it becomes more and more attractive for one's own mind, even though it's the same subject, each time when one hears, it's so interesting one never gets bored, never gets bored, never gets bored. You find it more and more interesting to hear that. Each time when you hear, it benefits more and more, so effective.

There is a saying of the previous Kadampa Geshes, "The evil beings can be subdued by the holy Dharma, but the one who has the thick-skulled Dharma cannot be subdued by the holy Dharma. The very dry one can be made flexible, can be subdued by oil, but the butter skin cannot be subdued by the oil. The very dried one can be subdued by butter, but the butter skin cannot be subdued by the butter." What he is saying is that the evil beings, the ones who have killed human beings, who accumulated much negative karma, killed many human beings or like such as butchers, killed many animals like that, who accumulated heavy negative karma—those evil beings, by explaining Dharma, their minds get changed, transformed from the evil mind. But the person whose mind becomes Dharma thick-skulled, how much Dharma is explained, doesn't subdue his mind.

In Tibet or in the mountains where I was born, the Solo-Khumbu areas, the leather, the animal skins which have been kept, become very dried, contracted, very dried, so hard. In order to use it to make shoes, in order to use for other things such as sacks to keep the barley flour to mix with the cheese; sometimes they don't use bowls, they use these skins. They put butter or whatever the person has, sugar, cheese, whatever the person has, they put in it and they close it up like this, around the skin. Then just by pressing, without need to put the finger inside, by just moving around, then it becomes well-made inside—it mixes well.

So, in order to use it for those things, they have to make the leather very soft. How they do it is, the old butter which cannot be used for tea or things like that, they keep it. Then they dry the skin under the sun, keep the butter there. Then that makes the skin soft with the butter. Then with feet they make very flexible. Then after the skin becomes well subdued, very flexible, they cut it and use for shoes and other things. But you see also they keep butter, how the nomads

keep butter in Tibet, they cover the big squares of butter with the animal skin, completely covered, round, like this, so the butter has been inside that skin for years. But the skin is still solid, even though it has been with the butter for many years. The other skin which was very dry and contracted, just one or two hours, put butter inside, put it under the sun and it becomes very flexible. Tibetans use that as the example of the evil person who has created much negative karma—his mind is like that—by listening to the Dharma it can be changed. But the person who always lives in a Dharma environment, always lives in a monastery or a place where all the time reading scriptures, all the time listening to the teachings... then the mind becomes so solid, like that skin that covers the butter, so by hearing teachings of the holy Dharma, does not subdue the person's mind.

Specially, it is extremely important, mind not to become thick-skulled to the lam.rim teachings. It is extremely important. The mind which has become thick-skulled to other teachings, other scriptures, the teachings of other scriptures, by explaining the lam.rim, that person's mind can be subdued, transformed. But the person whose mind has become thick-skulled, stubborn, thick-skulled to the lam.rim teaching, even the lam.rim teachings, there is no other method, there is no other way; the most effective teaching is the lam.rim teaching. So then it's very difficult.

The previous lamas who gave lam.rim teachings emphasized very much not to have a thick-skulled mind to the lam.rim teachings. Whatever one is going to practice, one should listen to the teachings on that, whatever teaching one listens to one should try to practice as much as one can, together: listening, understanding and meditating together. Listening, understanding and meditation should not be separate, should not be separate.

Unfortunately, yesterday I went to see His Holiness Serkong Rinpoche, the one who came from Dharamsala, and requested him to come here to stay a few days if possible. Also for the boys to receive some teachings on the lam.rim, asked to receive if possible some commentary, explanation of the short lam.rim on which we always do direct meditation. If you receive some explanation and commentary on that, together with sutra and tantra, it is very rich. However, Rinpoche does not have time. Even the blessing of the mantra, OM MANI PADME HUM, the mantra of Avalokitesvara, just to have contact, it's very fortunate just to have a small contact. This lama, like the one who passed away, His Holiness Serkong Dorje Chang, it's just a matter of seeing in different way, otherwise exactly the same as seeing those previous great yogis that are very far famed—Marpa, Milarepa, all those yogis, those previous great yogis, who have incredible biography, who work for the sentient beings, the same. These are the lamas who do the work in this time. Fact is same, just seeing differently. Otherwise, we are highly fortunate to receive even the blessings of such lamas.

However, even Rinpoche asked to not insist at this time. "If I had time, I would come, but I have no time, so please don't insist this time." I think the requesting was late. We didn't know that His Holiness Serkong Rinpoche had arrived; only two days ago I heard. Then there are so many people who want to receive His Holiness, want him to do pujas and things like that. In the morning, of course, he goes to spend his time in the family house of one benefactor, and in the evening, for dinner, he goes to another benefactor's house. So the days are all divided.

He is going to the West, as the center in Italy invited him there for three months, where he will give elaborate commentary on the lam.rim teachings, and probably his teaching will be translated as it is there. It will be one of the extensive lam.rim teachings and then some tantra commentaries because, usually, they like initiations very much. I'm sure Serkong Rinpoche will give them lots of initiations, Italians they like very much. Then I think whatever the people who

invite him want, he will do, because he has time to give teachings in full. He said he has not time to come up here but he will pray for all of us. Just his prayer, I think, is sufficient.

The other previous Serkong Rinpoche passed away. There are many stories came from that. I think I heard somebody ask the question of whether there are lamas who do not pass away, or something like that. So, however, just the thought came to remember, as soon as Serkong Rinpoche passed away.

When the monasteries have had the summer retreat or the rainy season, afterwards, they go for picnics, normally. Sometimes for one, two or three days they go and do their playing. So, Serkong Dorje Chang, he enjoys very much the picnics. When they go for a picnic, all the monks, normally they play. When they go for a picnic, usually His Holiness tells incredible stories. So, all the monks, they sit around all day and he is telling stories of past lives, incredible things, unbelievable things, the stories of past lives' experiences, what he did in past life. Then at the end he says, "The previous Serkong Rinpoche was like this but in this present life Serkong Rinpoche, he was born as a very foolish person. Previously like this, but this time Serkong Rinpoche was born as a very foolish person, he has taken the rebirth of a very foolish person, so can't do anything."

Also sometimes, before he passed away he mentioned that in the next life—in this life he did what all the monks normally do in the monastery, what they have studied, went to the classes, doing examinations, the geshe examinations. His Holiness did those things but later he became more and more kind of hidden yogi, pretending not knowing anything, more and more like this. If someone asked him a question, he would say, "I don't know anything." I remember one day when I went to see him, the first time, the second time I'm not sure, the first western student called Zina, she and another boy from England, Clive, Lama Yeshe and myself went to see his Holiness. I read a lot about his amazing stories before, so I had always the intention to see him. So, she asked the kind of question which normally people don't ask, she's a Western person so...

Rinpoche has some texts piled up in his room, so she asked, could you read some of those texts. He showed the aspect of being completely frightened, "No, no, I can't, I don't know anything," but I think that was quite a fortunate time, the very first time. She asked, or he, the boy, asked something about guru practice. Rinpoche gave incredible advice on the guru practice, guru devotion.

Anybody who comes to see him, he knows exactly everything that person did in his life, past and future—what he is going to do, what he did, every single thing—even the dreams that a person has, he can see clearly. This I, myself have experienced. When I went to see Rinpoche, he told me the dreams which I had. It's very surprising, it's kind of quite a big shock—somebody has to be very careful, no matter whether you tell lies, whatever—Rinpoche knows exactly. Whether you make it a very interesting subject, he knows exactly every single action that was done in the past. Sometimes people come to him and ask for observation. One day one Tibetan man came to him for observation—I guess he had killed someone in Tibet or Nepal so he came to him to ask for observations about business, or other things. Anyway, Rinpoche, before he made those observations, suddenly he pointed, "Oh, you have killed a human being!" The other person was completely shocked, completely shaken, very embarrassed. So then he couldn't ask anymore for observations, he was completely freaked out, he dare not repeat the question. Then he was advised, "You must make prostrations and confession with the 35 Buddhas." Then the person had to leave quietly without finishing his business.

Sometimes Rinpoche, when he circumambulated the stupa, suddenly the other person he would tell straight like that, even though there is normally not much contact: "You will die in seven years and you should do many prostrations." One person did listen and did do, and after a few years, he did die... so many stories.

Lecture 17, November 21st p.m.

"At any rate, I must achieve enlightenment for the sake of sentient beings, therefore I am going to listen to this commentary on the graduated path to enlightenment."

So, as I mentioned this morning, it is extremely important, these three things, which in Tibetan are called listening, understanding and meditation, which means also the practice of transforming the mind in the path, making the mind familiar with the object of the meditation, virtue, making the mind familiar with it, transforming the mind in that path, making the mind to become that, making the mind to become that path.

Without separating these three, doing them together, without doing these three in different times: while one does the listening not doing the understanding or reflecting the subject; when one does the reflecting on the subject, or thinking on that, trying to understand that, then one doesn't do the listening; or one doesn't do the practice or when one does the practice, the meditation, then one doesn't try to think, one doesn't try to develop the understanding, one doesn't really listen to the holy Dharma. As the Kadampa geshes do the three things together, the listening, reflecting and the understanding, and the meditation.

Also, the most important thing to understand first, and to do the action, is this. For example, a person who has leprosy disease and whose hands and legs become puffed, broken by the leprosy disease, applying the medicine once or twice for two or three days doesn't benefit, it doesn't do anything. The person who has the leprosy disease, whose limbs were cut off, who applies the medicine two or three days, who has treatment for two or three days, doesn't recover even a small part of it, it doesn't join well the limbs. What is needed is that person should have very powerful treatment for a long time for that disease to be recovered. Without having treatment, long treatment, that disease won't be recovered well. The person should take medicine for a long time. Similarly, a person who has got a chronic disease like cancer or T.B., just taking two or three tablets does not cause him to recover from the T.B., having taken the medicine just two or three days does not help. A person should take it for years until the disease gets completely cured.

So, the heavy disease of the delusions that we have, we have been sick from beginningless previous lifetimes. Just having listened to the teachings and advice once or twice, for two or three days, two or three months, or two or three years, having listened to the teachings or practicing for one or two days, seven days, or just for one month, just for two or three years—such as making a retreat for three years, three months and three days—is not enough. Listening to Dharma for two or three days or years or making retreat for one or two years, that is never enough to recover the heavy disease of the disturbing unsubdued mind.

How can it satisfy, how it can recover completely the heavy disease of the disturbing unsubdued mind, which has been there from beginningless previous lifetimes? How can it be recovered within one month, within seven days or several years? Even an ordinary, chronic disease like cancer, T.B., things like this, which the person wasn't born with, the person has been sick for one year, the ordinary disease the person had for one year, for one month, seven days. Even for

those diseases, the person should have treatment for many years, has to be very careful and should have powerful and long treatment.

So, why not, to completely make non-existent the disease of the disturbed unsubdued mind, which has been there from beginningless previous lifetimes, which has no beginning, so of course the treatment, listening to the holy dharma, practicing the holy Dharma, of course it is extremely worthwhile and it is necessary to have powerful treatment, the powerful Dharma practice, even if it takes hundreds of lifetimes or a hundred eons, even it if takes that much to give treatment, to completely make non-existent the heavy disease of the delusions, of course it is extremely important. It is extremely important and it is worthwhile, even though it takes that much time, a hundred lifetimes, which means nothing, a hundred eons, which means nothing.

Even if it takes a hundred eons to completely eradicate, to completely recover the disease of the delusions, to be free from samsara, even though it takes a hundred eons, still it is very quick, still it is very short, it is very short, it is very quick to be free from samsara. Comparing ...if you think back, when you think of the past, how many eons one has been sick with the delusions of the disturbing unsubdued mind. One has been sick with the disease of anger many times. Ignorance, all these hundreds of different delusions, how many eons one has been sick there is no number to count this many. "For that many eons, that number of eons, I have been sick with the hundreds of disturbing unsubdued minds. There is no number of eons; numberless, numberless, it cannot be counted. There is no way to finish counting, it is numberless."

So, you see, even though it takes a hundred eons, hundreds of great eons to pacify completely the disease of the disturbing unsubdued mind, the hundreds of the diseases of the disturbing unsubdued mind, by giving treatment, by practicing the holy Dharma, the remedies to the hundreds of disease of the disturbing unsubdued mind. When you don't think of the past, of beginningless previous lifetimes, when you don't think about that, that one has been sick with the delusions, when you only think of the future, it looks like a long time—the hundred great eons seem like a very long time. But when you think of the past, the numberless eons, numberless past lives that one has been sick of the disturbing unsubdued mind, the hundred great eons that it takes to pacify the diseases of the disturbed unsubdued mind, the treatment, the remedy, the holy Dharma...

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By taking medicine, even though it's recovered now, it's possible to come back after a year, after few years, it's possible the same disease to come back, even though it was recovered by taking medicine before. Even though it's recovered in this life, it's possible that in next life you get sick of T.B. and cancer and all these again, even if you take medicine at the death time in this life to not get sick again. "Probably this life disease might have been recovered, it has been recovered in this life. In the future life, when I get reborn as human, for sure, because I have taken so much medicine in this life, so, sure, sure, sure. Because I have lived a long time in the hospital, and I have taken so much medicine, so for sure I won't get T.B. and cancer in the future lives."

You can't say that, unless you don't have the karma. Then that's something else. If one has purified the karma not to have those diseases in the future life, then that's something else, that is some other question. You see, by taking the medicine against the delusion, by practicing the holy Dharma, once the delusion is completely eradicated, even the root, even the seeds of the disease of the delusions—when it is completely eradicated, once it becomes non-existent, once it is completely removed, it is impossible for the delusions to come back. Unlike the fever, like those other ordinary diseases, it is impossible for it to come back again, to arise. So therefore, how

many hundreds of great eons it takes, no matter how many, not only one, but hundreds of great eons, it is worthwhile always to give oneself the treatment of the holy Dharma. The advantage is this: even though it is difficult and it takes a long time, the particular advantage, the beautiful, incredible advantage it has is that, once it is removed, the hundreds of the diseases of the disturbing unsettled mind, it is impossible for it to arise, to come back.

So therefore, by understanding these things, we should have great will, instead of being discouraged when we find it hard to practice Dharma, when we find it hard to protect karma. Instead of being discouraged, it is something, by thinking how long one has been sick in samsara with these hundreds of delusions, by remembering the past, and the incredible great advantage it has, that, once it is removed, it will never come back. By remembering these things, it is something that, as you find it harder to practice Dharma, you should get courage, strengthen the will. [At this point, Rinpoche's alarm watch went off] This is automatic peepee break. But it is different time [laughter].

I think this is important to remember, for us to understand and to remember in the future, especially when the mind is very disappointed, many times the mind is very disappointed or indifferent, discouraged, thinking, "Oh, I am hopeless; I can't practice Dharma, I can't do anything. The delusions are too strong. They're attacking from the backside, front side; I'm completely overwhelmed by the delusions now and I can't get out." When you feel hopeless, completely disappointed or discouraged like that, especially at those times, it is very important to remember this.

A highly realized pundit, Chandragomin, said in a teaching, with the example of the tree that has the taste of acid, the big tree which has been that way, while it is in the field, putting drops of honey to that tree to transform the whole taste of that tree to sweet, to the taste of honey, doesn't help, that doesn't do anything to the tree, that doesn't change the taste of the tree. Like that the mind, which has been together with and always at the control of the delusions, from the beginningless previous lifetimes. Of course, hearing Dharma a few times, listening to Dharma a few times and practicing Dharma two or three times in several years, can't do anything, that can't remove completely the disturbing unsubdued mind.

I think I left one outline from that part of the listening, the outline the six recognitions, so let me explain one hint. That is, having recognition of the Tathagata, the Buddha, as a holy being, the way to have these recognitions, of seeing in the very first, who has shown this holy Dharma is the Buddha, Buddha himself. The holy Dharma was shown by him, with his complete experience, having actualized the whole of this path, all this graduated path to enlightenment, having actualized completely the path himself, and the result, enlightenment. These teachings are not shown by Buddha as someone without any experience of the path and its result, enlightenment, and he just created his own idea, just made up his own theory, his own doctrine on the path and the result, enlightenment, only for his followers, without himself having any experience. Kind of like the holy Dharma has been shown by Buddha, having been blind, he suffered from inexperience, kind of just made it up. Not like that. He himself had the complete experience of the path and its result, then, the experience that Guru Shakyamuni himself had, he has shown. As he himself had experienced that path, that path was revealed to all the sentient beings, the followers, us, it was revealed for us. He is showing the points, what the practice is and what is the avoidance, what is right and what is wrong. He is showing the points: that is the practice and that is the avoidance. There wouldn't be one single mistake. Guru Shakyamuni Buddha is the true being, the unbetrayable being who has the achievement of omniscient mind, who fully sees every single point of what is the practice and what is the avoidance. So, how can there be a mistake in the holy Dharma that is shown by Guru Shakyamuni Buddha? So, thinking

like this, remembering Buddha as a holy being, or to think like this relating to the one who does guru practice, relating to that and relating to recognizing Buddha as holy being. Then those who do guru practice, relating to that practice, thinking the guru who revealed the teachings is himself the embodiment of Shakyamuni Buddha, or the holy being.

That's not part of this outline, but I just remembered the previous talk about practicing Dharma, the discouragement of the mind. Many people say that, many students say, "Oh, I have been meditating, I have been practicing Dharma for many years, but nothing is happening. Look, I have been meditating for thirty years, but nothing is happening."

From the mouth he says like this, but not sure, actually. In action, it is more definite that a person has been meditating for thirty years but not having been meditating on lam.rim for thirty years, or twenty years. In the action, it is more definite that he has not been meditating for thirty years; he did not meditate for that many years, even though that is what he believes. Probably the person might call, if he has meditated, he might have meditated for one hour, one and a half hour each day. If he did meditate on lam.rim, he might have meditated for half an hour or one hour, or fifteen minutes each day. So, for twenty years, no, thirty years, make it longer, "I have meditated for half an hour or one hour or fifteen minutes each day," if the person did so. "For thirty years, I have been meditating for so many years, thirty years."

Let's say, by putting together all the hours he meditated, even if he did meditate for one hour each day, it doesn't become thirty years that he meditated. It doesn't become twenty years or even ten years, by putting together all the hours, even if he meditated one hour in each day. It comes to nothing, by putting the half hour, one hour all together—make it a day, make it a month. By practicing meditation, generating realizations, if there's a question about generating realizations or not, that is not easy, that depends on so many things, even if one knows the meditation subject, knowing only the meditation subject is not sufficient. That alone cannot make to generate realizations, without having done continual and extensive purification and accumulation of merits. Without having these things, just very dry meditation alone, just staying one hour meditating, just alone, cannot make it possible to generate realizations on the path.

Without perfecting all these conditions besides the main body, the actual meditation, without perfecting all these conditions, actual growth depends on not only having the seed planted, but it depends on perfecting all the conditions; on not only having the seed planted, but depends on perfecting all the conditions: all the elements, the perfect soil, the water element, the heating, all these should be perfect. One that's perfect, not only having the seed that is not rotten or burned, not only having the right seed, which has nothing wrong, not only having the perfect, the healthy seed in the ground, but having the perfect conditions. So all together, makes the stem come out very easily. The whole thing depends on a person's skill, a person's understanding. Actually, the whole question about how a person can realize the path, the stages of the path to enlightenment, how quickly the person can achieve enlightenment, the whole thing depends on a person's understanding and skill of practice; the understanding capability and skill.

And so you see, many people think, after having meditated for thirty years or something and nothing happening, that that's a mistake of the Dharma, a fault of the Dharma, something wrong with the Dharma, not recognizing his own mistake, not having recognized the practice that is missing, which are the hindrances, which doesn't let you develop the realizations of the path. What makes to take a long time, not having recognized one's own mistakes in the practice, not having recognized what is missing, then thinking, "Oh, I spent many years meditating on lam.rim," or "I meditated on this, but nothing happened, must be something wrong with the

Buddhadharma. Maybe it should be changed." Then the thought comes, instead of changing oneself, the Dharma needs to be changed.

Wishing for the teachings of the Buddha to exist for a long time by having listened to it; if I mention a little bit of details, the teaching is divided into two: the oral teaching, the available teaching, and the realization; the available teaching and the realization, those two teachings. That other, which is in the mind of other holy beings, other practitioners, wishing to exist a long time, is also the teaching realization But the moral conduct that is within one's mind, the moral conduct such as not taking other's life, not stealing, such as the high precepts, all those things, living in moral conduct, avoiding the ten non-virtuous actions, such as these things, these realizations of the teachings are within one's mind. Then, understanding the available teachings, wishing them also to exist for a long time, to progress and to exist for a long time; there are ways to think like this; other teachings and one's own teaching of the Buddha.

Here—remembering the previous one, the fifth, remembering the kindness of the Buddha, his revealing the teaching—the thought to repay the Buddha by following and developing the teaching, the Buddhadharma that is within one's mind. While one is listening to the teachings, this is emphasized very much in the teachings, and this point, number six, mainly meditating on repaying, rising the thought to repay the Buddha by following and developing the teaching, the Buddhadharma, which is within one's mind. So while one is listening to the teachings, one should use the teaching as a mirror. By looking at the mirror, one can see clearly whatever spot, whatever dirt there is on the body, whatever ugly thing there is, one can see clearly in the mirror. By recognizing this, it is necessary to clean. By that, the teaching of the Buddha is like the mirror, is the mirror of one's own mind. The external mirror is the mirror that shows just the shape of the body and whether there are any ugly forms, black spots, marks.

Dharma is one's own mind's mirror that shows all the wrongs, all the mistakes of one's own mind. As the mirror of the body shows the part of the good things, the clean things, part of the dirty things, the other things; like that the mind mirror, the Dharma, shows the beauties of mind, shows the positive and the negative parts of the mind. Also the actions of body, speech and mind, how it is done, the Dharma mirror shows clearly. As one finds the mistakes in one's own actions, in one's own mind, as one sees from the Dharma in the mirror, it is necessary, after having seen in the Dharma mirror it is extremely important to attempt to clean up, to wipe off the wrong actions and the wrong thoughts. It is said in the teaching. "When I clearly see the form of my bad actions in the mirror of the Dharma, then by generating strong repentance in the mind, I will face the Dharma; I will turn towards the Dharma."

There's a short story about this point, which clarifies two points. One is regarding this point, of listening to the holy Dharma. But this story is useful for several other reasons. This is one of the stories about Guru Shakyamuni Buddha when he was a bodhisattva, one of the stories of his previous lives.

At a previous time, when Guru Shakyamuni Buddha was a follower of the path, one time he was born as a son of a king, a prince called Moon. There was one person called Sudhasa's son. This son used to kill human beings and eat their flesh. So, one time Guru Shakyamuni Buddha, in his previous life as the son of the king... he was born as a prince, you know, the king's son, and his name was Moon, so kind of easy to get mixed up. So, the prince left for the king's park. Then in that park, one Brahmin who gave teachings well, who was learned, came and the prince was listening to Dharma from him in the park. Suddenly there happened a kind of a big noise around the area. Then, the prince sent someone to see what had happened.

The people knew that Sudhasa's son was coming. The bodyguards, the people who ran, requested of the prince, "Now Sudhasa's son, who eats human flesh, in such a fearful way he came here. All the military, those who have horses and elephants and carriages, all those multitudinous groups have already scattered and run away. So now what should be done? It is time to consult." They requested the prince. Then the prince was extremely pleased. He did not listen to his wife, even though the wife tried to stop him from going out, the prince did not listen. The prince went out toward the direction of the big noise. Then Sudhasa's son was so angry, he was carrying all the army things, weapons, the round thing to protect from weapons, the shield, and the sword, by carrying like this in the space, then with much anger he came towards the prince, he came after the prince and all the military. Then the prince, Moon, without any fear or doubt said," I am the son, Moon. I am here, so you came here."

Then, all of a sudden, Sudhasa's son said came towards the prince, and said, "I also will meet you." Then he ran towards the prince. Then he put Prince Moon on his shoulder, on Sudhasa's son's shoulder. Then he ran away, he escaped. The place where he normally lived, Sudhasa's son who eats human flesh, where he lived, on the floor were the bones of skeletons. The whole place was full of human bones and the whole ground was kind of red, you know. And all around that area, even the animals were very wild animals, wolves, bears, eagles, that big bird who eats human flesh, making kind of uninteresting sound. There were vultures and crows, those crows who make a lot of noise. And the rocky place, where he has throwing the corpses, that whole area was completely black from all the burning of the corpses.

So the prince was put in the middle of that rocky place. Sudhasa's son sat down in front of the prince. Then by looking at his face, he was so attracted to him. He kind of took a rest, because he had run, he had escaped over a long distance. The prince's face was so beautiful, he sat down to rest in front of him and, by opening big eyes to the prince's face, was so attached to him.

While Sudhasa's son was taking rest and being so attached, looking at the prince's face, at that time, the prince suddenly remembered that he had not made offering to that Brahmin who was teaching in the park, because he was suddenly taken. Suddenly he remembered that he had not made an offering before he left, so tears came from the prince's ideas. Then Sudhasa's son kind of suspected, he told the prince, "You sit here for a while. You are the prince called Moon who supposedly has unshakable thought. But when I catch you, a tear comes out. That is strange, very strange." Then he said, "When there is danger in the life, the firm thought has no meaning. When there is misery, having listened to Dharma doesn't benefit. When it is lifted up, there is nothing that cannot be moved." This saying, expressing this is true. "So therefore, you tell me the purpose as to why you are crying. Is it because you have doubt that I might kill you, or are you crying because you have fear, that you are separated from your relatives, your wife, son and parents? What is it, why are you crying? You tell me sincerely," Sudhasa's son asked the prince.

Then the prince gave this answer; "I didn't make offering to the Brahmin from whom I have received teachings. So please let me go tomorrow. I will make the offerings to him and then I will definitely come back to your place." How much prince told him this Sudhasa's son never trusted. Then Sudhasa's son thought, "Once the person has escaped from the mouth of the Lord of Death, who will again thoughtfully come back in the presence of the Lord of Death and who will come back thoughtfully into the presence of one who will cause the death?" So then the prince told him, "Didn't I promise you that I would come back again? I am the son called Moon. I won't give up the truth, like my life, I won't give it up." Then Sudhasa's son, without believing but in order to check up and see if what he was saying was true or not, gave his permission, "All right, you go. It seems that you are very sincere, that what you say is true, so

you go. You go away and then give whatever you have to give to the Brahmin, and then come back quickly. Also, I will make preparation for fire in order to burn you."

Then the prince went home, he offered the four golden coins, he made offering to the Brahmin, having received the four graces. Then how much the prince's father, with various means and methods, how much he tried to keep the prince from going back to that place, the prince did not listen to the father, and after having made offerings to the Brahmin, he left for Sudhasa's son's place.

When Sudhasa's son saw the prince coming from a very great distance, he felt, he thought, "Very strange!" Then the prince said to him, "Now, you eat me." Then Sudhasa's son said, "I know my own time to eat you. Now in the fire there is a lot of smoke, if the flesh is burned in the smoke, then the flesh smells smoky, it is not tasty."

Then Sudhasa's son asked the prince, "For a while you listened something from that Brahmin ascetic, as it is very important, but let me, could you show me what you have listened from him which seems so important?" Then the prince told Sudhasa's son that the Brahmin has good explanation, is clarifying the difference between what is Dharma and what is non-Dharma. Then the prince told him, "You, who are more evil than the cannibals, what's the use of listening to the qualities of Dharma?" Then Sudhasa's son couldn't stand what the prince said, he got angry, he couldn't stand it. So Sudhasa's son told the prince, "You stay here for a little while. By taking the weapons you go for hunting, which is opposite to the Dharma." Sudhasa's son told the prince and the prince answered, "Of course the kings who go for hunting are opposite to Dharma, but those who eat human flesh, it is worse than that, because human beings in regards to capability, in regards to caste, the human being is much higher than the animal, and even if natural human beings' flesh cannot be eaten, the flesh cannot be eaten of those who naturally died, how can the human beings be killed for food?"

Then Sudhasa's son told the prince, "You are coming in front of me, you are not skillful, you are not wise." Then the prince told him, "I came here to keep my true words, to protect or to keep my true words, I came here, so I'm wise in what I'm doing." Then Sudhasa's son told him that the people, other human beings, when he takes them, they are under the control of him and they get scared. "You are so brave, it looks like you don't have fear of death, looks like you don't have fear to die."

Then the prince answered, "Why are the other human beings scared while they are in front of you, under your control, why are they scared? Because they feel upset, having accumulated negative karma. I don't remember that I have accumulated negative karma at all, so I have no fear of death. Therefore, now I am going to make charity, I am going to make offering of charity to you." Then Sudhasa's son, who eats human flesh, got incredible devotion in his mind. His eyes became full of tears and all the hairs of his body stood up. Then, he completely changed his mind, by expressing the nature of the negative karma he regarded the prince with much respect.

"How can I accumulate negative karma? Taking your life totally, my doing like this to you is like drinking poison, so please show me the teachings that you have received from that Brahmin, one who is learned, one who is wise."

Then Guru Shakyamuni Buddha explained the verse, I think, which I mentioned, the four verses which I mentioned accompanied before, "When I see clearly the form of that action in the mirror of the Dharma, strong repentance is generated in the mind and I turn towards the Dharma, I face the Dharma." He, the prince, said the four verses he received from that

Brahmin. The prince, Moon, discovered now Sudhasa's son had become receptive to the teaching; it was the right time to reveal the teaching. Then the prince told Sudhasa's son, "You sit down in the extremely low place, generate respectful thought, in a subdued form, sit with subdued form and then look with happy eye, just like drinking nectar, by generating devotion. Just like the patients listening to the doctor's advice, with respect listen to the holy Dharma, which is very clear and stainless."

I think I will stop here.

These are two points, one is about impermanence and death, and one is about the listening to the teachings.

[Dedication Prayer]

Lecture 18, November 22nd am

Generate at least the creative bodhicitta, thinking, "Especially, I must achieve, at any rate I must achieve enlightenment for the benefit of all the mother sentient beings, quicker and quicker, therefore, I'm going to listen to the teachings, the profound commentary on the steps to the path to enlightenment."

The listening subject is the Mahayana teaching, which leads the fortunate one to enlightenment, which is well expounded by two great highly realized pundits, the great propagators, Asanga and Nagarjuna. It is their profound advice and is the essence of the highly realized bodhisattva, Atisha, and the Dharma king of the three worlds, Lama Tsong Khapa, whose infinite understanding of the holy Dharma, was taken out. It contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything, and all these are set up for the gradual practice for one person to reach enlightenment. This commentary on the steps of the path to enlightenment has four basic outlines. The second outline is how to listen and explain the teachings, which has two qualities—the lam.rim teachings, which have the first two great qualities.

I will just finish, from yesterday evening, the biography of Guru Shakyamuni Buddha's previous life, when he was a bodhisattva, Prince Moon.

Then Sudhasa's son put his clothes on the upper part of his body, he put a very high stone and then he left. He asked the prince to sit on that, then he sat in front of the prince and, while looking at the prince's face, he asked the arya being, "Now please you explain."

The prince started to give teachings. "Even if one has met the holy being only one time, if one wishes, without need to become friendly, it does not change; the relationship with the holy being does not change; it becomes more and more stabilized."

The prince started to give teachings, then Sudhasa's son's mind was well subdued. Then, in order to repay the prince, Sudhasa's son put in a prison ninety-nine king's sons....

<end of tape>

...was great even, but having listened to teachings, if you listen to the teachings, the mirror of the mind, and one's conduct, if you listen to the teachings in a correct way. He discovered

completely all his mistakes, then by feeling repentance, he completely transformed his mind. Then he followed the holy Dharma—before he was following the side of the non-virtue, but now, by transforming the evil mind, then by discovering the mistakes through the Dharma mirror, he followed the side of the virtue.

So here it emphasizes, the person who listens to the Dharma: listening to the Dharma, without any relationship of one's own mind to the Dharma, keeping the mind somewhere else and then listening to the Dharma, keeping one's mind somewhere else separated from that, listening to the Dharma in that way, however much the guru is qualified, however sharp and pure the advice, if he does not listen to the teachings in relationship to his normal conduct and mind, keeping the mind separately, without any relation to the teachings, it does not benefit.

This point of listening is the most important point. It is like the door, this is the door, which locks completely, then however many years one has listened to the teachings of sutra and tantra, every teaching that one hears benefits one's one mind. The beginning way of listening is vital, is like the key, like the door.

In regards the presentation of the lam.rim, it is mainly concentrated to subdue, not kind of very neat, normal or fixed, not having repetition, not so much concentrated on that, mainly its concentration is to subdue the disciples' minds. Whatever the subject, there are a lot of repetitions, of course the words should not necessarily be perfect, but the presentation is mainly concentrated to subdued the mind. So from the side of the listener, what one should consider when one is listening is not the form of the lecture but the meaning of the subject, and relate it to one's own mind and conduct.

By listening like this, if one listens correctly, in the right way, then first also the very first realizations get generated in the very time of listening to the teachings.

The outline, that part of outline, how to explain the holy Dharma, has four basic outlines:

One is the benefits of explaining the Dharma, offering services, respecting the founder, the one who shows the holy Dharma, and the holy Dharma. How to explain the Dharma, the thought and the action and to whom the Dharma should be explained or not. Which kind of object Dharma should be explained to, and to which kind of object the Dharma should not be explained.

From the side of the person who explains the Dharma, who gives these teachings with the evil thought of the eight worldly dharma, the attachment seeking the happiness of this life, like, "By giving teaching, I will receive a lot of offerings," or "If I teach a lot of meditation to many people, I will have many disciples, they will respect me," thinking like that. Then, "I will be very wise, I will have much reputation." Thinking with these kinds of expectations, with this kind of motivation from the side of the teacher, if he gives teachings there is more negative karma than benefit; his fortune gets degenerated.

The conclusion is that the action of teaching, teaching meditation, even though the result of that virtuous action is virtue, the teacher should not expect the result of that virtuous action. That should not be his main concentration. Great compassion should be his main concentration, explaining Dharma to the disciple with the hope to benefit the disciple's mind; that should be the main concentration. With the right motivation, without seeking material possessions, without seeking the happiness of this life, "If I give a good talk, then everybody will like me, everybody will kind of respect me, they will praise me, they will follow me." So, without that kind of

negative motivation, with the right motivation, if one explains the Dharma, there are twenty benefits.

Then second one, offering service and respect to the founder and to the holy Dharma. Even Guru Shakyamuni himself, when he was giving the Prajnaparamita teachings, about the path gone beyond wisdom, with his own hand he made the seat higher to explain the Dharma—that is to respect the holy Dharma. By showing that much respect to the holy Dharma, one should explain the holy Dharma. One explains the holy Dharma by sitting on a higher place; the listeners are lower. The virtuous teacher who explains the teachings sits on a higher place to respect the holy Dharma.

During Guru Shakyamuni Buddha's time, when he was giving teachings, nothing was recorded. The disciples followed the teaching as it was been given by Guru Shakyamuni Buddha; it wasn't written in the form of text. All the five hundred arhats and many others kept, instead of recording on paper, they recorded in their mind, so when Guru Shakyamuni Buddha passed away, other's were in danger to lose the teachings. They wanted to record the teachings to benefit future sentient beings, so all these five hundred arhats, and all his disciples, were invited to collect together, and then Guru Shakyamuni Buddha's disciples such as Kungao, who was kind of a servant to Guru Shakyamuni Buddha. Wherever guru Shakyamuni Buddha goes, Kungao, this arhat follows guru Shakyamuni Buddha.

So all those arhats piled up their robes, put part of their robes and let Kungao sit on top of that, and they sat down. Those 500 arhats sat lower and they listened to his teachings, what he has received from Guru Shakyamuni Buddha, what he has in his mind, like this. So what Guru Shakyamuni Buddha did, this example, respecting the holy Dharma, which frees the listeners, which frees all the sentient beings from all the suffering, and then gradually leads to enlightenment.

By taking as an example what Guru Shakyamuni Buddha did himself, even nowadays, when the Tibetan lamas—same thing in any Buddhist country—when the monks give teachings, it has been taken as the traditional practice to respect the holy Dharma. The reason why it is done like this here, not in the same way as the university or schools, why it can't be simple, the reason why it is done like this is mainly, the purpose why I am sitting here like this on the throne, the point is also not to degenerate those examples that Guru Shakyamuni Buddha has left, to respect the holy Dharma.

How to explain the holy Dharma with thought and action: the important advice is not having miserliness, the lama giving teachings making himself so important, showing himself important, talking about the qualities of himself, "I did this and I did that," again and again always talking, "I did this and I did that." "I have received this realization and I did this and that." "I had this experience and that experience," you see, with the wrong motive, just to show oneself important; also teaching with attachment and with anger, attachment to one's own side or telling a lot of mistakes about other people, with angry mind; and having attachment to one's own tradition, one's own sect, or one's own religion.

So in brief, generally, it is not a mistake—if it is Buddhadharma, or any religion's teachings, which clearly finds with reasons and logic the right motive to benefit other sentient beings, to purify or to remove the other sentient beings' ignorance, doing wrong practice, following wrong path, with the right motive, good motive, having the wisdom eye, with the wisdom understanding what is the practice and what is the avoidance, what is right and wrong—this has nothing wrong with it. Like saying ice is cold and fire is hot—just talking about the nature of it.

Same like this, any teaching that can be shown to be mistaken with logic, and with the right motive, to release sentient beings from ignorance, there is nothing wrong, this is not discriminating with wrong motive.

Then, how to explain the Dharma with actions: what I do before sitting, three prostrations, visualizing the lineage merit field; the lineage lamas of the lam.rim teachings gradually absorb into the root guru and then, as one sits on the throne, this guru absorbs into one's own heart and mind, and it becomes oneness with the root guru.

When one is giving the teachings, the psychology is, "I am going to give teachings, become the root guru, in order to benefit more disciples and prevent hindrances." As one sits down, one snaps the fingers—which shows a short time to remind one of impermanence and death, by remembering this teaching of Guru Shakyamuni, that all samsaric existence is like a shimmering star, a flame, lightening, illusory, like a dream or cloud. These examples show impermanence and shunyata. There is no sound of snapping fingers that exists from its own side, without depending on the conditions of putting together the fingers. Even atoms don't exist—this sound came into existence by depending on putting together the fingers, and the sound of the snapping finger happened, came into existence by merely being labeled on that. So like this example, this sound, then oneself listens, the whole thing, the whole existence like a dream, like illusion, the whole thing exists by being merely labeled on the base, just like the sound of the snapping fingers. In order to remember shunyata, one snaps the finger like this, remembering impermanence and death; the main thing is impermanence and death, how the nature of all whole causative things is empty, how they are dependent, how they are of an impermanent nature.

The purpose of making three prostrations to the lineage lamas, visualizing the lineage lamas, all these things is to stop rising pride, and also to not arise anger or attachment clinging to the happiness of this life—to have perfect motive, good motive, these practices are done. Also when the lama gives the teaching, also giving the teachings with smiling face, which I have to practice since August! There are many lamas who are great yogis, and some lamas when they teach, they give teachings with sticks. Some lamas are so strict when they give teachings, all the disciplines, if the person doesn't sit in correct position, doesn't sit in respectful subdued position, with respect to the Buddhadharma or not listening to the teachings, doing something else, the lama scolds or kicks him out of the teachings. There are different lamas who treat them in different ways, who give teachings in a different way.

The way the teachings are given is not mixed up, all the outlines, up and down, mixed up the whole subject. In talking not like the nest of the birds—I don't know how to call that, those big black birds—I don't think they are in the West, in Tibet they used to have a lot of these big birds, bigger than the crow, it has also a different name, much bigger, much louder than the other one, the crow. Anyway, not like this bird's nest, kind of all mixed up; and then not like the old man eating food.

If the whole subject is mixed up then what happens is that the other person has nothing in his mind to meditate on, to generate the realization gradually. If the way the teaching is given is like an old man eating food, old man who does not have good teeth, then you see when he eats food, he eats the soft, which he is able to bite, he eats, then which he finds hard, he leaves it—one should never doubt the hard points, which one can't understand. Leave that which one can't explain well, and the easy ones, simple ones, he explains.

One should not give teachings like a blind man, not like a blind man depending on the stick. This means you yourself not having full understanding of the subject, the meaning of the

teachings, the subtle points of the important teachings. If the teachings are given in this way, the disciple cannot understand the important points, doesn't get a clear understanding of the subject.

I finish this outline—then peepee break.

Reciting mantra at the beginning: normally, there is a longer prayer to say, the *Heart of Wisdom* from the sutra teachings, and the mantra is the essence. As we can't say this long prayer together, the essence is the mantra. The purpose of reciting the mantra is to prevent the hindrances caused by maras to do the action of listening and explaining the Dharma, the maras or the spirits who dislike to spread the holy Dharma—to prevent the hindrances caused by them, like that.

So those are the practices, *Jorcho*, the preparation practices that are done before the discourse, which are divided into accumulating merit and purifying, making request to the lineage lamas to grant the realizations. The realizations of what they have achieved, to generate within one's own mind, oneself and all the surrounding sentient beings; to generate the realizations within the minds of all the surrounding sentient beings. Doing this, giving the teachings and beginning with these preparatory practices, all the following teachings, which one is going to listen to, benefit one's own mind, it prevents all the hindrances to generating quickly the realizations to the path.

The main purpose, the path that is shown in the teachings, the steps of the path are explained to generate quickly the realization of that; even trying to generate the realization of the steps of the path to enlightenment during the session of listening, to start at the very beginning, during the session of listening to the teachings, to start the very first realization, to try this. For that reason, it is emphasized it is important to do these preliminary practices, these preparation practices, so that one's mind should not wander. Doing these practices the mind should not wander, doing the different practices, exactly, as perfectly as possible. Then after that, putting the text on the head and praying to benefit the teachings, praying to benefit, the text, from which the teaching is explained, to benefit the minds of the disciples and the sentient beings.

Then the lama, as normally it says "Due to having accumulated merit, such as charity and so on." In place of that, "Due to the merit of explaining Dharma," from the side of the lama, *Cho she gye pe.* And from the side of the disciples, one should replace with the words, "Due to the merits of listening to the holy Dharma, *Chon yen gye pe.* Due to the merits of listening to the Dharma, may I receive enlightenment for the benefit of all sentient beings."

Then after that is the short prayer, the short mandala offering. The previous mandala offering was to the merit field, the second, short one is offering mandala to the guru who gives the teachings. Then after that, there is one short prayer that I say with this mudra, before the teaching. It takes time if I explain the verses, the prayer that I say, a teaching that was explained by Guru Shakyamuni Buddha, a sutra teaching. However, the purpose is giving permission to the worldly gods, who can't sit down, they can't sit on the dirty ground, to give them permission to sit in the space, they can listen to the teachings by sitting in the space above the ground, giving permission to them. So the visualization is all the sentient beings around, all the sentient beings, not only the people around here, then all the worldly gods, they come from their own planets sitting in the space, then telling how the teaching is medicine to pacify the disease of delusion, all these things, that they should listen to the teachings with devotional mind, and with respectful form, respectful way of sitting.

Generally, there are twenty-six disciplines about sitting during the teachings, while one listens to the teachings, in the sutra teachings. The teachings can't be given to somebody who sits like this, somebody who sits like this. The main purpose is to respect the

holy Dharma, the path that leads one to enlightenment, free from all the suffering of samsara, and to respect the one who reveals the teachings. Also, what happens, if those disciples are disrespectfully listening to the teachings, that itself becomes a hindrance. The reason for the disciplines is not that somebody made it become negative karma, one person, Guru Shakyamuni Buddha or somebody made it, kind of painted that as negative karma, it is not like this. Some of those certain disrespectful positions, those things themselves become hindrances, karma, even though the person doesn't have understanding. How to sit, all these things, this particular way, what is disrespectful, even if he has no understanding at all, but it is karma that is created with ignorance, itself it becomes hindrance, itself becomes karma. It becomes hindrance for the teachings to be effective, to affect one's mind and to generate the realizations of the path. So therefore, in the teachings, details like that are explained. If the person himself is sick, then it is an exception that he can't keep, there is much pain, he is sick, then there's exception. Kind of, by completely lying down, listening like in the universities or schools—the university is not to receive enlightenment, it is mainly to just understand the subject and to get a degree, the aim is just to get the degree, so you can find a job.

However, the whole purpose is kind of, every single action that is done normally in the teachings and done in universities and schools, is completely different. The purpose, the motivation, the aim, everything is completely different.

However, without talking much, if oneself doesn't have pain then in that manner of subdued position, with subdued mind, subdued respectful position one should listen to the teachings. Keeping the body straight like that, keeping the legs crossed as one can, then however respectful manner, not keeping the hands in the back, putting the hands in the back side, or the arms, or laying down, kind of like that or the hands, the hands crossing, embracing the legs, things like that. I'm not telling anybody, I'm just saying, general visualization, but it is good to understand these things because, if it is not explained, every time whenever we listen to the teachings from different lamas, here it doesn't matter, other lamas, other places, later on if it is not explained at all, these disciplines, all the time, doing the same disrespectful manners, which disturbs to oneself, becomes disrespectful action, negative karma with the relationship to the teachings and the virtuous friend, the guru. If you understand, then when we listen to the teachings from other lamas, that time we know, that time we can be mindful to create the perfect condition in order to generate quickly the realizations of the steps to the path to enlightenment.

I think peepee break.

What I mentioned before, about with what kind of action to explain Dharma, so you know, while the lama is saying to the worldly gods, the asuras and suras, persuading the mind to listen to the teachings, there is nothing more interesting that Buddhadharma, saying how this is the best medicine to recover the disease of the delusion; while the lama is saying like this, listening to the teachings respectfully, doing the mudra like this. This mudra is called the mudra of expounding Dharma.

Mudra of expounding Dharma; this has great significance—these three fingers signify the three graduated paths, the graduated path of the lower capable beings, the graduated path of the middle capable beings, the graduated path of the higher capable beings, the whole steps to the path to enlightenment. From beginning, from guru devotion up to enlightenment, all are divided in three: the gradual paths of the lower capable being, middle capable being and higher capable being. These three fingers standing up signify that, so this means leading the disciples who are listening to the teachings, leading the gradual path of the lower capable being, then leading the middle capable being, then leading the disciple in the gradual path of the higher capable being,

the Mahayana path. Then, by having actualized the whole three paths, then leading to enlightenment, the enlightenment which is the unified state of the rupakaya and dharmakaya—the two fingers joined, the thumb, then leading to enlightenment, which is called the Vajradhara stage; the Vajradhara state, which is the unification of the holy mind and the holy body. In other words it is saying, the unified enlightenment, the unified stage of dharmakaya and rupakaya; dharmakaya, the holy mind and rupakaya, the holy body. So, that mudra signifies how the disciples are guided or how the virtuous teacher is going to guide the disciples by showing, by revealing the teachings on the steps on the graduated path to enlightenment.

Then, the object to whom the Dharma can be explained and to whom the Dharma cannot be explained: without having made request to explain the teachings, the teaching cannot be given, but sometimes if it is the right time, certain beings, without need to request from their own side the teachings can be given, when it is the right time. Generally, without request from the side of the disciple, the teachings cannot be given. Even if the request is done, then checking, by checking the motive, checking the mind of the disciple whether it is receptive. When one finds that it is receptive, then giving the teachings. Also there are ways of doing this. The right way, not accepting to give even if the request is done, not showing pride, "I'm the most expert in this." Even the request is done, saying, "I haven't done well, how I can teach?" You know, in front of higher learned, intelligent beings, "How can I teach that," not showing pride. I don't know how to say in English, the term for that. Even if one knows that subject very well, even if one is very learned, but not showing pride at the beginning, saying that, "I have not much understanding of that." Even if one knows the subject very well, even if one is very learned, but not showing pride at the beginning, saying that "I have not much understanding, I haven't studied well," it becomes humility. Anyway, to one who is standing, is sleeping in the sleeping bag, or one who is sitting higher than the teacher who explains Dharma, those kinds of things, which become hindrance for him to generate the realization—those are the objects to whom not to explain Dharma.

The third outline, what to do in the end, together what to do. The third outline. One of the above outlines, what to do at the end together, is making dedication together of the merits that have been accumulated by listening and merits that have been accumulated by explaining. Then dedicating, making dedication in order to develop, to exist a long time the teaching, the teaching to exist long time and to develop; then dedicating the merits in order to receive enlightenment for the benefit of the sentient beings, like that. So, just briefly like this, on the basis of following the outlines.

I might mention here the purpose of dedicating merits at the end of the session, why it is so important to dedicate after each session; whenever we accumulate good karma, why it is so important to dedicate merits. If we don't dedicate merits to receive enlightenment, if we don't dedicate merits, the cause to achieve enlightenment, then, even for 1,000 eons, the merit that has been accumulated by making offering to the Buddha, by making charity; accumulating much merit by creating good karma, by making charity, making much offering to Buddhas, Bodhisattvas, arhats, continuously having accumulated merit for 1,000 eons. Even if one has dedicated merits for that much length of eons, if those merits are not dedicated, by rising anger in one second, in one minute, by rising anger in one second, it completely destroys all those merits, like the rice that is completely burned, which can't grow, which has no potential to grow the stem, completely burned.

Even if one has accumulated 1,000 eons of merit, incredible merits like this, as they are not dedicated, so by rising anger in one second, it completely destroys all those merits; makes no power to enjoy, to receive the result: temporal happiness and perfection while one is in samsara,

then the result of generating realizations, receiving nirvana, receiving enlightenment from those merits. Those merits do not have the power to bring all these results, like the completely burned rice. If it is dedicated, any merits which are dedicated for the cause to achieve enlightenment, for the sake of all sentient beings, those merits don't get destroyed completely like the burned rice, even while the anger has risen. The worst enemy, which destroys the cause of our happiness, temporal happiness, the ultimate happiness, nirvana and enlightenment, is anger and heresy, the wrong view; anger and wrong view. Wrong view in karma and the Triple Gem, like that. So, those two are the worst, most harmful enemies, the most harmful enemy to the perfection, happiness of this life and all the future lives, and enlightenment. Any merits that are dedicated to achieve enlightenment, don't get completely destroyed like burned rice.

You see, one drop of water that you put in the Atlantic, the big ocean, that drop of water; when you recite one mantra, *Ta ya ta om muni muni muni soba*, make one flower offering in front of Buddha, or make one small grain of rice charity to the ant, with virtuous motivation, this merit that is dedicated, which is easily accumulated and dedicated as the cause to achieve enlightenment for the sake of other sentient beings; it is like putting one drop of water in the Atlantic ocean. When we dedicate the small merit, it is easily accumulated, like this. You see, until the Atlantic, the whole water, until the whole Pacific completely gets dried, the one drop doesn't get dried, because the one drop that you put gets mixed, it is there, it is mixed with the Pacific ocean. So, until the whole ocean completely gets dried, the one drop that you put in the ocean doesn't get dried. So, until one achieves enlightenment, the merits continuously increase, they exist as they have been dedicated for the cause to achieve enlightenment, the merits all the time exist and increase all the time. One continuously enjoys the result which comes from that merit.

Dedicating the merits is of the utmost need, the cause to achieve enlightenment, which makes one achieve enlightenment, which brings one to the state of omniscient mind. Concerning this present life, or the life while one is in samsara, and concerning the ultimate goal, dedicating the merits is extremely important. If you don't dedicate the merits right away, after having accumulated the merits, after each session, whenever we have accumulated great or small, any good karma that we have accumulated, if we don't dedicate the merits right away, after that, the heresy, the wrong view or the anger easily rises—we don't know when it will arise, it doesn't have to have great preparation to get angry. Small conditions, such insignificant small conditions, can easily make to rise anger, with small, ugly, good word, small and ugly good word, beautiful and ugly word, with one word the anger easily comes. So therefore, it is extremely important all the time to dedicate the merits right away, and also to be careful, as much as possible not to let rise anger and the wrong view.

I think I stop here.

Before explaining the graduated path of the middle capable being, I'm planning to do the brief explanation of the graduated path of the lower capable being, just a brief explanation, just quickly going through those stages in meditation, then hopefully, to briefly expound the graduated path of the middle capable being as a preparation for the graduated path of the higher capable being, those two bodhicittas.

Lecture 19, November 22nd pm

The fourth outline is how to lead the disciple by showing the actual body of the advice, the teaching of the steps of the path to enlightenment. That has two divisions, how to follow the

guru, which is the root of the path, and by following the guru, how to train the mind in the steps of the path to enlightenment.

I will talk just a little on the first division, how to follow the guru, which is the root of the path. The trunk of a tree, its branches, its leaves and fruit depend on its root; the whole tree comes from its root. For instance, the fruit, branches and leaves of an apple tree depend on its root. Like that, the whole experience of realizations from the beginning of the lam.rim path—the eight freedoms and ten richnesses, its usefulness, and the difficulty of finding it—up to the unified state of no more learning, or enlightenment, completely depend on the root, the practice of following the guru.

The way of following the guru has two divisions: how to follow the guru with thought and how to follow the guru with action. All the meditations on the guru are expanded from these two, how to follow the guru with thought, then afterwards, how to follow the guru with action. The main meditation subject is contained in the outline, how to follow the guru with thought.

Perfectly following the guru with thought and with action is the root of the whole path, starting from the first meditation, eight freedoms and ten richnesses, up to enlightenment, the unified state of no more learning. Whether or not the whole tree will grow quickly completely depends on whether or not it has a firm root. The whole development of the tree, including its fruit, depends on how well the root is taken care of. Like that, how quickly we will generate all the realizations of the steps of the path to enlightenment, from the eight freedoms and ten richnesses up to enlightenment, depends on the very root practice, how perfectly we follow the guru, the very root of the whole path. In short, the conclusion is that if we perfectly practice following the guru, the root of the path, all the rest of the realizations of the steps of the path to enlightenment, from the eight freedoms and ten richnesses up to the unified state of no more learning, will come quickly and easily, one after another, like falling raindrops.

It the root is not perfect and well taken care of, the rest of the tree will not be so good; the fruit will be slow to grow and even when it comes, will not be very good. Even if we meditate, whether we will easily be able to generate realizations of the steps of the path depends on the very root of the path, perfectly following the guru. Therefore, the practice of guru devotion is called the root of the path. It is because all the realizations come after having followed the guru that the second outline is 'after having followed the guru, how to train the mind in the steps of the path to enlightenment.' The is why the outline is set up in this way. That is just to clarify a little that point about the outline.

I thought before that a little explanation on the practice of guru devotion might come in relation to refuge, but for those who want to understand the meditations on how to follow the guru, there is one lam.rim text here, *The Essence of Nectar*, which was translated recently. I started to translate it with one of the Kopan monks who does translations, because so far there aren't any lam.rim texts in English, apart from the short ones translated at the Library, such as Lama Tsongkhapa's *Hymns of the Experience of the Steps of the Path to Enlightenment.* This short lam.rim is very effective for the mind; it has all the essence, with nothing missing. There are other short texts, but they don't have the way of doing the basic analytical meditations. This lam.rim text, *The Essence of Nectar*, does have the basic meditations. It gives quite detailed explanation of how to do the meditations on the guru, on the eight freedoms and ten richnesses, and so forth. Also, the way the meditations are explained is very effective, in regard to not only the practice of guru devotion, but all the rest of the meditations on the graduated paths of the lower, middle, and higher capable being. The very essence of the path of Secret Mantra is explained with just the titles. It doesn't have the many stories and the elaborate commentaries of an extensive lam.rim

text. The meditations go straight from one point to the next. Since so far there hasn't been a simple lam.rim text that gives the whole idea of the basic meditations, I thought it would be very useful. People who practice lam.rim could use it like a pocket dictionary. Usually you travel with a small dictionary and have a very big dictionary at your house. Whenever you want to meditate on any point, whether it is guru devotion, impermanence, bodhicitta or emptiness, if you don't know how to do the meditation, you just open the book and read over that part. The most important thing is to get the feeling. An elaborate lam.rim text, which has long commentaries, is not as simple to use as this condensed lam.rim *The Essence of Nectar*.

The Essence of Nectar was written by the root guru of Pabongkha Dechen Nyingpo, who is the root guru of His Holiness the Dalai Lama's tutors and author of the elaborate lam.rim teaching. Pabongkha Dechen Nyingpo's root guru started the text, but wasn't able to complete it. [Later, to repay his guru, another compiled the rest of the meditations by the same author.]

For those who want to know the parts of that meditation, I heard that in the library there are several copies of this book, translated by one geshe from Sera College, who has been living in America. Before I saw this book in Dharamsala, we had already started translating it. Translating it doesn't have great but only middling benefit; even if it has only middling benefit, I thought to just continue translating it.

'How to follow the virtuous friend, the root of the path,' has two divisions, what to do in the sessions and what to do in the break times. See how many chocolates and biscuits you can eat! I'm joking. It is extremely important to know what to do in the actual session time and the break time. Why? Because the whole life is divided into these two. This is talking on the basis of somebody who meditates on lam.rim every day.

The twenty-four hours of one day are divided between session times and break times. If we are able to make our life meaningful not only in the session time but also in the break time, the whole twenty-four hours become highly meaningful. In this way, the whole year and the whole life become highly meaningful.

How to do the actual session has three outlines: the practice of preparation, how to do the actual body of the meditation, and what to do at the end. You see, it explains, it gives the whole idea, if one wishes to perfectly meditate on the steps of the path to enlightenment. If one wishes the meditation practices on the steps of the path to enlightenment to be successful, then, how to be done perfectly. So, advices as it is contained, as it is shown in the outline, the practice of preparation, how to do the actual body, what to do at the end.

The practice of preparation is what we do in the morning before the discourse. What we do in the morning before the discourse is the short way of doing the practice of preparation. For instance, when one, at the very beginning when one buys, if one is going to make a cake, then, when one buys the flour, the eggs and those things, butter, those things, if one buys bad quality from the shop, very old flour, which has got [insects], or the rotten egg, if you make mistake from the very beginning when you buy, even if you make food at the house, even if you make cake for the party in the evening, the cake doesn't have a good taste. It is disgusting taste and bad smell! Then it makes, besides oneself then everybody who comes to the party, it makes to have renunciation to the cake, very strong renunciation, which makes them even to vomit. So, from the very beginning, when you do the preparation, from the very beginning it is important to not make mistake, to buy the good ones. Similarly, if you buy the good things when you make cake, then you who make the cake are also extremely happy, delicious, then also other people enjoy.

So anyway, during the actual time of the meditation, how much experience comes, whether one is able to generate the experience of the meditation or not, the realization of the meditations, the whole thing is dependent on the cause. Whether one is able to generate the realization of the meditation or not in the actual time of the meditation, the whole thing depends on, the cause, the practice of the preparation is done at the beginning.

Therefore, at the beginning, before the actual body of the meditation, the beginning practice is extremely important to do very neatly, to do perfectly. There are six practices of preparation. The first one is, after having cleaned the place, the meditation room, then arranging well the holy objects, the holy body, holy speech and holy mind, arranging well. The cleaning can be done every day, but arranging the altar doesn't have to be done every day, because every day you don't have to move it to another place and bring back. As you have these holy objects then, as it is explained in the teaching how to set up these things, arrange well the holy objects of the holy body, holy speech and holy mind: holy body, the statues; the holy speech, the texts; the holy mind, the stupas. If one has them arranged well, as it is explained in the teaching how to set up, the different aspects of the Buddha, the statues, once it is set up, then every day, if there's dust then clean the dust on the altar, things like that, but one does not have to move it, doesn't have to shake the statues.

The second: without being crooked, beautifully arranged offerings. There are two crooked, the main crooked is the crooked mind, then outside crooked is in the offering, the water bowls, like that, not beautifully arranged. The offering the water bowls should be well decorated, either it is straight or, according to the place, it is round, whatever it is, according to the place there is; without crooked, beautifully performed offerings.

Then third: on the comfortable seat, sitting oneself in the seven positions of the Buddha Vairochana, and then doing the practice of taking refuge and generating bodhicitta with a special virtuous thought. That is the third one.

The fourth one is visualizing the merit field.

The fifth one: after that doing the practice, practicing the method, accumulating merit and purifying. The method, which contains all the importance of purifying and accumulating merit, is the seven-limb practice and the mandala offering. This, the practice of the seven limbs and the mandala is the principal method of accumulating merit and making purification.

Then the sixth practice, making request to the lineage lamas of the lam.rim teaching, who have completed the steps of the path to enlightenment in their mind; making request to them. Mixed with one's own mind, making the request from the depth of one's own heart in order to quickly generate the realizations of the steps of the path to enlightenment.

These are just the titles of the six preparation practices, without the explanation.

The actual body of the meditation, here on guru devotion, is done mostly with analytical meditation, followed by fixed meditation. At the end, when you have finished each meditation, you recite Guru Shakyamuni Buddha's mantra then make the dedications. That is what is done at the end of each session.

The second outline is what do in the break time. It is extremely important not to waste the break time, but to also make your precious human body, which is qualified by eight freedoms and ten

richnesses, highly meaningful in the break time. In the break time you try to remember whatever meditation you have done during the session; try to relate whatever you do in the break time to that meditation. In that way the three poisonous minds of anger, attachment and ignorance will also not arise as often in the break time. In that way you also protect karma.

If the meditation is on guru devotion, read the biographies of Naropa, Tilopa, Marpa, Milarepa, Lama Atisha, or other great yogis. Read about how they followed the guru and generated realizations in their minds. In the break times it is very useful to read such texts or other teachings that explain details of the meditations on guru devotion. After the break, when you do the meditation session you will have deeper experiences, because your mind will not have been distracted from strong practice of guru devotion. Your understanding will be clearer and your feeling for how the guru is in essence Buddha will be deeper. The break time then helps the session time, and also the session time helps the break time. Your meditation on guru devotion in the session will help you to generate greater devotion when you read those biographies and other scriptures about guru devotion in the break times. The break time helps the session; the session helps the break time, so that you quickly generate the realization of that meditation.

Similarly, if you are training your mind in bodhicitta in the session time, in the break time you should also read different books that talk about the benefits of bodhicitta and about how to meditate on it. You should read texts that talk about the particular meditation you are doing in the sessions. Even if the realization of the meditation is not generated during the session, you can generate it in the break time. Many of the Kadampa geshes generated realizations in the break times.

In the break times, after having done the session, you shouldn't come out and talk or read about things that have nothing to do the subject you meditated on in the session or that are the complete opposite of what you meditated on. You shouldn't read books with all kinds of conceptions written by all kinds of people. You shouldn't read about astrology, fairy tales or fictional stories of couples grooving around in the East or in the West. You shouldn't read things that cause you to develop anger, attachment or other delusions. If you watch television after the session, as with the books, you will see things that cause anger, attachment and pride to arise. Reading all kinds of books that are not teachings of the steps of the path to enlightenment only becomes the cause to lose wisdom. Reading such books or watching television causes disturbing unsubdued minds to arise so strongly that in the second session, when you do the meditation again, you don't remember much about the meditation but you remember more about what you read in the book. You become completely involved in that. Even if the meditation is two hours long, you spend most of your time thinking about that.

What happens is that it is very difficult even to start the meditation in the second session. Starting the session can take hours because your mind is so busy with the strong impressions left by watching television or reading those kinds of books. Even though you are sitting on your meditation cushion and it is supposed to be the session, in your mind the session did not actually start. Perhaps you meditate for five minutes, then the meditation session is over. In the second session your mind becomes so disturbed that you can't concentrate. Your mind is like a cyclone, which takes papers, dust and other things up into space. Your mind becomes very uncontrolled.

Therefore, meditators try to be very careful even during the break times. During the break times, they close the doors of their senses. They have the right quantity of food, do the yoga practice without sleeping, then the sleep time. The complete practice during the session time involves these three things.

Closing the door of the senses means that during the break times, one guards one's mind when one experiences the objects of the six senses—beautiful, ugly or indifferent, these three objects. By seeing the beautiful object, attachment arises; by seeing the ugly object, anger arises, by seeing the indifferent object, ignorance arises. However, when one meets these objects, when one's senses meet these objects, with remembrance and awareness, by constantly watching the mind, try not to let the disturbing unsubdued mind arise. For instance, when it is in the danger to arise attachment or to arise anger by meeting the object, with the remembrance and awareness; if the disturbing unsubdued mind is about to arise, one should try to remember the meditations of the lam.rim, remembering impermanence and death, or karma, or the perfect human rebirth's usefulness with the eight freedoms, or the difficulty of obtaining it, or the shortcomings of samsaric suffering, that nothing is definite, not having any satisfaction from samsaric pleasures, how much one is seeking or has received bodhicitta, shunyata or voidness, like that. Whatever is more effective for the mind, either to think in the meditation of shunyata, or bodhicitta, or usefulness, or impermanence and death; whichever is more powerful, more effective for the mind, then remember that, renunciation, then try to not to let the disturbing unsubdued mind arise. While the delusions are arising, remember the meditations, the remedy, then try to stop the continuity of the continuously arising unsubdued mind.

Or not seeing the objects of the disturbing subdued mind, which cause to arise the delusion, not looking at those objects which cause the disturbing mind to arise, not seeing those pictures, those books, which cause it to arise. For instance, the most important thing, the best method during the break time to not let the mind enter the control of the disturbing unsubdued mind is to remember the practice of the bodhicitta, things like that, during the break time; and in whatever action of body and speech, always watching the mind by remembrance and awareness. Like the house; there's one door in which the thief comes and goes. If one closes that door of the house, then the thief cannot come in. Like that, the door of the delusion, by watching the door of the mind, all the time closing the door of the mind, not letting the thief come in, the disturbing unsubdued mind arise. So the conclusion, for very beginners, it's more beneficial not to see the objects of the disturbing unsubdued mind, for those who can't control the delusion while it is arising.

Then having the right quantity of food, as it is explained in the Vinaya teachings; if one eats too much, the body becomes very heavy. Then one can't meditate well; one easily falls asleep, the body becomes very heavy, one becomes tired, the meditations are not clear. The inner stomach is explained like this: one quarter like this, has this much space. You fill up all this other space, then this much space leave empty in the stomach. Eat enough food not to feel hungry until tomorrow mealtime.

Then, practicing the yoga; what that means, the times which are not the sleeping times, like the day time, of course the dawn times, the evening times, the late evening times, even after sunset, then at the dawn times doing yoga practice, practicing Dharma. Then at sleeping time, like in the middle of the night, at that time without even sleeping, without becoming non-virtue, by transforming the sleep into virtue, what to do at the sleeping time, doing the yoga practice of sleeping. When one lies down, what is called the position of the lion in sleeping, the same position that Guru Shakyamuni Buddha did when he was passing away: keeping the right side on the bed, the right side perfect, then keeping the right hand under the right cheek, both of the legs straight, then stretching the left arm along the leg. If there is an altar, the legs should not be stretched towards the altar. First the head should be at the altar. Usually in the house, in one's own room, it's better not to have altars completely all around. That way it's difficult to stretch the legs. It prompts disrespect, committing evil karma. Wherever one stretches legs, don't put an altar on that side. Then, in order to not have thick sleep, to have thin, light sleep, in order to get

up easily in the morning, Lama Tsong Khapa explained in the teaching, when you go to bed, visualize light. With a vision of light, then go to bed, with a kind of white vision, then go to bed, that helps to have a lighter sleep.

Before going to bed, remember Guru Shakyamuni Buddha, before he passed away, took this position in order to show impermanence and death to the sentient beings. "Also, myself should take the attitude to work for the sentient beings like Guru Shakyamuni did, in that position, by taking that same position, then I'm going to do the yoga practice of sleeping." Then, you lay down in that position. What one can do, before going to bed, by visualizing Guru Shakyamuni Buddha, if one can make three prostrations to Guru Shakyamuni Buddha, which is the practice of refuge, if one can do that, it is excellent. One who has taken refuge ordination before, this is one of the practices. In the morning when one gets up, making three prostrations, and before one goes to bed in the night time making three prostrations.

However, after one has lain down, visualize Guru Shakyamuni Buddha at the pillow; one's head is in front of Guru Shakyamuni Buddha, you have completely offered yourself, completely relied on Guru Shakyamuni Buddha. That way, you see, if one falls asleep with the thought of Guru Shakyamuni Buddha, thinking that you have offered completely, that you are in the hands of Guru Shakyamuni Buddha, that way also in night time one doesn't get bad dreams, the fearful dreams, which make one scream in the middle of the night, which makes to wake up everybody [laughter]. Anyway, fearful dreams or spirit harms; if one is able to fall asleep with the thought of Guru Shakyamuni Buddha like that, completely offered, completely in the hands of Guru Shakyamuni Buddha, then one doesn't get offended by the spirits in the night time. Many of the diseases start in the night time, in the dawn time it starts, fever, many of the coughing or other diseases. So, one doesn't get offended by spirits, things like that. If one falls asleep with the thought of Guru Shakyamuni Buddha, all that sleep, how long, how many hours one sleeps, even if one sleeps one hundred hours, all the sleep becomes... you know, the diseases starts in the night time, starts, kind of fever, coughing, so many diseases, so one doesn't get offended by spirits.

If one falls asleep with the thought of Guru Shakyamuni Buddha, all that sleep, how long one sleeps, hundreds of hours, all the sleep becomes virtue, even if one sleeps for one month. However, if one is able to, if one falls asleep with the thought of Guru Shakyamuni Buddha, all that sleep becomes virtue. If one can do, after having visualized Guru Shakyamuni Buddha, one can visualize very strong beams, very strong beams coming from Guru Shakyamuni Buddha's heart, Guru Shakyamuni Buddha's great compassion, emits, sends very strong white beams, which enter into one's own body and mind, completely enter one's own body and mind, completely purify all the delusions and negative karma, they completely disappear.

The practice like this becomes purification. Visualize all the disturbing and unsubdued minds, and the negative karma, in the form of darkness, and Guru Shakyamuni Buddha emitting the strong white beams from his great compassion. Then immediately purified; as the beams emitted, entered into one's body and mind, immediately, all the disturbing and unsubdued minds, and the complete karma that has been accumulated from beginningless past lives, are completely, in one second, completely disappeared. Then, relax with this white beam, the body being full of the white beam, while it is coming from Guru Shakyamuni Buddha's heart, then like that one can try to fall asleep. You don't have to visualize light, visualize separately in a vision of light.

I think I'll stop here.

Dedication prayer.

Lecture 20, November 23rd am

... the colored beams, the white purifying beams, then receiving realization, that time yellow beam. Whichever one finds more comfortable or easier, just to visualize the five different colors, five different color beams purifying, concentrating more on the white, and the second time, the second repetition, concentrate more strongly on the yellow beam. Five different color beams emitting from the five points of Guru Shakyamuni Buddha and absorbing into one's own five points.

Recitation: Sangye la kyab su chi o...

...of Buddha, the holy body, holy speech and holy mind, the omniscient mind, the infinite compassion, the 18 particular qualities of Buddha are being generated with my mind and the minds of all the sentient beings.

Cho la kyab su chi o...

...with the beams, it purifies the general obscuration and negative karmas, particularly negative karma that has been accumulated with the relationship of the holy object, the Dharma; and also all the mother sentient beings' obscuration and negative karma; particular negative karmas are also purified, such as avoiding Dharma, all those things. *Cho la kyab su chi o...*

Then the five paths and ten Bhumis, those that are the true path to the cessation of suffering, all these are being generated within my mind and the minds of all sentient beings... also the graduated path of Tantra.

Ge dun la kyab su chi o...

All the general obscuration and negative karma, all the negative karmas that have been accumulated with relationship to Sangha, criticizing, disrespecting, having broken the precepts of refuge; and also all sentient beings' particular negative karma, are completely purified

Ge dun la kyab su chi o...

The Aryan beings, the higher beings, all the transcendental beings' understanding of Dharma, understanding realizations that they have, what arhats have, what bodhisattvas have, all those are generated, all those realizations and qualities that the Sangha has, are generated within my mind and the minds of all the sentient beings.

Lama yi dam kon chog sum la kyab su chi o...

Think here, all the general obscuration and negative karma, particularly negative karmas that have been accumulated with the holy objects, guru and the Triple Gem, were completely purified. Same thing sending happiness to all the sentient beings...

Lama yi dam kon chog sum la kyab su chi o...

The infinite qualities of the holy Triple Gem, the deities, which are different aspects of Buddha, the tantra aspect of buddhas, which are called deities. The whole thing, the Triple Gem, Buddha, Dharma and Sangha, is generated within one's own mind and in the minds of all the sentient beings.

This last one, *lama yi dam kon chog sum la kyab su chi o...* before the purification, the refuge practice is done, individually, separately, but at this time, the refuge practice is done all together. According to the elaborate vision of the merit field of lam.rim meditation, one visualizes the different tantric aspects of Buddha, the bodhisattvas, arhats, the dakas and dakinis, in different levels. So again, with little more detail, doing practice together, practice of refuge, then here according to a single visualization, the visualization, which is called the 'all encompassment,' according to the jewel tradition. The visualization, the aspect, the whole merit field; all the different aspects, visualizing all the different lineage lamas, the different tantric aspects of buddhas, the sutra aspect of the Buddha, then the bodhisattvas or arhats, dakas, dakinis and protectors, the different transformations of buddhas—all are visualized in one aspect.

Sang gye cho dang...

All the sentient beings in this world, whatever life, happy or sad, whatever they experience—all these things, came from where? All these beautiful and ugly places, the places of the sentient beings, all the different types of the world, the ugly and beautiful, the bad and good, the happy life and unhappy, of all the sentient beings who are living on this earth, the whole thing was not created by some other creator, by some other doing, one created the whole thing, some other being. All these are created by mind, all this came from the mind. How it came from mind—all the happy life, suffering life, all this, the beautiful places of the sentient beings and the ugly places of the sentient beings, all came from non-virtue; all the happy life and the beautiful places of the sentient beings, all the good part came from virtue, came from the cause, the virtuous karma. The other one, all the suffering came from non-virtue, the karma.

First of all, the karma itself; karma causes impermanent phenomena. From the divisions of phenomena, permanent and impermanent existence, it is impermanent phenomena, then...

<end of tape>

...the divisions are matter, knowing phenomena and compounded phenomena, which is neither. Karma is knowing phenomena, the karma is thought, and that itself came from mind, came from mind or consciousness.

So first of all, all these different results, the bad, beautiful and ugly, beautiful and ugly, the happy life and the suffering life of the sentient beings in the six realms, came from karma. The whole thing came from karma, is the result of virtue and non-virtuous karma. That is how the whole thing, the bad and good places, the bad and the good life, how they came from the mind. First of all they came from karma, which is thought, and that came from mind, that is how it is created by the mind. Karma itself, even the karma of the thought came from the consciousness, from consciousness or mind.

So all the happy and suffering life, whatever we experience in this life each day, even in one day we get different experiences; there is peace in the morning but after the sun has risen there is no peace and we have a miserable life. In one day, having different experiences of life, bad and good, happy and unhappy; the whole thing, all these bad and good situations of life came from,

were created by the previous life karma, the virtue and non-virtue; so created by the previous life's mind. So all the past is finished, whatever it was. From now on, all the endless suffering of samsara and all the happiness, all the future lives' happiness, up to enlightenment; starting with the future of this life, before death, the life after this, up to enlightenment, all the happiness completely, the temporal and the ultimate happiness, are completely dependent on the present. All the future temporal and ultimate happiness is completely dependent on this present mind, today's present mind, the present life mind; completely dependent on the present life, the creator, the present life mind. Whether it be endless suffering, whether the future will be endless in the samsara, endless suffering of samsara, from this life on, or receiving the body of happy transmigratory being, the perfect human body, going in the path of happiness, again and again finding the perfect human body, in the path of happiness.

By taking the perfect human body, then making better Dharma practice, receiving the body of the happy transmigratory, better human body in the future life and practicing Dharma better than this life; and from there the next life, find receiving better the perfect human body, and practice Dharma better—each life, by finding the perfect human body and practicing Dharma better and better, gradually following the steps of the path to enlightenment, achieving enlightenment. In all these future lives always going from the path of one happiness to the path of the next happiness; in all the future lives, continuously, going from path of happiness to path of happiness; continuously going like this, reaching the sublime bliss of enlightenment. In each future life, by finding the perfect human body and making the Dharma practice better, like this.

However, whatever the life, whichever direction, either to have endless suffering in the samsara or not, whichever way one's own future life goes, it is completely dependent on this present life mind. This present life mind, completely, however ill one is, being endlessly in the suffering realms of samsara or gradually, continuously in the future lives, from the path of happiness to the path of happiness, reaching enlightenment, like this. The whole thing is completely dependent on the present life's mind.

As I mentioned at the beginning of the course, in this life, whatever type of life we have, whatever that experience, happy and unhappy, as it is created by the previous life's mind, comes from that, the whole thing is dependent on, is in the hand of the present life. What type of attitude, how one does the actions of body and speech, the action of three doors, with what type of attitude, depends on how one lives life. How one utilizes the life, the way of living the life, is dependent on also this present year's attitude; depends on this year's attitude, way of living life, each month's attitude, each day's attitude, it depends on today's attitude, the way of thinking.

How this life's attitude is dependent on each day, for instance today, the attitude, the way of thinking, whether thinking in a negative or positive way, having good motivation, whatever action, whatever action one does today, whether that action is done with good motive, pure or virtuous motive, or whether all actions of today are done with impure motive, the non-virtuous motive.

So, the whole future, whether it will be endless samsara, or each life going from path of happiness to another path to happiness, like this to reach enlightenment, is dependent on the attitude, how we lead the life today, the whole thing depends on the way of thinking, attitude; the way of thinking, the whole determination of the future, the actions of body and speech, the way of living the life this year, this month, this week, today. Like this present moment, the present time, how we think, how the actions of the body and speech are. How the actions are done, the body and speech, is dependent completely on the attitude, the way of thinking, so the

whole determination of all the future lives, completely comes from just the way of thinking, the attitude, determined by that. So, all the future happiness, temporal and ultimate happiness, all the future endless suffering of samsara, the whole thing is created by the mind, comes from the present attitude; the positive, virtuous attitude or non-virtuous attitude.

Like this, if we are going to receive enlightenment, to achieve enlightenment, the ultimate happiness, that is also created by the mind. That has to come from mind, has to be created by the mind. So therefore, transforming the attitude, to take care of the mind, you take care of your own mind. That is the most important thing: you take care of your own mind. Who should take care, who takes care of one's own mind, there is no one else, you, oneself is responsible to take care, oneself is responsible to take care of one's own mind. Each day, each year's mind, each month, each day's mind, each hour, the mind to take care by oneself. As much as possible try to keep the mind, try to protect the mind from running towards non-virtue, running towards the side of the non-virtuous, try to protect the mind from that. Being under the control of disturbing unsubdued mind, try to protect from that, then try to keep the mind in the virtue.

I think I'll stop here, fresh air, not peepee break.

It is one's own responsibility to take care of one's own mind. If one does not take care of one's own mind, others will not take care of one's own mind. If one doesn't take care of one's own mind, no others will take care of one's own mind. Whose responsibility it is to take care of one's own mind? It is by yourself, it is oneself. As Milarepa, the great yogi who achieved enlightenment in one brief lifetime, said with this experience, "One who takes care, one who is able to look after his own mind, that person has enlightenment in his hand. One who is able to look after his own mind, for that person, the enlightenment is not far, enlightenment is in his hand, it is not far." The enlightenment is not far for the person who is able to take care of his own mind all the time, to protect his mind from the side of disturbing unsubdued minds, the non-virtuous side; the enlightenment is extremely close, there are no great difficulties, that doesn't take much time.

Well then also, Guru Padmasambhava said, in the teachings, "The one who calls, one who doesn't know the secret point of the mind, one who doesn't know the secret point of the mind, but calls himself as a meditation is a false meditator."

What Padmasambhava is saying is all the happiness and suffering, the whole thing, how it is completely dependent on the mind, how all this is created by the mind—who doesn't know all this, all the happiness came from the virtuous attitude and all the suffering came from the non-virtuous attitude, and one who doesn't understand the nature of the mind, this important, secret point of the mind, one who doesn't know, who has no idea at all, yet calling himself a meditator, is a false meditator. As he does not know the secret points of the mind, there is no way to do correct meditation. In the meditations, what is called benefit, that which has that meaning, the person receives the benefit, is the mind going in Dharma, itself becoming the path to enlightenment. However, the person who doesn't have understanding of the secret points of mind, though the practice, concentrations, even though he calls it meditation, it is not the meditation, it doesn't receive the real meaning of meditation, it only makes far or distant the mind from the path.

As Guru Shakyamuni Buddha explained in the teachings, or the highly realized bodhisattva, Shantideva said in the teachings, "Oneself is also one's enemy, oneself is also one's own guide." It is very true, when one follows the side of the disturbing and unsubdued mind, the non-virtuous attitude, at that time oneself becomes enemy. When one is not protecting one's own

mind, following the side of disturbing and unsubdued minds, the non-virtuous attitude, then as oneself is doing actions that harm to oneself, oneself is enemy, oneself becomes enemy to oneself.

When one takes care of one's own mind, keeping the mind in virtue, without letting it go under the control of the disturbing and unsubdued minds, one is benefiting himself, that time oneself is creating the cause of one's own happiness, so one is benefiting, doing actions to benefit oneself. So, in that time, one is the guide to oneself. When practicing Dharma, oneself is the guide which guides oneself, who guides oneself to the body of the happy transmigratory being in the future life, who guides oneself to nirvana, who guides oneself to the state of omniscient mind.

It is extremely important, even each day, each hour, as much as possible, to make life highly meaningful, without letting the mind run after the disturbing and unsubdued minds. It cannot be under the control of the disturbing unsubdued mind.

In the lam.rim teachings, there is an example, there is a story given right at this point. In India, there were two beggars; one beggar was the king's caste, the generation...

<end of tape>

He didn't get any food so he came back really angry and told the other beggar: "I didn't get any food from the monastery, I wish I could cut off those monks' necks from their heads to the ground," he was extremely angry.

Then, after sometime, the other beggar whose caste was, I think, the king's caste, knew the right time to beg for food from the monastery. He went around noon, around twelve o'clock he went to the monastery, so he got plenty of food from the monks. So, he was extremely happy and came back with a very happy mind. He came back and told his friend, "I wish to be born very wealthy, to be very wealthy and to build a monastery, to build a monastery for the monks, I wish very much, this." This boy, who went to beg second, his mind was extremely happy with the monks.

So what happened soon, as they were going along the path, a horse cart came by, and the other boy, the first beggar who went to beg in the monastery, his head was cut off by the horse cart, the wheel went on his neck and his head was cut off. The other beggar, he was lying down, he was sleeping in the shadow of the tree, in the road.

So during that time in the area, the leader, the king of that area, passed away so they didn't have any leader. They had a meeting and they decided to position a leader, somebody who is highly fortunate. Some people they saw in the street, how long this beggar sleeps in the shadow of the tree, the shadow never goes away from his body, it doesn't move from his body. Some people have seen this, kind of very peculiar, so then, those people, suggested that the person who, how long he sleeps in the shadow, the shadow never goes away from his body, that was very peculiar, "person like this, maybe, we should give the position of the leader to him." So then they decided to, him to be king of that area. Afterwards, just in that life, in the same life, he became leader of that area and he became extremely rich, and he was able to do as he wished before. He built many monasteries and he was able to make all those offerings, always inviting the monks for meals. This is how the karma works.

There are many similar to these two beggars' story, who created the cause in this life and experienced the result in this life, there are many like this. Similarly, just because we are not aware of our own karma, we don't understand, we are not aware of our karma; only because we are not aware, not necessarily all the karma we create in this life, virtue and non-virtue, to experience the result always we have to wait to change the life, always waiting for the future life—not necessary. Especially, karma that we accumulate with special objects in the merit field, the Triple Gem, the Buddha, Dharma and Sangha, and especially objects such as the parents. Then after such special objects as the parents of this life, whatever the good karma or negative karma, whatever we accumulate of those karmas, even the accumulated, small non-virtues, the small negative karma, is very powerful. Even the accumulated, small, virtuous karmas, is very powerful done with in relationship with these objects: Buddha, Dharma, Sangha and then after that, the parents of this life.

Telling the mother blindly, with negative and angry mind, calling her by her nickname or things like that, with anger, just in this life, sooner or later, the person who calls nickname with anger, who criticizes the mother, his eyes become blind, having destroyed or by contact the disease comes, becoming blind or things like that. With anger causing much difficulty to the parents, beating up the parents, didn't get food or things like that; or with angry negative motive, badly treating the parents, then in later life, even though they were rich earlier, they didn't have trouble in the beginning, in the earlier life, then in later life becoming completely poor, or always getting beaten by other people, things like that. There are many people who have the result of karma, virtue and non-virtue, accumulated with the holy objects, with Buddha, Dharma and Sangha, the special objects of the merit field, then particular objects. There are many stories like this. The son or daughter beat, kicked the mother's head, then later, by machines, due to their karma even in this life, the head was cut off, there are many stories. However, there are many karmas in our life that we experience the result of, which cause was accumulated in this life; it is just because we are not aware, we don't recognize it.

Before, I didn't have any good offering, before I didn't have any guru offering, before there were no gilded silver bowls to make the water offering, one had brass or copper bowls at the beginning to make offerings. Then gradually I was able to make better and better offerings, from silver bowls, better and better. Before there wasn't much, very rare the materials for offerings, the incense things, then the offerings becoming more and more better and better, having plenty of offering to make to the Triple Gem. Having the opportunity to make better and better offerings itself is the result of previous karma, that was the previous karma, the previous offerings, making water offerings, even though the bowls were ordinary brass or copper, glass, or things like that. Even though it was little offerings, nowadays becoming plenty, having opportunity to make plenty of offerings, is due to the power of the merit field, the Triple Gem. Even the good karma that was accumulated was very small, but the result being experienced, it was powerful; the result is being experienced in this life. Like this there are many other examples.

The conclusion of what I'm saying, you see, the happiness of the future coming years of this life, one of my points emphasized, not only talking about the future life but even the happiness of the coming years, it depends on today's attitude, today's life, how we live the life, the attitude we have today, whether mostly that is virtue or non-virtue. It depends on that, even the future coming years of this life, how they will be, whether those coming life will be happy, depends on this year's life, this month, today's attitude.

I mention this again, this is useful also, today's attitude; it gives clear idea for somebody who has no understanding, no clear idea of this point, it is useful. There are four people who say prayers

and recite mantras, four people. The first person, as he recites, says the prayer with the motivation to achieve enlightenment for the sake of other sentient beings. [The second person says the prayer with the motivation to become free from cyclic existence.] The third says the prayer, recites the mantras just to receive the body of happy transmigratory being in the future. The fourth person who says the prayer—they all say the same prayer, they all sit in one line saying the same prayer—the fourth person says the prayer with the motivation only for the happiness of this life, to have long life, to not get sick, to be healthy, like that, to be rich, to get lots of money, to have lots of friends. The fourth one recites the mantra, the prayer, only for the happiness of this life.

The first person saying prayers, that becomes cause to achieve enlightenment. The second person saying prayers, that becomes cause to achieve nirvana but not cause to achieve enlightenment. The third person saying prayer, that becomes cause to find the body of the happy transmigratory being in the future life but it doesn't become cause to achieve enlightenment, and it does not become cause to achieve nirvana. The fourth persons' action of saying prayer doesn't become Dharma. That didn't become Dharma. The first, second and third persons prayers, those actions all become Dharma; the third person's action, saying the prayer, it is just thought to bring Dharma, it is not completely out of Dharma, it is the minimum to become Dharma. The fourth person saying prayer, with that motive, to be rich, to be healthy, just for the happiness of this life, that didn't become Dharma. This is the practice, especially at the beginning, when we generate motivation.

I think I stop here.

Dedication prayers.

Lecture 21, November 23rd pm

As I explained this morning, those examples, in regards to the motivation, it is necessary to listen to the teachings by generating the motivation of bodhicitta. "At any rate, I must achieve enlightenment for the benefit of all mother sentient beings, therefore, I'm going to listen to the profound commentary of the steps to the path to enlightenment, by listening to the Mahayana teachings, which lead the fortunate one to enlightenment."

It is well expounded by the great pandit propagators Nagarjuna and Asanga, and it is profound advice as if the essence of the highly realized bodhisattva Atisha and the Dharma king of the three worlds, Lama Tsong Khapa, who has infinite understanding of the holy Dharma, as if the essence of the holy mind is taken out, then the teachings on the steps to enlightenment. It contains the essence of the 84,000 teachings, all the teachings shown by Guru Shakyamuni Buddha, without missing anything, and these are set up for the graduated practice of one person to achieve enlightenment.

This commentary on the steps of the path to enlightenment has four basic outlines. The last outline, how to lead the disciples, revealing the actual body of the advice of the teaching of the lam.rim, they know how to lead the disciple in the path to enlightenment. There are two outlines, how to follow the guru, which is the root of the path, and how to train the mind in the graduated path to enlightenment.

How to follow the guru, the root of the path, has three outlines; the practice of the preparation and what to do at the beginning of the session, before the actual day of the meditation, then the actual body of the meditation, and then what to do at the end. The actual body of the meditation, which I did not clarify yesterday, that part of the outline.

From beginningless previous lifetimes until now, the mind has not been under one's own control; from beginningless previous lifetimes until now, oneself has been under the control of the mind. The mind has not been in one's own hand, oneself has been in the hand of the mind, or something like that.

The other way is a bit difficult to understand. The mind has been under the control of the disturbing and unsubdued mind, you see, oneself has been under the control of the mind, has been under the control of the disturbing and unsubdued mind from beginningless previous lives until now. One has been completely under the control of the disturbing and unsubdued mind from the beginningless previous lifetimes until now. Without the delusions, without the disturbing and unsubdued mind being under the control of oneself, this is how it has been from beginningless previous lifetimes until now.

So from now, by meditating on the lam.rim... practicing the lam.rim, what does it mean? From beginningless previous lifetimes until now it has been like this, the mind has been under the control of the delusions. From now on, by practicing lam.rim or meditating on lam.rim, not letting the mind be under the control of disturbing and unsubdued minds, not allowing oneself to be under the control of the disturbing and unsubdued minds. Then by actualizing, transforming the mind into bodhicitta and the wisdom realizing shunyata, transforming the mind into the path, then by progressing along the path, the delusions completely get eradicated. Transforming the mind in the path: transforming the mind in the bodhicitta, transforming the mind into the mind renouncing samsara, transforming the mind into the mind realizing voidness, that is what is called meditation, training, transforming it in the path. That is what is meant by meditation, training the mind in the virtuous object; it is the same meaning, the whole

meditation, from the beginning of guru devotion up to enlightenment, the general lam.rim and the path of Secret Mantra.

Then the actual body of the meditation, how it is done; how to do at the end and how to do in the break time. The second outline: how to train the mind in the steps of the path to enlightenment by following the guru.

Before one meditates on the perfect human rebirth, the eight freedoms and ten richnesses, one takes refuge and generates bodhicitta, after having visualized Guru Shakyamuni Buddha above one's own crown or in front of oneself, whatever is more comfortable. After having visualized Guru Shakyamuni Buddha in front of oneself, then do the practice of taking refuge and generating bodhicitta, then short mandala offering, then think like this, "From the beginningless previous lifetimes until now, what is the root mistake? What is the samsara, what is the root mistake? That is not having generated the realization of the eight freedoms and ten richnesses; it's the lack of this. Not having realization in the mind. So now, in order to receive enlightenment for the benefit of all the mother sentient beings, I am going to meditate on the eight freedoms and ten richnesses." Think like this.

Then you make the request, "Please grant me blessings to immediately generate the realization of the eight freedoms and ten richnesses, the realization of the meditation of the eight freedoms and ten richnesses. Then meditate on the eight freedoms and ten richnesses. Even when one does the request, one can visualize also purifying the hindrances, purifying with the beams, the particular hindrances of generating these realizations, and think the realization of the meditation of the eight freedoms and ten richnesses is generated within my mind. One can think like that.

Think, "When a fire spark jumps on our body, a tiny fresh spark jumps on our body, on the hand, during that time, am I able to meditate? Am I able to practice Dharma? No. I can't practice Dharma, I can't meditate, can't stand it." As you have read about the suffering place of the naraks, those sentient beings, then remember, visualize. "Right now, if I was born in the naraks, in the hot, burning iron house, completely burning, being oneness with the fire, right now—all the fire energy put together, compared with the fire of the naraks, there is no way to compare; the fire of the naraks is a hundred, thousand times much more powerful, much greater than the whole fire on this earth; due to their karma." Like for some people it is cool, for some people it is extremely hot, you can't stand that heat, for some people who live there in the same house in the same country, it doesn't feel unbearable, for him it is very good, a good climate; some other people can't stand it.

By visualizing this, "If I were suffering in the narak place, how would it be? Could I practice Dharma? Is there an opportunity to practice Dharma? No, there is no opportunity, only the unbearable suffering. There is not even a second, not even a minute to practice Dharma." Then you came back, after that you remember this, "I am highly fortunate." Then think, try to recognize how fortunate you are. "Now, not being reborn in the narak realm, having found the perfect human body, having the previous human body qualified by the eight freedoms and ten richnesses, having the opportunity to practice Dharma, how fortunate I am," thinking like that, "How fortunate I am. So now, without wasting this precious human body, without wasting even one hour, minute or second, I will practice pure Dharma." When you say this, remember, "I won't let myself be in control of the eight worldly dharmas."

This is what one should understand, the meaning of practicing pure Dharma, not to be under the control of the evil thoughts of the eight worldly dharmas for even one hour, minute, second—elaborately, the extent of the meditation. With this freedom of not being born in the naraks, having the opportunity to practice Dharma, with this freedom one can achieve three great advantages, or three great purposes. Remember, bringing back the meditation, understanding the three types of usefulness of the human body, perfect human body, the three great advantages of the perfect human body, that understanding. "This freedom is highly meaningful as I have the three great advantages." When you say the three great advantages in the mind, remember the highly meaningful, to obtain the temporal happiness; highly meaningful, the ultimate happiness, to obtain nirvana and enlightenment; even this freedom is highly meaningful in an hour, minute, like that. "With this freedom even in an hour or minute, whatever I wish to obtain, the temporal happiness or ultimate happiness, how much I want to obtain the ultimate happiness, however much I want to obtain, whatever I want to obtain, within an hour, minute or second, I have the opportunity. There is a great opportunity because of having this freedom."

When you say, "With this freedom I can achieve three great advantages," with this you can remember the meditation on the usefulness. You think, "This is highly meaningful, this freedom cannot be found again, this highly meaningful freedom can be lost at any time. I am not sure how long I have this freedom; it can get lost, it can be stopped at any time, it can be lost, it can be stopped right this minute." Then make determination, "So, from now on, this year, this month, especially today, without wasting one hour or minute, without wasting, even a second of my life," make a determination, "Especially today I will attempt to practice bodhicitta without wasting even one hour, one second—I will practice bodhicitta," make a determination like this, not to separate the life from the practice of bodhicitta for even one hour, minute or second.

"Even when one meal is delayed, I think, 'I didn't get it at the right time,' and can't meditate, I can't control my mind, I can't stand the suffering of hunger, I can't concentrate on teachings; nothing except food in my mind." How it is when the electricity stops. You know I'm talking about Kopan. I'm not talking about the past life, just this life, if you remember the incredible hunger that you had before, especially if you were in the supermarket at those times. Anyway I'm just joking. But that becomes a teaching for one's own mind. Even with that suffering you can't practice Dharma.

"Now if I was born as a preta, who does not find a drop of water, even one grain of food, even one bowl of food, even rice the size of bean, for five hundred years, having the whole life living in starvation, hunger or thirst," put yourself in that situation, put yourself in that life. Think of oneself as a preta, then put yourself in that life, then check how it is; put yourself in that life, then think it is the opportunity to practice Dharma. Think how it is, is there opportunity to practice Dharma? No, it is impossible, only suffering, unbearable suffering; be aware of the present life. This meditation, when you meditate on these eight freedoms, when you remember those suffering realms, as you go through this meditation which involves remembering those other suffering beings. It is useful looking at them, like watching television but more effective, it is more effective putting oneself in those situations, as if oneself is there now, visualizing that. This is more effective for the mind, to strengthen the mind in order to practice Dharma. It is more effective then just looking at it.

Then think, "How fortunate I am now, not being born as a suffering preta being, and having the perfect human life qualified with the freedoms and opportunities, having the opportunity to practice Dharma," think like that. "So now, without wasting even a second I will practice pure Dharma."

Then think, "With this great freedom, I can achieve the great advantages." Remember how this is highly meaningful, this freedom is difficult to find again, and can be lost any time. This is nothing definite, it can be lost even this minute, this breathing in and out, all this freedom is completely lost, nothing difficult, one doesn't have to cross Mount Everest.

Then, after that make the determination, "Without wasting even a second I will practice bodhicitta."

Then I think, peepee break.

Then put oneself in the place of a dog. "If I was born as a dog, how would it be now if I am a dog?" How it is, put yourself, as if there is a dog in front of you, "If that were me." How it is.

Imagine yourself as those sentient beings, think, try to feel, "It is very effective for me to destroy the lazy mind," thinking like that—no matter how much body is healthy, no matter how many hundreds of years being an animal, no matter how many hundred years one lives, what is the use, there is no use, there is no benefit for living. Even if the animal lives for four thousand years, that's a long time, by being a dog even if one lives for a thousand years, there is not the opportunity to accumulate merit by reciting one mantra, *Om Mani Padme Hum* and so on. There is no opportunity to accumulate one single good karma, by reciting one mantra, one time. There is no way to understand Dharma at all, the mind is extremely poor, can't tell even what one dislikes, what one likes; even that, one can't tell, completely poor, completely ignorant. What it does is biting people, chewing meat, bones, nothing it can do that accumulates good karma.

Check whether there is the opportunity at all to practice Dharma, then think, "How fortunate I am this time, not to have been born as an animal, having the perfect human body, qualified in the eight freedoms and ten richnesses, having the opportunity to practice Dharma. Without wasting this even an hour, I will practice pure Dharma."

Then again, think, "This freedom is highly meaningful, again I can achieve the three advantages." Feel this by remembering the three great advantages that one can achieve with this, feel how it is so precious, this freedom, not to have been born as an animal, having perfect human body and this freedom to practice Dharma, how precious it is. When you remember with this you can achieve the three great advantages, when you remember that, then you feel naturally, this freedom, how precious it is! How precious it is! You feel it. How incredibly precious it is, you feel it. Then this freedom, this cannot be found again, again this highly meaningful freedom, this can be lost at any time. Not sure, it can be lost in this minute.

"So therefore, without wasting time, what I'm going to do with the rest of the life, what Dharma, is bodhicitta," emphasis on the practice of the bodhicitta. It is the same, whatever one says, "I will not be separated from the practice of bodhicitta," whichever way it is stronger one can make the determination like that.

"Now if I was born as a barbarian who has no understanding of Dharma, the mind is completely dark, then, as regards to the cause of happiness, the cause of suffering, there is not one single understanding, the mind is completely dark, like the darkroom, there is not one single light. Having only the thought of this life, nothing else, not having one single thought, no matter how many years, 200 years, not having one single thought to make preparation for happiness of the future life, not rising even a second, just completely concentrated on only these few years, the few months; only this life, which has a few years, a few months. Constantly, due to ignorance, not having opportunity to accumulate merit, good karma, the cause of happiness; what karma is

accumulated constantly is non-virtuous karma, thinking this is the cause of happiness, this brings happiness, this is the cause of the happiness, believing.

Think, you put yourself in this situation of the person who has not one single understanding of Dharma, karma, constantly following the disturbing and unsubdued mind; nothing else, then that. How it is, then put yourself in that situation, where you cannot accumulate one single merit, where there is no opportunity, no understanding, day and night, every day, everyday, everyday the same thing. One day, the whole work is completely done only for this life. The second day the same thing, the third day the same, the fourth day the same thing, the fifth day the same thing, the whole life the same thing like this, having not one single understanding of Dharma in the mind.

After you meditate, putting yourself in this situation, then think, "This is the opportunity to accumulate merit," then you return back by jet airplane, I'm just joking. Then you think now I am not those sentient beings, the barbarians. Having perfect human body, having the opportunity to practice Dharma, you see, having that much understanding in Dharma, what is the cause of happiness, what is the cause of suffering, you have that much understanding of karma, so having opportunity to accumulate merit at any time, "Whenever I wish, there is opportunity because there is understanding how to accumulate merit, how to create good karma; there is understanding, so there is opportunity at any time, whenever I want to accumulate, there is opportunity. So, without wasting this opportunity, each hour and minute I must practice Dharma, the pure Dharma," make determination.

"With this freedom I can achieve the three great advantages." Then you feel how it is extremely precious, the freedom. "Then this can be lost at any time, there is difficulty to find them, even now, even this present freedom that I have now, it can be lost at any time, even right in this minute, so what I am going to do with the rest of my life, I will never separate even for a minute from the practice of bodhicitta."

Then, those worldly gods, put oneself, first think, "How is it if I am a worldly person, then having so many things around, so many material possessions around, having so much of sense pleasure around," think how it is. Having so many machines, the televisions, so many, all those machines, playing things, and to look at things, all those things around, all those things around, you know how it is, the mind gets occupied by them, one can't relax the mind, always easily gets distracted by them, very difficult to control the mind, very difficult.

I'm just showing the example, showing what he can do. Even if you find, to meditate it is difficult, distracted by the senses and having great enjoyments around. "Now, I am a sura being, who has incredible great enjoyments, living in the jewel mansion, jewel palace, jewels, having all the enjoyments around, whatever, one wishes, having hundreds, so many friends, having incredible enjoyments, sense pleasures." Check whether there is the opportunity to practice Dharma or not, putting oneself in that situation, visualizing yourself as a sura being.

In regards to material possessions and enjoyments, just to give an idea, the king of the sura realm called the "thirty-three realms," even his earring, if all the material, all the jewels on the human earth, are collected, put together, the value of this and the value of his earring—there is no way to compare. There are incredible great enjoyments, sense pleasures.

Guru Shakyamuni Buddha's disciple, the arhat called Shariputra, had one disciple who was a doctor, I don't remember the name. When he was in the human realm, when he was a human being, a disciple of this arhat, Shariputra, this doctor, even if he was riding on an elephant on the

road, and sees Shariputra, his teacher, from afar, all of a sudden, without having time to come down slowly, suddenly, as soon as he sees his Guru Shariputra, suddenly he jumps down from the backside of the elephant; he had incredible respect for his Guru, the arhat, Shariputra. Then after that disciple, the doctor, past away, Shariputra, this arhat, has incredible psychic powers, so he checked up where this doctor, his disciple, was born. When he discovered with his psychic powers that this disciple, this doctor was born in the sura realms, Shariputra, this arhat, with his psychic powers went in the sura realm, where his disciple was, went to give teachings. When he saw the disciple, the disciple did not pay attention to Shariputra.

So, thinking how difficult it is to practice Dharma; the mind is completely distracted by the sense pleasures, the great enjoyments, the enjoyments of the desires, then think, not being born as those worldly gods, and having the precious human body, qualified in the eight freedoms and ten richnesses, and having the opportunity to practice Dharma, think, "How fortunate I am." Make determination like this, "Without wasting an hour, a minute, I must practice pure Dharma." Then think again, this freedom, having opportunity to practice the holy Dharma, without being born in the sura realm. "With this I can achieve the three great advantages. Then this can't be found all the time, this is highly meaningful, the freedom with which I can achieve the three great advantages can be lost any time, even at this very minute. Therefore, I will never separate away from the practice of bodhicitta, even an hour or a minute." Make determination like this.

Then, the beings who have wrong view. You know, who follow the wrong path, who believe there is no such thing as karma, there is no such thing as reincarnation, past life, there is no such thing as karma, who only believe in just one life, or those who believe that "I" ceases at the death time, the self ceases at death time. Again, the mind is completely dark, completely ignorant; it is like those beings, having wrong view. It is like following the wrong path, having wrong view, having the doctrine or belief, wrong conception like this. It is like drinking poison but believing it is nectar, like that; or where there is a precipice, not seeing that there is a precipice, then completely believing there is no precipice, there is a straight road going to the place that one wishes to go. Completely believing this, then running towards the precipice. However, having completely hallucinated, double hallucination, being completely hallucinated by the wrong conception, like that. Think, put yourself in that situation, then think, how it is, if there is opportunity to practice Dharma or not.

Again you see, there is no reason, there is no Dharma wisdom that understands the points of practicing and avoidance, the difference of the virtue and non-virtue. Then try to feel there is no opportunity to practice Dharma. Think, "How fortunate I am not to be born, not being... having precious human body qualified in the eight freedoms, ten richnesses, having the opportunity to practice Dharma, how fortunate I am. Then, without wasting this great opportunity, even for one hour, one minute, I must practice the pure Dharma." Again think, the same thing, the three great advantages (and) of the freedom, emphasizing, to make determination not to separate from the practice of bodhicitta even for one hour, one minute.

Now if I am in the place where Buddha has not descended, there wouldn't be teachings. So how it is, whether there is opportunity to practice Dharma or not, if there is opportunity to practice Dharma at all. There is no opportunity to practice Dharma at all. As there is no opportunity to practice Dharma at all, one doesn't accumulate merit at all, so, no point to be born as human being, no difference from being born as an animal.

Since there is no opportunity to practice Dharma, then think, "Now, this time not being born at such place, where there is no Buddha, then having the perfect human body, having the

opportunity to practice Dharma, how fortunate I am. Without wasting even an hour, a minute I must practice pure Dharma. I must do the meditation with the freedom."

Then visualize the fool person, there is no way to communicate, there is no way to understand Dharma at all. You remember that person, how it is, then put yourself in that situation, whether there is opportunity to practice Dharma at all.

"If now I am like that, how it is, there is opportunity to practice Dharma or not? There is no opportunity to practice Dharma, because there is no way for the fool person to understand that, having perfect human body and having great opportunity to practice Dharma. Without wasting an hour, a minute, I must practice the pure Dharma." Again do the same, at the end emphasize not to separate away from the practice of bodhicitta.

The fool people in Australia, you know, in many countries they are kept in a group, autistic, you think of those children even though they have thirty, forty years, still the same thing. How much people try, people try so hard, as much as they can think of, what they can think of, the means, how to say, to be able to understand, to be able to communicate, how much the organization will try so hard, very difficult to become better even at that stage, even they spend twenty or thirty years, still the same thing, intelligence not getting better, nothing progressing. So if my mind in this life is like one of those, how it is? What can I do? So then think, whether there is opportunity to practice Dharma.

I think I will stop here.

Dedication prayer

Lecture 22, November 24th am

I think I will do the discourse in the morning instead of the meditation, then the meditation can be done later, at nine o'clock, to attend the procession of Serkong Dorje Chang, the great yogi who passed away a few days ago. His holy body was offered fire down below the Swayambhu Mountain, in front of one of the monasteries courtyard, so the relics from that holy body, and then the ashes, those things, have to be taken back to the Monastery. So tomorrow, the monastery is doing as much as possible auspicious, the procession as elaborate, the best they can, when they bring up the relics, the ashes of the holy body.

Now, the meditation on the ten richnesses.

"Now if I were not a human being, it would be extremely difficult to practice the holy Dharma, there is no freedom. If I had taken the body of the suffering transmigratory being, even the body of the happy transmigratory being, it is extremely difficult to have freedom to practice Dharma, so this time, not being those other beings who do not have the freedom, the opportunity to practice the holy Dharma, how fortunate I am. By having received the richnesses, how fortunate I am. Without wasting even a minute of my life, even one hour, a minute without letting myself under the control of the evil thought of the worldly dharma, then I will practice holy Dharma, the pure Dharma. Then again, with this I can achieve the three great advantages."

Again, you emphasize at the end of the conclusion, "I will always practice, for the rest of my life. Firstly, I will always practice bodhicitta. If I were not in the religious country, where all the teachings exist, all the verbal teachings and the teachings on the realizations; and ordinations are

not degenerated, being in the place where the lineages of the ordinations are existing; there would be no opportunity to practice the holy Dharma. Even if I wished to keep moral conduct by taking the ordination, if the lineage is degenerated, there is no chance to practice the holy Dharma. So, how fortunate I am having received the richness of being in the center of a religious country."

There are two ways to recognize the center of a religious country: one is from the side of the place, one is from the side of Dharma. Mainly, the center is recognized from the side of Dharma. The center of a religious country, from the side of the country is California—I'm just joking. Mainly, where there are lineages of ordinations, the female gelong, the high ordination. In India and Tibet, it is a long time ago since the lineage of bikshuni degenerated, but other lineages exist in other places.

Then again with this richness, think, "I can achieve three great advantages," and then make the conclusion, "I will practice bodhicitta." Think as I explained yesterday, "It is difficult to find again and can be lost at any time, even right this minute. So what am I going to do with my life, for the rest of my life, the time that is left? I will always practice, make it highly meaningful by practicing bodhicitta, by constantly practicing bodhicitta."

"Then, if I were born having imperfect organs, kind of blind and deaf, missing limbs, missing nose, there would be no opportunity to practice holy Dharma. Even if I wished to take ordination, this is a hindrance to the Pratimoksha, the ordination of individual liberation. Ordination cannot be granted to a person who has imperfect organs, the abbot cannot grant ordination. Generally, deaf or mute, blind people have no opportunity to practice Dharma, very difficult to practice successfully. But having perfect organs, how fortunate I am. Without wasting even an hour I will practice the pure Dharma." Again, you think, "I can achieve the three great advantages with this," down to bodhicitta.

Then, not being in the extreme action; there are two ways to think about it. Among the karma, the heaviest negative karma are called the five uninterrupted actions: having taken father's life, or your mother's, or an arhat's, causing blood to a tathagata, like when the Guru Shakyamuni Buddha was in India. At that time one king called Madrita, I think, he shot...

However, causing a tathagata to bleed, causing disunity among the Sangha--those are the five uninterrupted actions. Why uninterrupted, why? Because, the karma has been accumulated in this life, without any change, and after this death there is no change. Straight away the person gets reborn in the lowest suffering stage of the naraks, which is called unbearable suffering, the stage that has the heaviest suffering of the naraks, which lasts for more than one eon, fixed by the karma; therefore, this karma is uninterrupted karma. If one committed one of these, doesn't have to be all five, one doesn't have to worry to not having committed all five, one in itself is sufficient. So, if one has committed one of them, one has committed the uninterrupted karma.

Not having committed these uninterrupted karmas is called not being in the extreme of action. The extreme, that action is among the negative karmas, the heaviest negative karma, which is worst that you can do (Rinpoche laughs). That is called the extreme action. So, if one has committed such extremely negative karma, it becomes a hindrance to take ordination, even if one wishes to take ordination. If one is in the extreme of the action once, then the abbot cannot grant the ordination.

It is not something that doesn't have any purpose, why the ordination is not granted in these cases. The whole purpose is to benefit the teachings, without talking much detail. One who has

committed such heavy negative karma, uninterrupted karma, has very thick obscurations, and they become a hindrance to quickly generating the realizations of the path.

So think, "Not being in extreme actions, how fortunate I am, having the opportunity to practice Dharma." Then again make the determination, without wasting an hour or a minute, to practice pure Dharma, and then the conclusion of bodhicitta.

Then if one did not have the richness of devotion to the teachings—for instance, in Tibet, India or Nepal, in the country there are numberless holy beings, like stars at nighttime, incredible realized beings, who have all the realizations of the path, sutra and tantra. The teachings are spread in the country like the rising sun, but still there are so many people who never pay attention, or have devotion—even when they live their lives the entire time in the country where Buddhadharma purely exists. Think, "How fortunate I am that I have devotion to the teachings." In this text, specifically we are speaking of the teachings on the steps of the path to enlightenment. Again make the conclusion with bodhicitta.

"If I was born before Guru Shakyamuni Buddha descended, there would be no use. If I was born in the dark ages, there would be no opportunity to practice holy Dharma. But I was born in the time when Buddha has descended, so because of that, there is the opportunity to practice Dharma." Again make the determination to practice pure Dharma and generate bodhicitta.

Even if Buddha has descended, there are times that Buddha took the form of having received enlightenment, but doesn't reveal the teachings right away. During these times the teachings were revealed. "How fortunate I am, having received this richness—the teachings were shown."

Make determination to practice pure Dharma with bodhicitta. "Even if the teaching was revealed, if in this time the teachings have been already degenerated, what could I do? There would be no opportunity to practice the holy Dharma. There is no use for the special advantage of being born as a human being. What can I do with this? Even if I was born as a human being, what can I do with this? If was born after the degeneration, what is the use? There is no opportunity to practice the holy Dharma. If I was born in the time before the Buddhadharma disappeared, like the candle flame, the very last one, about to stop, it is enough to see the light right before it stops. It is enough to catch the teaching, right before the Buddhadharma disappeared. However, having received the richness of being in the time and place where the Buddhadharma exists; the pure verbal teaching and also realizations existing."

Then also having followers, attainers, who follow the path and who attain the path. If there are no examples of followers who attain the path, there wouldn't be that much will or interest. If there are no examples of other beings achieving the path, one wouldn't get devotion, one wouldn't get that much interest to follow the path. The general definition that exists in the teaching, that's mainly the sutra and Secret Mantra, from those two, the general definition of whether the teaching exists or not in the country is mainly the sutra teaching, the Vinaya teaching; mainly, whether there are sangha—the community of monks—in the country or not. If there is a community of monks in the country, existing, then the teaching exists. If there isn't, then the teaching doesn't exist. How much the teaching of the Secret Mantra is revealed is varied in the country. Again it has an explanation—the reason the definition of the existence of the teaching is mainly regarded by the existence of Vinaya teaching; then also having followers, other persons, examples of nuns and monks living in the precepts, living in the ordination, things like that. Again think: "How fortunate I am to have received this teaching, having the opportunity to practice the holy Dharma." Make conclusion like this, up to bodhicitta.

The last one is the richness of receiving help from others with compassion, with loving thought and compassion. The main point is receiving easily the means of living in order to practice Dharma. The means of living, receiving easily from others, by help of friends or parents or things like that. However, receiving this depends on others. Coming easily, receiving easily from others, receiving from benefactors. If others didn't have concern for oneself, no concern for oneself, if they did not have love, compassion and concern for oneself, one cannot receive easily from others. So, receiving means living from benefactors, to practice Dharma and receiving teachings from the guru, the spiritual friend, with compassion. "If I don't have this richness, there is no opportunity to practice Dharma. How fortunate I am, having received this richness, having the opportunity to practice Dharma; without wasting even an hour, a minute, I will practice the Buddhadharma," making conclusion up to bodhicitta.

I think I stop here.

Mahayana precepts November 25th

The purifying Mahayana ordination is the eight precepts, the same number of precepts as the ordination of the Pratimoksha or individual liberation. The difference between these two ordinations is in this particular Mahayana is the holy object, those whose presence you take the Mahayana ordination, in the presence of buddhas and bodhisattvas, we take this ordination. One difference is the object, in whose presence we take the ordination. The second difference is the motivation. The other one was taken only with the motivation to achieve nirvana for self and this ordination, the Mahayana ordination, is taken with the motivation of bodhicitta, to achieve enlightenment for the benefit of mother sentient beings. So, there is a difference, because of the motivation.

This Mahayana ordination can be taken even by those who are living in the thirty-six percepts, monks and nuns who are living in thirty-six percepts, and even full monks who are living in 253 precepts. This ordination can be taken by anyone. This is one difference between Mahayana ordination and Pratimoksha ordination. This particular Mahayana ordination, this teaching, from where it is taken is the tantric teaching. I think that's why, in the Kriya tantra teaching, that's probably one of the reasons that one has to be strict in the diet, not having black food, having only white food. Black food makes the body dirty, pollutes the body, harms the wisdom; pollutes the body and mind. This teaching has been taken from Kriya tantra, it's very much emphasized in the practice of the Kriya tantra.

So, because we are taking the Mahayana ordination it is extremely important to generate as strong as possible the loving compassion thought of bodhicitta. On the basis of the strong mind renouncing samsara, without wandering mind, try to follow as much as possible, at least such as the short motivation.

"Myself and all the sentient beings have been experiencing the general suffering of samsara and particularly the suffering of the three lower realms numberless times, from beginningless previous lifetimes." Feel the beginningless experience of suffering in samsara. "Myself and all the sentient beings, when I deeply figure in my heart, depthlessly experiencing the suffering of samsara until now, it is something that makes uncontrollable tears come out; can't stand from now without doing something. It is something I can't stand for even an hour, a minute without doing something to stop the continuity of experiencing the suffering of samsara." It is something that if there is the method to cease the continuity of suffering of samsara, then I must

cease by obtaining the method. I and sentient beings have been experiencing the suffering of samsara..."

What has been causing oneself and sentient beings to experience suffering in samsara is because of the wrong conception believing the "I," holding the "I," while the "I" itself is empty of truly existing, while the "I" itself is empty of true existence, believing the ignorance holding it as truly existent, believing the "I" as truly existent, as naturally existent, that which exist by its nature. Because of this wrong conception, the wrong conception of permanence has risen, believing, even if the life is short, there are only a few days left, but believing we will live for thirty or forty years. Believing the self is permanent because of the ignorance holding true existence.

Then the wrong conception believing in the impure things as pure; even this body is a sack, a container of the thirty-six impure ingredients, thirty-six impure elements, a container of thirty-six garbages. In fact, the nature of the body is the impure formation of the parents' sperm and blood. Completely believing, not recognizing it as impure, completely hallucinating, believing it to be clean and pure. Then, the wrong conception, even though the self and life are in the nature of impermanence, believing they are permanent.

"If I still follow these wrong conceptions, I will endlessly experience suffering in samsara, more than I have been before. So, when I carefully, deeply, think from the heart, of the endless suffering of the samsara, it is something that makes me dare not to sleep, unable to fall asleep, unable to eat food, something that cracks the heart. When I carefully, when I deeply think of the endless future suffering of samsara, it's like this."

Something which affects us like this—like Guru Shakyamuni Buddha took Mahayana ordination and completed the Mahayana path, achieved enlightenment and enlightened numberless sentient beings. Even now, he is an example; he is leading us as we are taking ordination today; listening to the teaching, meditating on the steps of the path to enlightenment and taking ordination. This is how Guru Shakyamuni Buddha is leading us in the path to enlightenment, guiding us from the realm of the suffering transmigrating, saving us from the sufferings of samsara and leading us in the path to enlightenment.

"As Guru Shakyamuni Buddha did infinite work for other sentient beings, for me, I have the same capability and potential to receive enlightenment for other sentient beings."

Seeking happiness only for oneself, even nirvana, this motive is not different from the animals'. Animals, when they find water, when they find a small bunch of grass, they have no thought to save it for the happiness of other animals, have no concern for other sentient beings, for other animals having the same problem. A motive like this is a selfish motive. The mother sentient beings are the field from which one receives the past happiness, every single person's happiness, all the future happiness, temporal happiness and all the ultimate happiness, including enlightenment. Mother sentient beings are the field from where one receives all the three times happiness; as long as one is in samsara, one will have to depend continuously on the kindness of the mother sentient being. Without depending on the help, without depending on the kindness of the mother sentient being, there is no way to begin to practice Dharma, there is no way to continue, there is no way to complete. So, mother sentient beings are the most needed helpers to practice Dharma.

"Mother sentient beings are devoid of happiness, temporal happiness, ultimate happiness. They are constantly experiencing suffering. It is my own responsibility to free them from all the

sufferings and to lead them to enlightenment. In order to fulfill this, I must achieve enlightenment."

Without having accumulated, without creating the cause, enlightenment is not achieved. The root of the path to enlightenment is moral conduct, keeping the precepts, protecting karma, such as protecting these eight karmas, protecting one from accumulating eight negative karmas; this is the root of the path to enlightenment.

"Therefore, I'm going to take Mahayana ordination until tomorrow for the benefit of all the mother sentient beings."

The lama who grants the ordination has to be visualized in the Guru Shakyamuni Buddha aspect, surrounded by numberless buddhas and bodhisattvas. Saying like this is not admiring or exalting, not praising myself, but normally there are practices that, from the side of the practice, if one practices like this, there is a great advantage to transform, to generate the realization of the path quicker in the mind. There is great advantage for the benefit, for the sake of the practitioner, to visualize or meditate. So think, as you are visualizing Guru Shakyamuni Buddha, think as you are following, that you are repeating what Guru Shakyamuni Buddha says.

"Please gurus pay attention to me, that I may receive for myself the temporal happiness and the perfection of samsara."

While one is in samsara—each precept is the cause of nirvana, cause of the enlightenment. As we have taken each precept with the motivation of bodhicitta, as you are taking the precept, each good karma is the cause of enlightenment, makes it possible for the mind to become the omniscient mind, to reach the stage of enlightenment. Each of the precepts, as we have taken them with the motivation of bodhicitta, as we are taking, as we are keeping, think it is creating the cause for the enlightenment by keeping the precept, keeping the ordination.

It doesn't happen all the time. Here, for many of us it is the first time to attempt to create the cause of hundreds of temporal happinesses and perfections in the future lives up to enlightenment. So also, in the future we cannot say how much time there is, how many days there are, how many chances to take ordination, to keep the ordination, we cannot say. By remembering the rare opportunity to take the ordination, feel great rejoicefulness at having received the ordination at this time.

"As the previous tathagatas observed and protected the eight precepts, until tomorrow morning I'm going to keep these eight precepts, to free each sentient being from all the sufferings, including my own parents, father, mother, enemy, friends and all the rest of the sentient beings, to free each of the sentient beings from suffering."

If one has children one can also think of children and rest of all the sentient beings, to free each of them from the suffering of samsara and to lead to enlightenment. I am going to keep the precepts until tomorrow sunrise, make the determination like this.

If one experiences much hunger, instead of thinking, "Oh, I shouldn't have taken the ordination. This morning I shouldn't have come. How enjoyable it is those other people eating in the evening," by seeing other people eating, kind of feeling rejoicefulness, feeling repentance like that for having taken the ordination. That becomes wrong repentance, non-virtuous repentance. Having repentance for negative karma, that is the virtuous repentance. This kind of feeling

repentance at having taking ordination is wrong, the non-virtuous repentance accumulating another negative karma, especially purposely accumulating another negative karma, like that.

However think again and again, especially in the break time, constantly think, "Today I am doing a great work, today I am doing a big job, to free each sentient being from suffering and to lead them to enlightenment. I am doing a big job today—keeping the eight precepts."

As you see birds, as you see dogs, as you see lice, as you see people, its very effective to think, "Today I am offering, today I am doing something for them, I am benefiting, doing beneficial work for other sentient beings. Usually I give them harm, but today I do some beneficial work for other sentient beings. Usually I don't do beneficial work for other sentient beings, usually I don't do beneficial work even for myself, mostly harming myself." Think like that.

"I am doing some greatly beneficial work for sentient beings; I am doing a great beneficial work for the sentient beings." Then as you see people, as you see other sentient beings, remember, "I am doing something." When you see ants, "I am working for them, it's very good. This reminds me of the responsibility that one is doing today." So, you see, when you are in danger, when you feel very hungry, even your hands touched on the biscuit, giving blessing to the biscuit... I am joking. Anyway, if suddenly you remember this, "This morning I did the work for sentient beings, I am keeping eight precepts for the benefit of sentient beings. So, how dare I, how can I cheat the sentient beings. It's not one sentient beings, two sentient beings, three sentient beings, not ten sentient beings, but numberless sentient beings, how can I cheat the sentient beings, the mother sentient beings, my kind mother sentient beings. How can I cheat the holy object of the buddhas and bodhisattvas, in front of whom I took the ordination?" One can remember these things, the benefits.

One thing is to remember the preta suffering, those who are very hungry, rising such strong attachment, remember preta suffering. Then it stops; it becomes medicine.

Then, with the same visualization, make three prostrations, visualize Guru Shakyamuni Buddha.

End morning precepts.

Lecture 23, November 25th am

Generate at least the creative bodhisattva, listening to the subject of the Mahayana teachings, which leads the fortunate ones to enlightenment. It is well expounded by the great pandits, the propagators Asanga and Nagarjuna, it is profound advice. These lam.rim teachings, profound advice, the essence of the highly realized bodhisattva, Lama Atisha and the Dharma king of the three worlds, Lama Tsong Khapa's holy minds, as if it was taken out. This, as it contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything, all this is set up for the gradual practice for the one person to achieve enlightenment.

In this commentary on the steps of the path to enlightenment there are four basic outlines. The last one is how to lead the disciple by showing the actual mode of the teaching. That has two outlines; the last one is after having found the guru, then how to train the mind in the path to enlightenment.

It is not particularly mentioned in the way the teachings are set up in the outlines, but however, the path after having following the guru, by following the guru one trains one mind in the path.

To get the general whole idea of the path—the graduated paths of the lower capable being, middle capable being and the higher capable being up to enlightenment—in order to generate the gradual path of the higher capable being, such as bodhicitta, depends on having the preliminary realizations of the gradual path of the middle capable being, such as the mind renouncing samsara. In order to generate these realizations, the realization of the path of the middle capable being, what is needed is the preliminary realization; that is necessary to generate within one's own mind, preliminary, from that the fundamental realization that is needed in order to generate the realization of the gradual path of the middle capable being. The practice of the three higher trainings depends on having the preliminary realizations, the realization of the gradual path of the lower capable being, the eight freedoms and ten richnesses, the perfect human rebirth, impermanence and death, the meditation of the suffering of the three lower realms, refuge, karma and those things; the gradual path of the lower capable beings.

By meditating on and having generated the realizations of the eight freedoms and ten richnesses, precious human rebirth, impermanence and death, that cuts off the attachment clinging to the happiness of this life, which does not let one be a Dharma practitioner, which does not allow oneness to practice Dharma. So, this is the *fundamental* realization, this is the first realization that we would generate: refuge and karma. Those are the methods for the happiness of the future life, just giving a general idea—after the impermanence and death, starting from the eight freedoms and ten richnesses, impermanence and death and the meditation on the lower realms. Having those realizations cuts off the attachment, destroys the evil thought of the worldly dharmas

Refuge and karma: that is the method to obtain the happiness of the future lives. In the outline it is like that but one should not think literally, as it sounds, as it is written, by practicing refuge and karma, that it only benefits the future life, it does benefit. To make preparation for the happiness of the future lives, life after life, starting after this life, up to enlightenment; the whole happiness, from the happiness of the life that comes after this, starting from that then up to enlightenment, the whole is obtained or received from the principal method, the fundamental method, refuge and karma; the practice of refuge and the karma, protecting karma.

It is emphasized that these two are the principal method. By the way, even if one doesn't aim to obtain the happiness of this life, even if one doesn't practice refuge and protecting karma to obtain the happiness of this life, even if one didn't practice particularly with that aim, it benefits. Even the practitioner doesn't aim for the happiness of this life, he benefits by practicing those two. By practicing he receives the benefits, the happiness even in this life, even though from the side of the practitioner he makes aim for the future life, to receive enlightenment but, by the way, the practitioner always, that advantage he received this life, the happiness.

After having meditated on the eight freedoms and ten richnesses, when you finish the analyzing meditation, then again do the fixed meditation for a short while after that, generating the feeling, the strong recognition, how this is precious, how this is so precious. The body qualified in the eight freedoms and ten richnesses, how it is so precious; after having generated the strong recognition, the feeling of preciousness, by holding that feeling you do fixed meditation, by continuously feeling this is so precious, doing fixed meditation for a little while. Each freedom, the eight freedoms and ten richnesses, is extremely meaningful, highly meaningful. Even each minute, second, in such short time, whatever one wishes, the three great advantages, whichever one wishes one can achieve.

The richnesses are extremely precious; there is no comparison to the whole of this earth piled up with all the precious jewels, piled up with diamonds and gold, big piles of jewels, the whole of this earth piled with those precious jewels. There is nothing to compare with this example; with these material possessions alone one cannot achieve the three great advantages. By having each of these freedoms, one can achieve the three great advantages. So even in such a short time, a minute, wasting these, if even one freedom or richness is lost, it is like wasting numberless possessions, all of this earth piled up with precious jewels, diamonds, gold, numberless times. Wasting it, not making it meaningful, is more waste than having lost numberless times. We have more feeling for eighteen dollars than we do for these eighteen things.

If someone gave you a choice between the big pile of jewels and gold, the size of a mountain, and this body, which would you want? According to our wish, there is more feeling for the golden mountain. Right away one would choose the gold. That is because one sees very clearly what one can get for one dollar—how many chocolates, coffees, milkshakes, candies. What you can get with one dollar is very clear. When you go to pay in the shop and your dollar is gone, there is great shock and upset in the mind, but with this perfect human body, how much we waste. There is a great feeling of loss; how dare he take this one dollar from my hand. Even though it is useful for some other person, it is in the hand of the other sentient being, it is useful for them. Still we feel a great loss. But with the eight freedoms and ten richnesses, you don't feel that loss or waste.

So compare, as I mentioned in the beginning with the example; what a great loss, a great waste. By meditating like this, feeling this, have great happiness in the mind, thinking, "Maybe I'm dreaming, having this precious human body, qualified with the eight freedoms and the ten richnesses." One can't imagine that one has received all these eighteen things together, wondering if it is a dream. "Having found the body qualified with the eight freedoms and ten richnesses is a dream, maybe it's a dream." By meditating on this an incredible happiness arises; and also when such a thought arises, kind of believe that oneself has received all these eight freedoms and ten richness. "Maybe it's a dream."

When a beggar finds a diamond unexpectedly, the beggar who has no clothes, no food to eat at all, unexpectedly found a diamond in the garbage, in the big can, the container of garbage—then carrying back, checking the garbage to see what else is inside the can. I'm just joking. At the same time, the beggar was trying to find whether there was any other food, leftover ice creams or leftover cakes, or what else. Well things like that, something which maybe was left in the paper container. While he was picking through it, he found a jewel. While he was picking up things, putting in his old sack, then suddenly he found the diamond. Then he couldn't believe it. "How is it possible, how is it possible?" he thinks, "Maybe I am dreaming, maybe this is not serious, maybe I'm dreaming," rising incredible happiness.

Rising such as this, that time, when the mind is in such a state by meditating on this, then that time one has generated the realization of the eight freedoms and ten richnesses.

If you feel very hot, there is air conditioning. There is air conditioning, but it is just not working, so, we have to wait until it works. There must be something wrong with the electricity or with the wire, or something like this. I'm just joking.

So this, eight freedoms and ten richnesses, all the time, even if it is found, it is missing something. Even if there is the freedom to practice Dharma, the mind is foolish and there is no opportunity to practice Dharma. Even if one wasn't born in the narak realm, one was born a

foolish person with no opportunity to practice Dharma; like this, all of this is missing. Even if one was born in the center of a religious country, not having received the richness of having devotion to the teachings; even if one has received the richness, having devotion to the teachings, even if one has received the richness of devotion to the teachers, one has not received the last one, the last richness; not having found a qualified guru who reveals the teachings; not receiving material help; not receiving teachings; having poverty in the means of living; one doesn't have the opportunity to practice Dharma, things like that. These days to get the conditions together that we have is very difficult.

Then think, after coming from the West, having interest in the Buddhadharma for many years, for several years, waiting to find the qualified guru, who was able to teach, collecting money for that, to come to the East, the person met always the wrong guide, who always gave wrong direction. Not what he expected to meet, either meet business people, some shop keepers, some business people, then returned back to the West, thinking that is the Lama, the one who sold the statue. I'm just joking.

However, after traveling to many places, still one did not find, even if one met, said "Blah, blah, blah, this and that, guru this and that, I can teach this, blah, blah, blah, this and that, this meditations, that meditation, you can fly and you can do this and you can do that, you will become healthy, you won't get sick, you will have long life, you will never have fever." I'm just joking. Met somebody who shows the wrong path, even if one has met, met the wrong guide, the wrong teacher who shows the wrong path, who misses this. Instead of showing the method to free from samsara, who gives wrong conception, who obliges to create karma to be longer in samsara. Then spend years and years in that trip, not realizing, not recognizing, believing it is the right path, not having recognized actually how wrong it is; not wisdom, no understanding at all, the mind is completely dark, then spend the whole life in that, even though completely it is wrong path, completely hallucinated. Either did some trip in the East, then go back, having met some guru who showed wrong path, something that didn't bring satisfaction, didn't bring any peace in the life, didn't make any change in the mind; then returned back to the West, complete nervous breakdown, completely wasted the whole money that was collected for so many years in the West, traveled to the East, couldn't find a guru and all those things.

Even if one met some people, after 30 or 40 years the person discovers it didn't give any satisfaction, didn't make any change to the mind; how much the person dedicated the life for that, didn't make one single change, didn't bring any wisdom, didn't make any problems less. Then after some time, the mind is a little bit aware, tiny hole is opened, a little bit aware, thinking, seeing, maybe it's not right, maybe it's not right, something wrong with it. Then maybe, check up Buddhism, see how it is. Those people, what they practice in the path, check up what is, how it is. Finally, one tries to check up, tries to understand, after having wasted all that many years of life checking the west, finally, even if one has met a guru who shows the Buddhadharma, he hasn't met a perfectly qualified guru who is able to show the whole path from beginning up to enlightenment. Even if he met a guru who knows one, two or three meditations, part of the path, or even if he meets someone who is able to show the whole thing—his visa or passport expires. I'm just joking. The police come; he has to come back to the West. Or he runs out of money. There are many hindrances. So it is extremely difficult to have all eighteen things together.

So think first of all, each one is extremely difficult. Secondly, that having all those eighteen together is almost impossible, like a dream, something you can't believe yourself. Then again, after thinking like that, make determination to make the life meaningful, "I will practice pure Dharma, bodhicitta," like that.

The precious human rebirth, qualified in the eight freedoms and ten richnesses, is highly meaningful; with this one can achieve the three great advantages. The temporal purpose and the ultimate purpose; this perfect human body is highly meaningful, each hour, short time, a minute, highly meaningful. How it is highly meaningful, to achieve the temporal purpose, whatever I wish to achieve, whether human being, body of the worldly gods, whichever of the body of the happy transmigratory being I wish to have in the future life, I can achieve. How? With this perfect human body, by creating the cause, by protecting the moral conduct I can achieve.

Even if I wish to have perfect enjoyments, to be wealthy, to have certain material enjoyments, to be a millionaire, to be a king, like that I can obtain this. How? With the perfect human body, creating the cause of charity, I can obtain perfect enjoyment in the future life. Even if I wish perfect surroundings, even if I wish to have perfect surrounding, to help one, I can obtain. How? With this perfect human body I create the cause, by practicing patience in this life, not finding difficulty in this life.

Not receiving helper, not having good surrounding people, not having helper. Always having problems in the relationship, surrounding people and friends, in the family, always having confusion is because, in the previous life, not having practiced well the patience. Of course, if one wishes to have the problem in the future, to have the same confusion in the future life with the relationship, one can do the opposite: practice anger. Then if one wishes to have perfect surrounding people in the future life, if one wishes like that, what one should do, it is important always to practice patience, not getting angry with the surrounding people, to try to control it. However, even if I wish to receive perfect surrounding people, I can attain with this perfect human body. How? With the perfect human body, I can create the cause by practicing patience. So like this, whatever the happiness or perfection in the future life I want to achieve, I can make them, with this perfect human body, by creating the cause.

Then, even if I wish to find again the perfect human body qualified in the eight freedoms, ten richnesses, again to practice Mahayana teachings in the future life, it can be attained. How? With this perfect human body I protect the moral conduct purely and practice charity. With this perfect human body I can create the cause, the cause of the perfect human body, the pure moral conduct. I can create the conditions, of charity, the condition that benefits that. Then I can say the pure prayer, which makes to join, after this life, to join the perfect human body. The moral conduct, the cause; charity being the condition, which supports that; and the prayer is the one that makes connection from this life to that future life, the perfect human body.

In this life, by following the Mahayana path, the steps of the path to enlightenment, the lam.rim path, even if one could not receive enlightenment in this life, by completing the path, by being born, at the death time, in the intermediate stage, being born in the pure realm, the pure field of the Buddha and then complete, actualize the rest of the path, which one hasn't completed in this life, then receive enlightenment in the pure realm. Even if I wish like this, I can attain this. How? With this perfect human body, in this life, practice the cause, renouncing attachment to the surrounding family; create the cause, renouncing this evil thought of the worldly dharmas, attachment, clinging to the happiness of this life; then practice pure moral conduct, charity, doing pure prayers to be born in the pure realm; and practice one of the causes, bodhicitta, renouncing attachment, the clinging of attachment. However, all the happiness of this life, the same as the cause of the perfect human body, then, special among them, practicing bodhicitta. By doing those with this perfect human rebirth, I can create the cause, by practicing those fundamental things, and also special teachings of the Secret Mantra, Vajrayana, the special techniques to transfer the consciousness in the pure realm.

How it is after being born in the pure realm, how is it, the body? There are a number of different ways being born, such as one doesn't get born in the pure realm depending on the parents, one doesn't get reborn from the parents; one takes the entering birth, consciousness gets born from the lotus. Like that, the bodies are not like our bodies, which go through old age, sickness, all those things, which experience these things, the body of bone, flesh and skin. This is a spiritual body, which means body formation of light. So there is no old age or sickness, these kind of things.

Then, all the necessary things, all the enjoyments, whatever one wishes, whatever one thinks of one just achieves in the hand. All the food and drinks are nectar, not like our enjoyments, which cause to develop the attachment delusion, those nectars do not cause.

Then trees, the landscape, the whole thing beautifully decorated, the whole landscape, the whole place is beautifully decorated, the trees are wish-granting trees, the plants of trees which are growing, are wish-granting trees, whatever one wishes is grown from that tree, wish-granting tree.

The whole place is full of bodhisattvas, buddhas and bodhisattvas. One is able to see the pure realm, whatever pure realm of Buddha it is, one is able to see that Buddha, and receive the teachings directly from his holy speech, his holy mouth, one can directly receive the teachings. Then always, all the time nearing teachings, the bodhisattvas in the form of animals and birds, like that, flying around; whatever noise they make, giving teachings, hearing teachings, from the wish-granting tree. Even from the birds, transformation of bodhisattvas.

The whole place is beautifully decorated with all kinds of incredible flowers, which we cannot find, see in our world, incredible big flowers like a room, flowers, petals, like that, many beautiful pools, swimming pools, many beautiful beaches. Anyway, like this... cars going by itself, without driver. This, I'm just joking. The whole space is full of scented smell, the goddesses are throwing flowers in space and making rain flowers.

However, if I receive teachings directly from the buddhas, directly from the buddhas' holy mouth, then complete the rest of the path and achieve enlightenment in that life, complete the Vajrayana path in that life, receive enlightenment in that life. So, even if one wishes, even if one is unable to achieve enlightenment in this life by completing the path, the steps of the path to enlightenment, at the death time in the intermediate stage, if one wishes to be born in the pure realm, to receive enlightenment soon, if one wishes like this, then, with this perfect human body that one has now, one can attain, with this one can create the cause.

Stop here.

Lecture 24, November 25th pm

Even if one wishes to receive nirvana, the ultimate happiness, the ultimate purpose, even if one wishes to receive nirvana, this can be achieved. Why? Because with this perfect human body, one can follow the path, the fundamental path to nirvana; the higher training of moral conduct, the higher training of concentration, the higher training of wisdom. With this perfect human body, one can follow this fundamental path to nirvana.

In order to generate the realization of the higher training of wisdom depends on the higher training of concentration and that depends on the higher training of moral conduct. In both those two, the realization depends on practicing the higher training of the moral conduct. The cause of the moral conduct, to take ordination, to keep the precepts, the cause is the thought of renunciation, the thought of renouncing samsara; that is the cause of moral conduct.

You see, in order to take the ordination, to take the moral conduct, what is needed, what cause is necessary to have is the thought of renunciation. With that thought, one takes ordination, one protects the moral conduct. Even in the realms of gods it is extremely difficult to take ordination, to practice moral conduct. The reason why it is so difficult to take ordination, to practice moral conduct in the realm of gods, that is because in that realm it is very difficult to generate the mind renouncing samsara, to rise the thought renouncing samsara, it is extremely difficult to generate. They have incredible great enjoyments; they don't have different life as human beings in the human realm. In the human world, one can see various different types of life, some rich, some poor, they experience different sufferings, old age, sickness... one can see many problems in the life. In the realms of gods, that they do not have different types of life, having so much suffering, like it is in the human realm, so it is very difficult to realize how samsara is in the nature of suffering, very difficult to realize this, so it is very difficult to practice the moral conduct with their body.

Even in the human continents, this continent in which we are living is the southern continent, the other continents, the eastern continent, the northern continent and the western continent, the human beings, just by being human being they don't become worthwhile object to grant ordination, they are not objects to grant ordination. So normally, before the ordination is granted by the abbot, at the beginning there are questions: Are you a human being from the northern continent? Are you a worldly god? I don't remember, but I think there is one question also like this. Before the ordination is granted, there are many questions like this, so if the person says "Yes," if the answer is "Yes" he cannot, then he has to run away. Just being a human being, just having human body is a worthwhile object, object that ordination can be granted to, then the eastern continent human beings and the western continent human beings, even those realms it is difficult, even though they are objects to grant ordination, but is difficult with the body to practice moral conduct. In those other continents, such as the northern continent, they have fixed length of life, one thousand years they live, they have fixed kind of life, not like human beings in the southern continent who have nothing definite. In that northern continent, they all live one thousand years, and they have great enjoyments, they have incredible enjoyments, so it is difficult with their body to see, to generate the thought of renunciation, because it is difficult to see the suffering, how the samsara is in the nature of suffering.

The other continents have great enjoyments and also fixed length of life, and so this continent has more, the human beings have more variety of life, more suffering. When one experiences, by seeing the examples, how the human beings in this world are experiencing suffering, being in the different life, it is much easier with the body that you have found in this continent, with this body, especially with this perfect human body, very easy to generate mind renouncing samsara. Very easy to realize how the samsara is in the nature of suffering; because it is so easy to see suffering it is very easy to practice moral conduct.

The conclusion is with this body, which can be found in this continent, it is very easy to practice this moral conduct and in other human continents it is very difficult to practice moral conduct, so no question why one can't achieve nirvana. It is only from one's own side, whether one tries or not, the question is whether one tries to follow the path or not. So like this, it is very easy with this body to practice the moral conduct, and also it is very strong, so very easy the rest of

the realizations—so that is how, even if one wishes to achieve the ultimate purpose, nirvana, it can be achieved with this perfect human body. Then even if one wishes to achieve enlightenment, the great nirvana, the state of omniscient mind, it can be achieved within three lifetimes, within sixteen lifetimes.

Whether one follows the path of the Secret Mantra or not, the principal cause of enlightenment is bodhicitta. The principal cause of the enlightenment is the bodhicitta. As I already mentioned with the moral conduct, it is the same thing, the preliminary realization that is necessary to generate in order to generate bodhicitta is the mind renouncing samsara. With this perfect human body, it is easier to generate the mind renouncing samsara, also strong. Because of that, the bodhicitta that is generated with this perfect human body is much easier and what is generated with this perfect human body is much more powerful, much stronger than the bodhicitta that is generated with the body of other transmigratory beings, with the body of the worldly gods, even with the body of other human beings.

There are quotations from Nagarjuna's teachings but translating it makes more confusion, not by the teaching but by my language, so no need to translate. Saying that such a powerful mind that makes the bodhicitta by the human being, cannot be found by other sentient beings; powerful bodhicitta, bearing the burden of other sentient beings, bearing the work of other sentient beings, bearing the burden, the responsibility by oneself, carrying the burden, carrying the work for other sentient beings, by oneself. Such powerful bodhicitta, which is found with the body of the human being, cannot be found with the body of other sentient beings. This is the conclusion of what Nagarjuna said, the reasons as I explained before, stronger and easier to generate the thought of renunciation. Because of that, you see, from one's own side, if one tries, there is no reason why enlightenment cannot be achieved. Because of these reasons, the principal cause of bodhicitta, with this perfect human body one can easily generate the bodhicitta.

Then, after having taken the initiation of the Secret Mantra, even if one does not meditate on the path of the Secret Mantra, if one just keeps the vows, if one just keeps purely the root vows of the Vajrayana, after having received the initiation, if one doesn't meditate, does not do any meditation on the Vajrayana path at all, if one just keeps purely the root vows of the Vajrayana, after having received the initiation (there are fourteen root vows and then there are branches) if one just keeps purely the fourteen root vows, inevitably, there is no need to doubt that the person will achieve enlightenment within sixteen lifetimes. This is the benefit of how it is powerful to keep the root vows of the Vajrayana, the benefit, how it is powerful, how it is a good method to achieve enlightenment, the benefits explained in the Vajrayana teachings. It happened, like the stars in the sky, so many great yogis achieved enlightenment in their lifetime, pandits who achieved enlightenment in one brief lifetime, in India, in Nepal and in Tibet, such as one previous king, Indrabodhi, King Indrabodhi, who achieved enlightenment within three years, who was highly fortunate. There are many teachings mention receiving enlightenment in one brief lifetime, they say three years. Then also I think Aryadeva, there are many pandits, who achieved enlightenment in one brief lifetime.

Then, those great yogis, whose holy names are far-famed, are popular with many people in these days, the great yogi Marpa and the great yogi Milarepa, who achieved enlightenment in one brief lifetime; then the thousands of disciples whom he led in the path to enlightenment, in bodhicitta, led in the path of wisdom, shunyata; but among the thousands of these disciples to whom he gave teachings, who he led in the path, even the great yogi Milarepa himself had eight disciples who achieved enlightenment in one brief lifetime. There have been many other lamas, like one

very high lama, who is in the lineage of the teachings of Secret Mantra, Gyalwa Ensapa, about whom it is said also in the teachings that he received enlightenment within twelve years.

Like those great yogis, those great pandits, who achieved enlightenment in one brief lifetime, even if one wishes to achieve enlightenment in one brief lifetime, it can be achieved with this perfect human body, by training the mind in the three principal paths: the mind renouncing samsara, bodhicitta and wisdom realizing voidness. By training the mind in these three, then taking initiations; one takes the initiation from the perfectly qualified guru, who is able to show the complete Vajrayana path from beginning up to enlightenment.

As it is explained in the teachings of the Secret Mantra, the qualities of the guru who reveals the teaching of the Secret Mantra—after having found the perfectly qualified guru, then take pure initiations, which is explained, which came from the pure tantra; then, by doing special practices of guru yoga, more profound, deeper than the guru practice.

According to the sutra, however, by doing the special practice of guru yoga, keeping purely the root vows of the Vajrayana, then on the basis of that actually, with the perfectly qualified guru, do the extensive listening, reflecting, understanding the teachings, then the meditations, then the graduate tantra, the graduate Vajrayana path, which one is going to practice.

First meditate on the graduated path of generation, the gross and subtle. After having generated the realization of the gross, then generate the realization of the graduated path of generation. When one is able to meditate on the whole mandala, all the deities, the whole mansion of that deity, the whole mandala very clearly, every single detail very clearly, even in the size of a sesame seed, in the formation of light, tiny but the whole thing can clearly visualize; and then concentrate for six hours, without any distractions, without any mistakes in the figures, without mixing up. That one is able to do one-pointed concentration very clearly, a few hours like that.

Then, after having generated the realization of the subtle gradual path of the generation, one meditates on, one practices the gradual path of the completion, which has, by dividing in six numbers: seclusion of the body, seclusion of the speech, seclusion of the mind, then illusory body, clear light, then the unified stage, the unified path, unification. Like this, one has to generate the realization gradually like this, the gradual path of the completion. When one has the illusory body, that is the impure illusory body and the pure illusory body, when one has purified or removed the impure illusory body, then those times, in the tantra path, one removes the disturbed unsubdued mind. One completely removes the disturbing unsubdued mind. Then the rest of the path, by being the remedy of the subtle obscuration, which disturbs to receive the omniscient mind, the rest of the path becomes the remedy to that. So, by completing that, all the subtle obscurations get purified.

Before achieving the stage of Vajradhara, the unified Vajradhara stage, the unified stage of no more learning, the stage of enlightenment, before one achieves that, there is a similar one; while one is training in the path, before completing the path, before having achieved the enlightenment, there is a similar stage of unification. There should be two things; illusory clear light, and by completing that one achieves the unified stage of enlightenment, which is the unification of the Buddha's holy body and holy mind.

By completing the graduated path of generation and completing the gradual path of completion, one completely ceases the continuity of the ordinary death, intermediate stage and rebirth. One completely ceases the continuity of this circle, of this, the ordinary death, intermediate stage and rebirth; one completely purifies this. Then one achieves the three kayas by completely purifying

these three, the dharmakaya, sambhogakaya and nirmanakaya; these three kayas are achieved by completing these two paths.

Even if one wishes to achieve enlightenment in one brief lifetime, as those great yogis, from one's own side it can be achieved, unless from one's own side one is not following the path, not making attempt to generate the three principal paths and the gradual path of tantra. If one does follow these paths, there is no reason why one cannot achieve enlightenment in one brief lifetime. Such as the great yogi Milarepa, he practiced the path by living in the dried cave, in the dried cave, in the bare cave, in the empty, bare cave. His holy body, Milarepa, his holy body, if you saw the holy body, how it seemed at that time, if you were able to see now, it is something that we can't believe, we can't imagine, we can't believe that it is Milarepa, the great yogi, Milarepa. His holy body is very skinny, not like our body, very healthy, very fat, very shiny, not like that. The color or his holy body is kind of blue, very thin, like very easy to fall down, kind of very easy to be blown by wind.

If you see, we might think he might fall down very easily, he might be blown by wind very easily; his holy body is not like our body. The great yogi, Milarepa, doesn't have hundreds of clothing to change, kept in the cupboard, to change every day, he doesn't have hundreds of shoes, to wear in different seasons, under the rain, the sun, there is no way to change in different shoes. The great yogi Milarepa doesn't have in the cave various foods like we have; breakfast in the morning, after the sun has risen, what we call breakfast. Then around twelve we have what is called lunch and in the evening time, around six or eight o'clock is what we call dinner. Then there are so many tea breaks in between. There are so many teas and coffees, then many biscuits, many chocolates, again many other pieces in between those times. We have bread or *subje* for the breakfast, something corn flour, corn flakes, anyway it doesn't matter. There are many choices; there are many different choices of breakfast, to have even for breakfast.

For the great yogi Milarepa, what he called breakfast is nettle; if it is lunch, whatever is called lunch or not, it is only nettle; whatever it is called, dinner or not, it is only nettle; then even though it is called, sugar, it is nettle, cheese is also nettle, salt is also nettle. There is only nettle, no other thing, no other ingredient to make it tasty, flavor, it is only nettles.

As you can remember from the story, some thieves came, I think they came in the day time, they might come in the day time, so actually to steal they came in the night time. They came to steal things in Milarepa's cave. So then Milarepa told them, "How can you find in the night time? I cannot find even in the day time." He told the thieves, as if actually he was giving teaching to the thieves. He told the thieves, like that.

Well there is the kitchen, or dining room or sitting room whatever it is called, it is just, how many years he lived in that cave, it is still one bare cave, what it is called kitchen, ordinary room, or the bedroom, or whatever it is called. He didn't have electricity in the cave, cars outside. However, the clothes, the robe that he had, this scarf, and he had one pot, that which he used to cook nettles. Even that was broken one day, the clay was broken but inside, because it was never washed, what happened was, even though the clay was broken inside, the nettle became very thick inside, residue of nettles. Even the clay was broken, the inside was left there in the shape of the pot.

However, by living in the bare cave, there's no mattress, no carpets, living like that, then with one scarf, the only food is nettle, practiced the path, his holy body is very thin. However, Milarepa, the great yogi Milarepa, by following the path with much hardships, received enlightenment a long time, a long time ago. But we, we have many hundreds of clothing, and

even the bed to sleep, spring beds, by pressing down it comes up, so soft, nothing hurts the body, nothing to hurt the body. Even one day, one has many variety of food, enjoyments like this, having much variety of food, having many different rooms, having much luxurious life, things like that.

However, even though we have so many material possessions, the body being healthy like this, having much luxurious life. Still, us, we have not reached enlightenment, we are still left in samsara. Those great yogis like Milarepa, those great pundits, who didn't have the luxurious life like this, by following the path, with much hardship, have reached enlightenment ages ago. The living conditions, the means of living, we are that much more rich, incredibly richer than these great yogis, so therefore, there is no reason why, by following the path, we can't achieve enlightenment, as they did,

It is only the teachings, the teachings of lam.rim, the teachings of the Vajrayana, the whole teachings, which show the complete path, from the beginning to enlightenment. That is not degenerated yet, that is existing, existing in the holy minds of the holy beings, the high lamas. The teachings have not degenerated; they still exist in experience, not degenerated now. If they are degenerated, then it is not possible to reach enlightenment, to quickly reach enlightenment by practicing the Vajrayana path. So, the whole teachings, the teaching of the complete path is existing. Therefore, there is opportunity, by listening, understanding and by meditating on those teachings, to receive enlightenment quickly.

And if there are no virtuous teachers who show the complete path, if there is no virtuous teacher who shows the complete path, from the beginning up to the end, if there is no virtuous teacher, then of course there is no opportunity to receive enlightenment in one brief lifetime. Now there are, at this time there are perfectly qualified virtuous teachers, great lamas who are able to explain the complete profound teachings on the Secret Mantra; they are existing, now they are existing. The whole method is existing now and there are virtuous teachers who are able to show, reveal the method, the method to achieve enlightenment in one brief lifetime.

From one's own side, having found the body qualified in the eight freedoms and ten richnesses. All these three are the necessary conditions from one's side, the body qualified in the eight freedoms and ten richnesses, and the whole method to receive enlightenment in one brief lifetime is existing, the Vajrayana teachings are existing, there are holy gurus, the virtuous teachers who are qualified to reveal the method, the profound method, the Vajrayana method. Still it is existing. There are all the conditions now. So, it's only a matter, it's only a question from one's own side what one practices, what one attempts, to follow this path or not. It is completely in one's own hand how quickly one receives enlightenment, whether one will receive enlightenment in one brief lifetime or not, is completely dependent on oneself. It is not because one of these conditions is not existing. The inner condition, the perfect human body and the outer condition, the virtuous teacher, also the whole teaching, is existing now, the sutra and tantra.

Even now, the perfectly qualified virtuous teachers, the high lamas who are able to reveal the whole method, even now they are getting less and less, gradually they are passing away. So, sooner or later, there is nobody, even though there are scriptures, the texts are still left, still you can see the text, the books, which contain and explain the methods to achieve enlightenment, even though you can see the books, how much one has wish to follow the path, which brings enlightenment, there are no qualified virtuous teachers who are able to show, who are able to give the complete teaching without mistake; one cannot find anymore, there is no one left in the world. Sooner or later this will definitely happen. That time, even if one has the whole text, there

is no way to really understand the teachings, no way to generate the realizations of the path. However, now all these conditions are existing. It is only a question from one's own side that one doesn't attempt, except that. If one attempts from one's own side, there is no reason why enlightenment cannot be achieved in one brief lifetime.

Therefore, it is extremely important without discouraging, instead of discouraging oneself, "I can't do it, I can't practice, I don't have this and that, I have this problem, that problem, I can't achieve enlightenment. I can't achieve the realizations of the path." Instead of discouraging oneself it is time to encourage by understanding that, having received the three necessary conditions it is time, instead of discouraging, to encourage. It is time to have wide thoughts, to have wide thoughts. To make a big project, to be able to listen to all these teachings, to be able to understand, to make a big project in order to practice this entire path, as Guru Shakyamuni Buddha has gone through this path, and the numberless great yogis, pundits achieved enlightenment by following this path.

"Myself, I have the same potential as they have, I will also attempt in this way to achieve enlightenment by following this path for the benefit of the sentient beings." It is necessary to have great will. This perfect human body is highly meaningful even within one hour, within one minute, a second. The temporal purpose, the ultimate purpose, what you attempt within such a short time, an hour, a minute, a second, even the time of finishing one candle, within the time of burning one candle or one stick of incense, whatever temporal happiness or perfection one wishes to achieve, even in such a short time, this perfect human body is highly meaningful.

How much one wishes to achieve temporal happiness and perfection one can achieve with this perfect human body, even within such short time one can achieve so much. One can create a cause within such a short time, the ultimate purpose, achieving nirvana—how much one wishes to create cause, this perfect human body is highly meaningful. There is much opportunity, one can do as one wishes, how much one wishes to create the cause, the virtue. Within such as short time, the ultimate purpose, receiving enlightenment, the cause to achieve that, within such a short time one can achieve so much of the ultimate purpose, one can create so much as one wishes, one can create so much cause to receive enlightenment within such a short time with this perfect human body, which is highly meaningful; even in such a short time, an hour, a minute.

For instance, when we generate the motivation of bodhicitta, while we are saying the prayer, "Sang.gye che.dang chog.gyi chog.nam.la," when we take refuge and generate bodhicitta, "I must achieve enlightenment for the benefit of all sentient beings, therefore I will generate bodhicitta." "I will follow the bodhisattva's path." Just by thinking, during that short time, repeating one time "Sang.gye cho.dang chog.gyi chog.nam la," the mind thinking of the meaning of the prayer like this, within that short time, such short time saying the prayer like this, within such a short time saying the prayer one time, just by thinking that with just short time, one has accumulated infinite merit, infinite merit that equals infinite space. The cause of enlightenment, the infinite cause of enlightenment, which equals the infinite space, that much with just the short time, while one is reciting this prayer, such short time, one is able to accumulate with this perfect human body. Then, when we recite this prayer three times, the mind thinking of the meaning that is contained in that, the meaning of that prayer, within such short time, infinite merits, cause of enlightenment are accumulated, with this perfect human body, within such a short time.

Also when we generate equanimity, when we generate the equilibrium thought, wishing all the sentient beings to be free from hatred and attachment, again, just by thinking that: "How wonderful it would be," just by thinking that, such a short time, again, with this perfect human body, just merely thinking of that, in such a short time we accumulate immeasurable merit.

When we generate the immeasurable joy, the great love, the great love, "How wonderful if all the sentient beings had happiness," and then generating great love, "I will do it, I will cause them to have happiness by myself," by a simple thing like this, generating the great love, the great love, at the beginning, "How wonderful it would be if all sentient being had happiness," then when we generate Immeasurable Joy, within that short time, with this perfect human body, you accumulate immeasurable merit, the cause of enlightenment.

Then after that, "I will cause them to have happiness by myself." When we generate the great love, there is no question that within that short time one accumulates the cause of enlightenment, which equals the infinite space. Again, when we generate the pure great compassion, just by thinking, wishing sentient beings to be free, to be devoid from suffering, and making requisition like this, "I will make all the sentient beings free, devoid from suffering, all the sentient beings to be free, to be devoid from suffering; and then making request like this, "I will cause them to be free from the suffering by myself," generating the great compassion like this, within that short time, again, with this perfect human body, we have accumulated infinite merits, cause to achieve enlightenment, infinite principal cause of enlightenment, the principal cause of bodhicitta, within such a short time.

The same thing, again, when we generate the thought for sentient beings to not separate from the higher rebirth, the supreme bliss of liberation, and "I will cause them to not separate," then again, within such short time, by merely thinking like that, with this perfect human body, we accumulate immeasurable infinite merit, like this.

In the beginning of each session, in the beginning of each discourse, whenever we generate the motivation of bodhicitta, thinking, "I am going to listen to the teachings in order receive enlightenment for the benefit of all the mother sentient beings," when we generate motivation of the bodhicitta, with this perfect human body, we accumulate infinite merits, cause to achieve enlightenment, like that.

For instance, within one hour, you just repeat, either you just keep on practicing these four immeasurable thoughts, you keep on, you go over and over the prayer and generate the immeasurable thought; within one hour just keeping on repeating the *sang.gye cho.dang cho.gyi.chog nam.la*, this prayer, taking refuge and generating bodhicitta, within one hour, as much as you are able, saying the prayer, meditating on the meaning of that subject, at the same time thinking of the meaning of that. If one has done a hundred times within an hour, a hundred times, then a hundred times, the infinite merit, the cause of enlightenment, is accumulated, with the perfect human body. Then if one, all day, from morning until night, one meditates on this, just keeps on repeating this and meditating on the meaning of the prayer, generating bodhicitta, from morning until night, after the sun has risen until it sets, however many times one is able to say and then meditate on the meaning—incredible, unbelievable number of the cause of enlightenment is created with this perfect human body.

Making one prostration to buddha, by visualizing buddha, having made one prostration with this body, in such a short time one has accumulated infinite merit with this perfect human body; this is without counting the motivation of bodhicitta, just simply the body making prostration to Buddha.

Guru Shakyamuni Buddha said in the sutra teachings, I think it is the *Lankavasura* teachings, how many atoms there are under the body, how many atoms are covered by the body, one will accumulate the merit to be born as a wheel-turning king a thousand times, equaling the number

of atoms that are covered by the body. The number of atoms, when one makes prostration, especially when one makes long prostrations with the complete body, all the limbs stretched on the ground, when one makes complete prostrations, the atoms that are covered by the body, starting with this surface, and down below to the end of the earth, by measuring straight down, how many atoms there are is uncountable, how many atoms there which are covered by the body. To be born one time as a wheel-turning king, one should accumulate infinite merit. The wheel-turning king has incredible power, fortune and enjoyments, like the king of the sura realms, like the king of Shambhala, like the king of the pure realms, like the king of the pure realm of the Buddha called Kalachakra, the pure realm of that Buddha, called Shambhala, like that, those kings are wheel-turning kings. In order to be born like that wheel-turning king, one must accumulate infinite merits, so Guru Shakyamuni Buddha, he is not telling us, "In order to be born as a wheel turning king make prostration." Guru Shakyamuni Buddha is giving the example of the wheel-turning king, just to get an idea how much incredible merit one accumulates, equaling the number of atoms, by making one prostration. To be born as a wheelturning king, one must accumulate infinite merits, so by making one prostration, one accumulates incredible merits, equaling the number of atoms, a thousand times.

If there is only one atom under the body, although we cannot make a prostration over just one atom, but just to get an idea, if there is just one atom under the body, then the person, by making just one prostration, has accumulated merit to be born a wheel-turning king one thousand times. I think you might have understood. As there are many atoms, there are many thousands of wheel-turning kings, equaling to the number of atoms.

So like this, from morning until night, whatever action we do, such as eating food and drinking, by visualizing Guru Shakyamuni Buddha in the heart, each time making offering, each time as you eat food, with the cup, "I am making offering to Guru Shakyamuni Buddha," by visualizing nectar and making offering to Guru Shakyamuni Buddha, from the time you start eating food until it finishes, until the whole plate becomes empty. Equaling the number of food you have taken from the plate, within that time, one hour, half hour, how long it took, incredible number of merits, the cause of enlightenment with this perfect human body. Any action one does, from morning until night, sitting, talking, eating, drinking, sleeping, whatever one does, all these actions, done with the motivation of bodhicitta, constantly, from morning until night create incredible cause of enlightenment. One whole day of life has become highly meaningful, without wasting it, with examples like this, if one meditates on, how it is highly meaningful. Meditating like this, by remembering this example, is very effective; the thought, how it is precious in such a short time so to not waste, strongly rises, then as this strongly rises, that makes the perfect human body, all the time highly meaningful.

I think I stop here.

I think it is very important, if you have extra clothing, to keep warm, in the mornings it is cold. But generally, bearing the difficulties to do the worldly works of this life, bearing the cold, hot and pain, has not one single benefit, it is completely empty, not one single benefit, this life, no question, it does not result in happiness, it is completely empty. Like the farmers who only obtain happiness for this life, bearing all these hardships, under the rain, cold and hot, and these things, hunger and thirst, all these things; then those who travel, who make expeditions, who travel the whole world with much hardships, being cold and hot, and pains, exhaustion, all these things just to gain reputation for the happiness of this life; well those are completely, no happiness, no peace, no happiness from that in this life, no happiness in the future life. Except completely wasted the time all these things, not one single benefit in this life, no happiness in this life, all these

difficulties, what one has experienced, borne. Besides not having the result of the happiness in this life, beside not having happiness in the future life, the result of which only comes suffering, so all the hardships one has experienced are completely wasted, completely empty. But the hardships the hardships that one has experienced for practicing the holy Dharma, inner hardships that one has experienced for practicing the holy Dharma, such as feeling hot, experiencing heat while one listening to the teachings, while one is meditation, while one is taking ordination, or feeling cold for practicing Dharma, how much harder it is, it is better. For worldly works if it is much harder, it is a complete waste, there is nothing to show.

All these things that one bears for practicing the holy Dharma, all this becomes much harder, greater purification. Normally Avalokiteshvara, the Compassion Buddha, there is one retreat called the *nyung.ne*, which involves the retreat of body, speech, and mind. Without talking much about those details, during retreat—the first day is one meal, second day is not eating, not even a drop of water, completely fasting. One also makes a lot of prostrations, many prostrations with an empty stomach. Then there is a very long session, and one has to make a lot of prostrations. One is feeling hungry, and the hardship of experiencing much hunger and thirst purifies all the negative karmas to be born as a preta, which one has accumulated numberless times. Experiencing the hot and cold becomes purification for rebirth in the hot and cold narak realms. By bearing the hardships of not sleeping, we purify the karma of rebirth as an animal. So all of this becomes great purification, and generally it depends on the individual capability of mind, but if one doesn't have much capability, better to keep warm. It is definitely true that it becomes great purification, but if we don't take care, we can't handle it anymore, we completely collapse—but the whole thing becomes Dharma. Whatever happens then it is okay. I think I stop here.

Mahayana precepts November 26th am

The reason it takes the title Mahayana ordination is because we take the ordination with the motivation of bodhicitta, without letting the mind wander. By being under the control of the four wrong conceptions, while the "I" is empty of true existence, believing or holding the "I" as truly existent, due to this wrong conception, we believe self and all impermanent phenomena are permanent. We believe that about samsaric pleasure. In fact it is only labeled pleasure and is actually in the nature of suffering, but we believe it is real pleasure. Oneself and all the sentient beings have been experiencing general suffering of samsara from beginningless past lives. Remember, and then try to feel the suffering of each realm, sura, asura, human being, then the three lower realms, all the problems that I have gone through with each human body, the suffering of each realm's experiences numberless times from beginningless past lives. Feel the depth of this experience. Feel this.

"What I experience with this human body and this life, in this life is not the first time, it is not the first time, numberless times I have experienced in the past lives. Well then, as long as I follow these four wrong conceptions endlessly I'll have experienced the suffering of samsara."

Feel this again. By following these wrong conceptions, the problems that one has gone through, that one is experiencing, one will have to experience them without end in the future lives, besides suffering in other realms.

"Well then, if I had all the endless future suffering by following these wrong conceptions, it is something that I couldn't stand without doing something to cease the continuity of the suffering of samsara; every minute, every second without doing something for that—there is no time to

be lazy. I can't stand not practicing the holy Dharma every minute, hour, second," something that gives great shock, which makes to beat the heart. As Guru Shakyamuni Buddha took the Mahayana ordination and followed the Mahayana path and became enlightened, I have the same potential to be able to work for sentient beings to generate the whole path and achieve enlightenment," the attitude that is concerned to obtain happiness for other sentient beings.

Day and night, all the time, constantly being worried, concerned for one's own happiness, only attempting to obtain happiness for oneself; this attitude is not any higher than the non-human sentient beings, goats, horses or sheep. Then having found this human body is nothing special. It looks different but it is nothing special.

The mother sentient beings from whom one receives all the past, present and future happiness, even the smallest pleasure, having one sip of water or tea, including the supreme bliss of enlightenment, the whole thing is received from the field, the kind mother sentient beings.

"I need their utmost help, at the beginning of the Dharma practice, in the middle and at the end, to complete it. Without them it is impossible to practice holy Dharma. At the present time, having found this body qualified with eight freedoms and ten richnesses, this is received by the kindness of my present mother. This is given by her. As this is received from her kindness, this is received by the kindness of all the mother sentient beings. With this body, having opportunity to practice the holy Dharma, having met the virtuous teacher, all these things, these necessary conditions, have been received by the kindness of the mother sentient beings. The cause of this is virtue, it isn't non-virtue, it is virtue. Without depending on the kindness of the mother sentient beings, there is no way to accumulate virtue. These kind mother sentient beings, who have been kind to me since beginningless past lives up to now, are devoid of happiness and constantly experiencing suffering. I must free them from all the sufferings and lead them to the sublime bliss, enlightenment, by myself. I must achieve enlightenment for the sake of all mother sentient beings; therefore I am going to take the Mahayana ordination until tomorrow sunrise."

The lama who grants the ordination, visualize—I'm not telling that I am Guru Shakyamuni Buddha, it might seem that way, to visualize the kaka as nectar, but as I told in the beginning, enlightenment is created by the mind, it is contained in this, somebody who has understanding can understand from this—visualizing like this, surrounded by numberless buddhas and bodhisattvas, recite the prayer, thinking same as Guru Shakyamuni Buddha.

You should take ordination the first time from the lama, then since you have received the lineage, at one's own home or places where there are no lamas one can take ordination in front of holy objects, the altar. Even it doesn't depend on having an altar, you can take by visualizing Guru Shakyamuni Buddha as I explained just now, one takes ordination by repeating these prayers. When you take alone, you should start to say the prayer by mentioning "all buddhas and bodhisattvas of the ten directions." When taking with the guru you start with ...

Dedicating: Like we are dreaming now, dedicating the merits, doing the practice of dedication as if it is in the dream, by remembering the right view: The nature of these things is emptiness and dependence. Dedicate the merits.

Lecture 25, November 26th am

"I must achieve enlightenment for the benefit of all sentient beings. Therefore I am going to listen to the commentary on the steps of the path to enlightenment." So please generate the pure motivation, at least generate the creative bodhicitta.

Remember, when we meditate on the perfect human body, which is highly meaningful in a short time, even in each minute, each second, how it is useful in that time, those different examples. Remember those examples that I gave yesterday. The conclusion is, within such a short time within an hour or a minute, the temporal purpose, the ultimate purpose, is to achieve nirvana, to achieve enlightenment; whatever temporal or ultimate purpose one wishes to achieve. Within this short time with this perfect human body, how much one wishes to obtain the bliss purpose, one can obtain, one can create the cause for this, as one wishes.

Also Guru Shakyamuni Buddha's mantra TAYATA OM MANI MUNI MAHA MINIYE SOHA, in some teachings it is said that by reciting this mantra one time the negative karmas that have been accumulated for 80,000 eons are purified. One of my gurus, the great bodhisattva Khunu Rinpoche, who passed away several years ago, told us that reciting this mantra one time has the power to purify the negative karma of 40,000 eons. Especially if the mantra is recited perfectly, with the motivation of bodhicitta, which is the most perfect way to recite the mantra. If one recites the mantra with the motivation of bodhicitta, the mantra becomes much more powerful to purify the negative karma. So much more negative karma gets purified. Also, by reciting with the motivation of bodhicitta one accumulates infinite merits.

Also, if one does the meditation, purifying the sentient beings, especially if one does this visualization, purifying other sentient beings, wishing the sentient beings to be free from sufferings and to purify oneself, by transforming oneself into Guru Shakyamuni Buddha while reciting mantra, then purifying the numberless sentient beings, again it becomes unimaginable purification, accumulates infinite merits. As the sentient beings who we wish to be free are numberless, and who you purify are numberless, so you receive the merit. For example, by generating compassion for the number of the people who are here, one accumulates that much number of merit. As there are that many human beings on this earth, by generating compassion for that many human beings on this earth, one accumulates that much merit. Generating compassion for all the sentient beings, as they are uncountable, the merit is also. Like this example, generating compassion, the number of the sentient beings, there is no such figure that one can calculate. As I mentioned before, the merit that one accumulates by generating compassion, the number of people who are on this earth, or if one generates compassion for all the sentient beings, the merit that one receives is numberless.

By generating bodhicitta, in each second how one is able to collect infinite merit, or numberless merits. How one is able to collect numberless merits is like this. For instance, in Nepal, if a king plants rice in the fields, he gets that much more rice based on how many fields he has. By planting rice in numberless fields, he gets unaccountable numbers of rice. This is external.

At the moment it is difficult for us, for our mind, as Buddha explained, the benefits of bodhicitta, as it is said in the *Lamp of the Path to Enlightenment* of the great bodhisattva Atisha and in many sutra teachings, it is explained, the benefits of bodhicitta, of the ordination. In the *Lamp of the Path to Enlightenment*, Lama Atisha has explained that the person who has taken the bodhisattva's ordination, even while he is sleeping, while he is unconscious, while he is eating, working, whatever he does, constantly in each minute the person accumulates merit equal to space. The idea is the same. The bodhisattva ordination is taken for the benefit of sentient beings, to free the sentient beings from suffering and lead them to enlightenment.

The basic idea is, because the sentient beings are numberless, the merit equal to space, how it is received, the way to understand that, the way to think, the reason is like that. Actually, at the moment we cannot comprehend the subjects, at the moment, with this limited power of mind we cannot comprehend, until the obscuration of the eye, until the defect of the eye gets recovered, we cannot see the whole thing at the moment. With this limitation, there are many things that our mind cannot comprehend at the moment, cannot get clear, like we see how the car is running, we cannot get...

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Like you see the PAM [seed syllable], like looking at the figure of PAM, at the moment with this limited power of mind cannot comprehend, cannot see so clearly. Many of these subjects, like the qualities of the Buddha, with this limited power we cannot reach, cover, it is unimaginable with this limited mind, we can't figure it out. On the basis of what Buddha has explained, the fully-knowing one, Buddha, has explained in the teachings... like those previous scientists wrote down how to make the atomic bomb, they explained. Then Einstein, it wasn't made before but it was written there, by believing those explanations and putting into action, the atomic bomb was created.

Many of these things, such as the subject of karma, and the incredible actions of the higher bodhisattvas, you cannot imagine. Leave aside the Buddha, even the higher bodhisattvas' actions, how they work for sentient beings, is something we can't imagine possible, with our present limited mind. We cannot imagine, cannot comprehend it. Clearly seeing how it is done is completely experienced when we reach that level, when we reach those bhumis. Similarly, all the qualities of Buddha, how Buddha works for sentient beings, like numberless buddhas— especially this we can't imagine—manifesting many fields of buddha in one atom, numberless buddhas on one atom. There are many unimaginable actions of Buddha like these, which come in the bodhisattva prayers. All these things, the subject of karma, clearly seeing the whole thing, every single suffering being, are the object of Buddha's omniscient mind.

Only by recognizing what the omniscient full-knowing one has explained, the teaching, in regards the internal evolution such as karma, all these things, such as bodhisattvas' incredible actions, Buddha's qualities etc., which we can't imagine, by recognizing all the teachings as conventionally true then, the main thing, putting them into action by following the path, then gradually one gets experience. As one proceeds on those higher and higher bodhisattva and tantra paths, as one reaches, oneself gets the experience; when one really understands, comprehends is at those times, especially when one achieves omniscient mind. That is the only time there is not one single existence that one cannot see or understand.

If the whole existence can be realized, clearly seen or discovered just by talking blah blah blah like this, then there is no need to follow a path, because then there is no need to remove the obscurations. If it is easy just by talking blah blah blah like this, everything can be discovered without need to follow, without need to practice, then there is no need to meditate at all—no need to remove the delusions if the delusions can be removed just by talking, the obscurations to fully seeing the whole existence. If omniscient mind could be achieved only by talking, in that case, if there is such a thing, Buddha must be crazy, giving extra work for sentient beings!

Similar, the benefits of the mantras; we can understand some problems, sicknesses, can be recovered by reciting mantra—but how much, how many eons of negative karma can be purified, all these things, at the moment it is not an object of the present limited mind. The only way we can understand, as we don't have the knowledge to understand what can be done, the

only thing is having faith in the truth of what the fully-knowing one said. What's left to do, the way to get profit, advantage for oneself, is to have faith in the truth of the fully-knowing one. That's what is left in order to benefit oneself and to benefit other sentient beings. There is nothing except that, that we can do at the moment, only that that we have the ability to do. By generating faith in the teachings of Buddha such as karma, which are explained and which with our limited mind we cannot comprehend, cannot see clearly.

To generate faith in those things is also difficult, one way it is not easy, having faith in the teachings is not easy; to have faith in the teachings of the full-knowing one, the Buddhadharma, the person has to be very fortunate one. If it is an unfortunate person, one who didn't make much contact with Buddhadharma in the past life... some people's individual experiences... I have had so much experience about other people's experiences, I've learned so much, actually, meditation courses are one of my studies of the mind, so far many courses have been done.

Anyway, without talking much, some people, even though they haven't heard Dharma at all in their life, the very first time they hear about reincarnation, karma, any subject they hear, they feel nothing new, as if they have heard the teachings before they attended the course. They haven't heard but it is as if they've heard, like the Tibetan people coming to take teachings. It happened to many people like that, who feel so familiar with that subject, so used to it and easy to understand. And some, I remember from the very first, third and fourth courses, those beginning courses, I remember, even when the one-month course is about to finish, not that many people, only a few people—which is fortunate—still, not like these courses, only the introduction was given, no personal discussions, during those times there wasn't much personal discussion, at the beginning time, three, four or five days were spent on reincarnation, even one month course is about to finish, still the person has the same question about reincarnation. Still couldn't figure it out.

I'm not saying he doesn't remember, he doesn't have full knowledge and cannot see others' or his own past reincarnation, I'm not saying that. Just the idea—having reincarnation, not having reincarnation the idea—mind is closer to having reincarnation than not having reincarnation; I'm not saying like that. The mind is not even close to the *idea* of reincarnation, let alone complete faith or trust in it, even the *idea* his mind is not close to. Supposedly, after discussions etc, mind becomes a little close to the idea of reincarnation, but not having even that, reincarnation is completely non-existent! However much it is explained with logic, even if the person can't identify with the logic, however much it is explained with reasoning, there's no sharper reason, nothing else to say than that, still the person got stuck and couldn't figure it out.

In regards conception it's like when the flies get into the room, the window is open and there is a lot of space they can go out, but somehow these flies, they don't see this big space, they always jump and bang their bodies on the screen, even though the space is there open, they never go that way. They bang their bodies many, many times, push, push like this, then afterwards I think they get exhausted, maybe knocked so much, bodies must be full of pain, so they can't fly any more, they drop down to the floor. Even you try to catch, try to help them out, they run away from your hand. Those minds' nature is very interesting, you know. I'm not saying people are flies—just giving idea, example, in regards conception. How one gets stuck with small things.

This is not the main thing I am talking about. Those who find it very easy from the very beginning, even if it's the first time they have heard the Dharma they find it very easy, that is because that person has very strong contact with Buddhadharma in past lives, met Buddhadharma so many times in past lives, practiced Buddhadharma, had strong devotion, karma, things like that, so in this life found it very easy. Even most people have some idea, some

faith in karma and reincarnation, some people's minds are close, in the question of karma existing or not existing, their mind is close to having karma.

Even most people, their wisdom is that much developed, they still find it hard, regarding these points that are difficult to understand, to have faith in—that is very hard. Buddha, Dharma and Sangha, how much the qualities of Buddha, Dharma and Sangha are explained they find it very hard, one or two people find it very hard, somehow arising a mind of dislike. That is the result of previous karma. In past lives having wrong view of karma and reincarnation, having met wrong doctrine then got wrong conception, intellectual understanding—non-existence of karma, having criticized and had wrong view of the Triple Gem. Because the previous lives caused wrong view, those things; as you remember from the ten non-virtuous actions, three actions of mind, the last one is the wrong view. So the result—as there are four results, one is called experiencing the result similar to the cause, that is this, in this life finding it very, very hard to understand the teachings in general and finding it very, very hard to generate faith in karma and Buddha, Dharma and Sangha. However much one reads or explanation is given, person takes much time. As there are four results, one is called experiencing the result similar to the cause.

So conclusion, what I was going to say, why it is difficult for faith to arise, what we can do now in order to realize the path and achieve omniscient mind, which fully sees the whole existence, all the subtle points of karma, all these things—at the moment oneself doesn't have the knowledge to see clearly all these points as explained in the teachings, such as the subject of karma etc., the benefits of refuge and bodhicitta, as explained in the teachings. By creating the cause of morality, pure conduct and charity, making pure prayer, receiving the resultant perfect human body, those things; and by accumulating non-virtue receiving the resultant suffering, future lives, rebirth in the lower realms, those things. Oneself at the moment doesn't have the knowledge to clearly see the whole subject of karma. So, in order to clearly see the whole thing, before that one has to complete, actualize the whole path to enlightenment. Before fully seeing all existence and seeing clearly every single point of karma, every single evolution of karma, all the subtle points, one must complete the path. Before completing the path this omniscient knowledge cannot be achieved, cannot receive the result before the cause. So one has to attempt the cause of enlightenment, complete the path within one's mind by listening, understanding and meditating on that. Without completing the path, without listening, understanding and meditating, one can't get the complete knowledge to see all existence, to clearly see all the subtle points of karma.

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The answer is simple: if you like the suffering of samsara, if you don't want to be free from the suffering of samsara, then alright. As you have been circling in samsara and experiencing suffering from beginningless previous lifetimes, still endlessly you want to continue, that's okay, that's all right. Then give up listening, understanding and meditating on the path, give it up, no need. If you like your problem, if you like the problems that you have gone through, if you don't want to remove the root of the problems, then as much as possible every day create more causes, the other way from morning until night as much as possible continuously create the cause of samsara, create the cause of the problems, practice the other way. The answer is very simple you see.

Of course there is no wish. Since there is suffering, there is no wish to have that. Of course there is no wish to have problem. Everybody always keeps their lives busy, always they try, make arrangement to not have problems, hoping to not get problems in the life. With that hope always they will try, they will keep themselves busy. If the answer is given, according to what one wishes

and what one doesn't wish, what one feels from the heart, of course one doesn't want the suffering of samsara.

So now to be free, to be liberated from samsara and to receive enlightenment for the benefit of other sentient beings, one should do the listening, understanding and meditating on the steps of the path to enlightenment, but then there is no faith in what should be done, the subject of karma and those things. Finding it difficult to generate the faith, that is also because of thick obscurations. As I mentioned before, different people, some people, just by hearing they understand, they do not find a single confusion or difficulty in that subject. Some find it extremely difficult, can't figure out such subjects as karma, those things, like the benefits of bodhicitta, reincarnation—like the horn on the rabbit's head, like the flower that grows in the sky without touching the ground, which are non-existent.

However, what one should do—is there method or not? There is a method. The hindrance is the thick obscuration, which makes it difficult to generate the faith, which makes difficult to understand. So what it needs is very strong practice of purification; that is the conclusion.

Then after having meditated on the three usefulnesses of the perfect human body, one meditates on how it is wasted. By following the evil thought of the eight worldly dharmas, the attachment clinging to the happiness of this life, how much the life has been wasted from child time until now. One thinks this. While this perfect human body is useful to obtain any temporal purposes; by following the evil thought of the worldly dharmas, clinging to the attachment of this life. You see, constantly the mind being under the control of that, so all the actions, every day until now, life's activity has been non-Dharma, has been non-virtue; didn't become Holy Dharma, become worldly dharma, non-virtue.

How the life has been wasted until now by following the self cherishing thought, while it is useful to achieve the great purpose, the ultimate and great purpose, enlightenment. Even each moment or second wasted, while it is useful to utilize, to achieve so much whatever one tries, the temporal purpose, which means temporal happiness and perfections, the body of the happy transmigratory being, the perfect human body; even wasting such a short time, a minute or second is a greater loss than universes filled up with billion dollars.

Then having wasted such a short time, while it is meaningful to obtain the ultimate purpose, nirvana and enlightenment, how much one wishes to utilize to create the cause, while there is opportunity to achieve these things, how it is greater loss than having lost a whole universe pilled with dollars or a whole universe pilled up with wish-granting jewels. Wish-granting jewels; by praying to that you receive all the perfections, all the enjoyments, whatever one wishes, the material possessions, anything, the means of living, whatever one wishes, one is able to receive by praying to that wish-granting jewel. Like that, among the material possessions, the most precious possession is the wish-granting jewel. Greater loss than having lost universes piled full of wish-granting jewels.

Meditate like this.

As the great pandit, one highly realized pandit, the Aryan Pawo, said in the teachings, word by word completely the whole teaching I can't remember exactly, but he said that, relating to oneself, in order to receive this present human body qualified with eight freedoms and ten richnesses, in order to receive this result, in numberless eons in past lives, so much of the merit, the virtue was collected by the past lives. Not just only one lifetime, incredible, so many eons of past lives have been practicing moral conduct, making so much charity, so much prayer all the

time. In so many lifetimes, the past lives prayed in order to actualize this result in this life. Finally, after all that incredible merit has been accumulated in the numberless eons, the past lives, having received this human body—then after all that, having received the result of all that virtue, after having found this, not accumulating one single merit, by being under the control of ignorance, not accumulating one single merit in this life, with this human body.

As this great pandit said, those beings who don't accumulate one single merit, after having found the human body, by being under the control of ignorance, those beings will go to the future life, when they go beyond this world, they will enter the unceasing suffering house.

What this great pandit, Pagpa Pawo is saying is that one who doesn't accumulate one single merit with this human body after having accumulated virtue from numberless eons from the past lives, then after having left this body, where they will go is not the realm of the happy transmigratory beings, but the realms of the suffering transmigratory beings. They will enter the unceasing suffering house means the naraks; they will enter the karmically created unceasing iron house house, the narak beings' karmically created iron house. They will enter that and experience suffering unceasingly for incredible length of time.

Those people are like the business man who went to the land of jewels and came back home with empty hands. That is how it becomes. After that many eons, working so hard all these past lives, working so hard to find this human body, and once it is found, this present life, then if one wastes completely this perfect human body without accumulating any merit, being under the control of ignorance; if the death happens, spending the life like this, then what the future life will be? As the great pandit Pagpa Pawo explained, while having found the perfect human body, with which one can achieve any temporal or ultimate purpose, anything; not utilizing for that is like the business man who reached to the jewel land, land where there are all the jewels, that he can pick up as much as wants, he can transport as much as he wants—he reaches the jewel land, but didn't pick up one single jewel, and went back home with empty hands. In the world, if somebody did like this, the person is recognized as very foolish, completely crazy. So like that, not accumulating any merits with this perfect human body while there is opportunity is more crazy, more ignorant then that example.

Mahayana Precepts November 27th am

Take the Mahayana ordination with at least the creative bodhicitta Without wandering mind, please make at least this short motivation.

By following these four wrong conceptions, these four clingings: the attachment clinging to this present life happiness; clinging to samsaric happiness and perfections; clinging to the non-self existent or non-inherently existent objects as inherently existing or self-existent; the self-cherishing thought. By following in each life the attachment to that particular life's happiness, and also in this life so far not having done one single pure Dharma practice. By clinging to samsaric happiness perfections from beginningless previous lifetimes until now, oneself still not liberated from samsara. Not having achieved nirvana even. Because one has been clinging, believing the non-self existent, non-truly existent objects as completely truly existent and clinging to it, holding these objects as truly existent, because of this, from beginningless previous lifetimes until now one has been unable to cut the root of samsara. Then the self-cherishing thought, clinging to self, renouncing others, cherishing oneself more than others.

Because of following this clinging, these wrong conceptions, from beginningless past lives until now, still one hasn't achieved enlightenment. Because of these four clingings one has been experiencing suffering of samsara, suffering of narak beings, cold and hot, numberless times, preta suffering of hunger and thirst numberless times, without beginning, and animal suffering, being eaten by others, mind being extremely foolish, again without beginning. Also the suffering of the human beings, the eight types of suffering, rebirth, old age, sickness and death, all the eight sufferings one has been experiencing from beginningless past lives numberless times. It is the same with sura and asura beings' sufferings.

If I still follow these wrong conceptions, these four types of clingings, I will never make pure Dharma practice as I am all the time clinging to each life's happiness, clinging to samsaric happiness and perfections, holding non-truly existent phenomena as truly existent, cherishing oneself, renouncing others. As long as I follow these wrong conceptions I will never make pure Dharma practice. Because of the first wrong conception I will never be liberated. I will never achieve nirvana, release from the bondage of the disturbing unsubdued mind and karma. As long as I follow the attachment clinging to samsaric happiness and perfections I will never cut the root delusion of samsara, the ignorance of true existence. As long as I follow self-cherishing I will never achieve enlightenment. As long as I follow these wrong conceptions there is no hope to achieve any of these goals, any of this work. I will experience suffering in samsara without end, as I have been.

Just as Guru Shakyamuni took the eight Mahayana precepts, followed the path that is the remedy to these four clingings and completely ceased the four clingings, achieved enlightenment in this way by removing these four clingings and enlightened numberless other sentient beings. Even now Guru Shakyamuni Buddha is benefiting us, benefiting numberless sentient beings including us, including oneself. Guru Shakyamuni Buddha generated the path, achieving enlightenment; practiced Dharma, generated the whole path, removed the disturbing unsubdued mind, all the obscurations, and achieved enlightenment, by accumulating extensive merits for three countless great eons. In so many eons, for the benefit of each sentient being, he generated the whole path and achieved enlightenment, by the kindness each mother sentient being.

Guru Shakyamuni Buddha, all the buddhas in whom we take refuge, who we request to generate the path in our mind, to save from the suffering lower realms, samsara, to achieve enlightenment to be free from the bondage of the blissful state of peace. All these buddhas, the Dharma which came from Buddha, the Sangha which came from Buddha, all the Triple Gem, came by the kindness of mother sentient beings.

At present the kind mother sentient beings are devoid of even temporal happiness. Those who have the opportunity to experience rare temporal happiness are devoid of ultimate happiness, they constantly experience suffering. It is my own responsibility to free each sentient being from all the suffering and lead to enlightenment; therefore I must achieve enlightenment. Without following the cause of enlightenment, such as protecting moral conduct, enlightenment cannot be achieved, so I am going to take Mahayana ordination for the benefit of all the mother sentient beings, until tomorrow sunrise.

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During that life there won't be much disease, one won't get so much sick, such as the contagious disease. According to the power of karma, for example even one lives for more than 100 years, during that life not having that much disease, having comfortable life, not having disease, or extremely rare to have disease or discomfort. During that life, again having opportunity to

practice moral conduct, avoiding non-virtuous actions like taking others' life. One doesn't do again the action of killing so again one has the opportunity to create good karma; this gives opportunity to the future life. This life giving ourselves opportunity, giving good karma; by keeping precepts gives opportunity in many future lives to have opportunity to practice moral conduct, to create the cause of liberation.

First result is the ripening aspect, receiving human body, the body of the happy transmigratory being. Second result, having long life, not having disease, other beings not giving harm, shortening one's life—experiencing the result similar to the cause. Then, again practicing good karma, renouncing the non-virtuous action of killing, having opportunity again to attain the cause of nirvana; that is creating result similar to the cause. Then place where one gets reborn is very beautiful place, beautifully decorated, beautiful landscape, beautiful trees, flowers growing, magnificent looking, having very good vibration, which doesn't upset the mind. Meanwhile, while one is in samsara, one receives results of temporal happiness like this. Also it allows one to practice Dharma in future lives by having received these things, which are the conditions that give opportunity to practice Dharma. Just one good karma from keeping moral conduct, not taking others' lives, has that much. According to how powerful the karma is, the result can be experienced not only one time, it can be experienced in many future life times.

So remember each of these good karmas, besides cause of incredible temporal happiness each is a cause of enlightenment, cause to be able to do extensive work for the benefit of each sentient being. Knowing this, feel happiness in one's mind, instead of feeling depressed or feeling regret at having taken ordination, or having come here! Having been caught in the prison of Kopan! So make the prison worthwhile!

"As the previous tathagatas took the precepts I will also take the eight precepts until tomorrow sunrise."

Dedicate the merits for enlightenment. The sentient beings, for whom we dedicate, think there is not one single thing existing from its own side except by merely labeled, see as a dream.

"Due to this merit may myself and all living beings complete the paramita of moral conduct, to fulfill the bodhisattva's prayer." A bodhisattva never makes one single prayer that harms sentient beings. The bodhisattva prayer is all the time for sentient beings to be free from suffering and to have happiness and to gradually achieve enlightenment. That is what the bodhisattvas pray, day and night, all the time. If the bodhisattva prayer is fulfilled, one is also included, that means all one's own wishes, to achieve enlightenment, temporal and ultimate success, are fulfilled. So if one doesn't know how to pray, just praying, "May the bodhisattva prayer be fulfilled," is sufficient because all one's needs and wishes are included in that. If the bodhisattva prayer is fulfilled, the whole six realms become empty, cease. The samsara of all the sentient beings ceases.

Lecture 26, November 27th am

"I must attain enlightenment quicker, for the benefit of all mother sentient beings, therefore, I am going to listen to the commentary on the steps of the path to enlightenment." Generate at least the creative bodhicitta, and then listen to the teachings.

Listening subject is the Mahayana teaching, which leads the fortunate ones to enlightenment, and it is well expounded by the highly realized pandits, the great propagators, Nagarjuna and

Asanga; it is the profound advice, as if the essence of the great bodhisattvas, Lama Atisha and Lama Tsong Khapa's infinite knowledge is taken out. It contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything; all these are set up as a gradual practice for one person to achieve enlightenment.

The commentary of the steps of the path to enlightenment has four basic outlines. The last one is how to lead the disciple by showing the actual body of the teachings. That has two outlines. The last one is by following the guru, how to train the mind in the path. According to how the outline is set up, that has again two outlines.

What I mentioned yesterday, the gradual path of the three capable beings. It is not directly said in the outline, the way it is set up by Pabongkha Dechen Nyingpo, the text of the basic outline that is translated into English, according to this outline that is set up by Pabongkha Dechen Nyingpo. The outline here, reading what is mentioned in the text, has two outlines: by following the guru, gradually training the mind in the steps of the path to enlightenment.

That has two outlines: in order to take the essence with this precious body, qualified with eight freedoms and ten richnesses, persuading the mind, in the mind making request to take the essence, making long request. The second one is how to take the essence with this perfect human body.

Persuading the mind in order to take the essence with this perfect human body has three meditations: eight freedoms and ten richnesses; then usefulness; then the difficulty of finding finding it. The quotation, which I mentioned yesterday morning, after that, the great pandit Arya Pawo said, "Without becoming path of the ten virtues, it cannot be found later; it will not be found in future life. Without having received the human body, how can there be happiness, only suffering?"

What this great pandit is explaining is the reason why we have found this precious human body in this life is because numberless times in the past lives, we protected the virtue, we protected the common path the ten virtues, practiced the ten virtues numberless times, so this precious human body is found in this life. Therefore, while one has this precious human body which is the opportunity, with which one can practice the ten virtues, the cause of receiving the body of the human being in the future lives. Not practicing the ten virtues in this life then the precious human body cannot be found in the future lives. If one does not practice the ten virtuous actions in this life, then this body, the happy transmigrating being human body, cannot be found in the future lives. If one does not find the present body of the human being, one gets reborn in the realm of the suffering transmigrating beings and then experiences only suffering.

This pandit said there is nothing more ignorant than this: while one has this opportunity to create incredible causes of the body of the happy transmigrating being, utilizing this only to accumulate non-virtue, there is nothing that is greater ignorance than this. There is no greater cheating oneself than this. This is like disappointing the past lives, when you practiced moral conduct hoping to find this perfect human body to follow the path and gradually receive enlightenment.

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Then, even if one can produce fire, flames and water from the body, one can show miracles, making things disappear, any of these things, they are not the meaning of the human life, it is not the main purpose why we are reborn as human being. Even if one practices chakra, tummo,

the flames, those things, one is just meditating on the fire. It does not have meaning; these things are not the real meaning of the human life. Even if one has achieved the eight siddhis still it is not the meaning of the human life. If one has spent the whole life not meditating on the lam.rim, just only making prostrations, just doing only the preliminary practice without meditating on the lam.rim, doing the prostrations alone, reciting only mantra, not meditating on the lam.rim—it is good, it saves one from the realm of the suffering transmigratory beings after death, but by making prostrations alone, reciting only mantra without meditating on the lam.rim, still it is not the most skillful way of spending the life.

The way to make the life most meaningful, as I mentioned at the very beginning of the course, is doing direct meditation on such abbreviated lam.rim teachings, which contain the essence of the path, sutra and tantra, to enlightenment.

At the beginning, as one does not have this fundamental realization, even if one receives tantra teachings, until these realizations are generated it is more important to put most of the effort into the three principal paths. The best is after having generated these realizations, the most perfect way is having generated these three realizations, then initiations, then one practices the path of Secret Mantra, the Vajrayana path. If one doesn't have these fundamental realizations generated, then one can't do that. Also if one waits until one gets the realizations of the three principal paths, it might not happen in this life, so you may not meet the tantra teachings until a future life.

In this eon there are 1000 buddhas who descend into the world. Buddhas do not descend when the human age is becoming longer and longer, up to 80,000 years, only when life grows shorter and shorter. Guru Shakyamuni Buddha is the fourth of the thousand. But every time a buddha descends, will there be teachings of the Secret Mantra? No. There are only three times, even though there are a thousand buddhas who descend on this earth, the times when there will be teachings of the Secret Mantra are only three. The first time is in this period, Guru Shakyamuni Buddha's time, then after several other buddhas, then a buddha called the Lion Roaring Buddha, whose holy name is like this, who is the embodiment of Lama Tsong Khapa. During this time there will be teachings of the Secret Mantra revealed, and then the very last buddha prayed that, whatever the teachings all the other buddhas have revealed, whatever work of the sentient beings they didn't do, he will do. He prayed, promised like this before, so kind of hoping the very last buddha when he descends there will be teachings of the Secret Mantra. So, there are only three times, the teachings, so the Secret Mantra is revealed in this world.

As one has meditated on all those lam.rim subjects, renunciation, wisdom, shunyata, after one has created, completed the creative experience in these meditations—even if there is no creative experience, the extra realization—one can take the initiations, receive the teachings of the Secret Mantra. But in regards to practice, what is most skillful after having received initiations, after having received commentary on those Vajrayana paths, then just concentrating on that because it is very profound, it makes the mind high—if one is not skillful, instead of becoming a cause of achieving enlightenment quickly, it will become the opposite. So anyway, it is the more skillful thing, until one generates these three realizations, to put more effort in these three especially bodhicitta.

If one is going to practice the profound path of Secret Mantra, the Vajrayana path, then what is necessary, what is extremely important, is bodhicitta. From the shunyata, bodhicitta is an extremely important thing. Even if one has wisdom of shunyata, wisdom having realized voidness, if one does not practice Vajrayana, the teaching of the Secret Mantra, it doesn't become successful, it doesn't become a cause to achieve enlightenment. So, bodhicitta is the

most important thing at the beginning—the two types of bodhicitta, the absolute bodhicitta, shunyata, then the conventional or all-obscuring bodhicitta. From those two, our main practice should be bodhicitta. Where we should put most of our effort should be bodhicitta. If one practices bodhicitta, one accumulates infinite merits all the time. That makes it easy to realize shunyata, by practicing bodhicitta. That is the most skillful way of doing it.

As one female aspect of Buddha, called Tara, advised to one great yogi, Longto Rinpoche, who can see Tara all the time as a mother—he kind of screamed to Tara like a baby screams for its mother—Tara advised him by practicing bodhicitta, such as tonglen, taking other sentient beings' suffering, dedicating one's body and material possessions to all sentient beings, without taking much time one realizes voidness, shunyata, and then one receives enlightenment. Without explaining the quotation word by word, realizing shunyata is not easy, one has to create much cause, incredible extensive merit; one should make much purification. So, practicing bodhicitta itself becomes the method. As the great bodhisattva Shantideva said in the *Bodhicharyavatara*, "It burns the great negative karma in one second, like the fire of the end of the time."

You see, when the world starts to degenerate, at that time seven suns rise. It's so hot, everything, the whole planets, the whole country, the whole thing gets burned, completely burned. Even the rocks melt. Incredible, so hot, even the realms of the suras and the asuras, even the realms of the gods of desire, those suras, who have been situated on Mount Meru, and asuras, who have been situated at the bottom of the Mount Meru. Anyway, without talking much detail, all the four human continents, including this continent, the whole thing, all the oceans get completely dry, even the rocks melt completely, so incredibly hot, like the fire of the end of the time. At that time there are no beings left on this earth.

How powerful it is, how bodhicitta is so powerful to purify negative karma, like the fire of the end of the time. Therefore, what is called bodhicitta should be held well. Keep the practice of bodhicitta in the heart, day and night, what Shantideva is saying, day and night, all the time, by thinking, by understanding, by remembering the preciousness of bodhicitta, one should always keep it, always practice it. And even if one has generated bodhicitta, without degenerating it, one should keep it well.

As the great bodhisattva Shantideva is saying in the teaching, the *Bodhicharyavatara*, "Even by merely thinking to benefit, one accumulates much more merits than by making offering to Buddha." This is not exact, not word by word, not making literal translation, just making the quotation easy. By merely thinking to benefit, one accumulates much more merits than by making offerings to the Buddha. What is needed to talk about, actually, attempting the work for every and all sentient beings; how incredible much more merit one accumulates by, not only thinking to benefit, but actually attempting to work for sentient beings, every and all sentient beings. Like this the great bodhisattva Shantideva has explained.

Guru Shakyamuni Buddha has said in the sutra teachings, similar, "How incredible the merit one accumulates, just simply thinking, merely thinking to generate bodhicitta for the benefit of all sentient beings."

Guru Shakyamuni Buddha explained like this: the universe filled with the seven different types of jewels, diamonds, gold, silver, all those things, and the number of universes filled with jewels equaling the number of the sand grains of the ocean, the Atlantic ocean; the number of the offerings is that much, what one offers is that much number of universes filled with jewels. The length of time is as many eons as there are sand grains in the ocean; for that many eons one makes offerings to all the buddhas, to that many buddhas. The merit that one accumulates and

the merit from putting the palms together at the heart and merely thinking, "I will generate bodhicitta for the benefit of all the mother sentient beings." By merely thinking to benefit the mother sentient beings, only rising the thought to benefit all the sentient beings, which merit is greater, this or the other one, the offering? This merit of putting the palms together and thinking: "I will generate bodhicitta for the benefit of all the mother sentient beings," this merit can never be compared by the merit of making offerings to all those Buddha. Incredible number of universe filled with jewels for that number of eons equaling the sand grains, that merit, what is accumulated is very small compared to this merit that one has accumulated in such a short time by thinking like this, by merely rising the thought of benefiting all the mother sentient beings, even one doesn't actually do it for the happiness of all the mother sentient beings, even if one isn't doing the actual work.

If one wonders, "What is the best way, what is the quickest way to receive enlightenment quickly?" That depends on completing the work of the merits and making purification. What is the most powerful, the quickest way to accumulate merits? That is bodhicitta. What is the most powerful, the quickest way to make purification? That is again bodhicitta, practicing bodhicitta. So anyway, if one has generated bodhicitta, then enlightenment is close. How many realizations one has, if one has no bodhicitta realization then impossible to achieve enlightenment, whatever tantra realization one has. Even if one wishes to achieve quickly in order to benefit, to do extensive work for the benefit of sentient being, what is the most skillful way, the most skillful method; that is bodhicitta. There is no more profound, there is no more skillful than this.

The meditation on shunyata, if one has not the correct understanding, if one is not skillful in the meditation there is great danger to rise heresy, to rise heresy. There is danger to accumulate negative karma, more than having killed one hundred million human beings. There is great danger if one is not skillful in the meditation of shunyata. Like the meditation of Secret Mantra, such as Chakrasamvara, if one is not careful, not skilful, there is great danger to become crazy, to destroy the mind.

The bodhicitta, practicing bodhicitta has no danger as other meditation has. Besides not having danger, the great advantage one achieves in each second, each minute; one receives great advantages. The reason I'm telling precisely those things all the time, there is even a one month course, there is always question, "How should I meditate on the steps of the path to enlightenment? How should I make my life, what is the best to make my life highly meaningful?" Still the question rises, even though the things were explained already. The same, always the question rises, "What is the best for me? How I should make my life more meaningful?"

It is as if not having heard the lam.rim teachings during the discourse, not having understood the main points. Then the question rises, even if the whole lam.rim teachings are completed, even if the answer was already given during the discourse. Therefore it is important to understand the thing that I am emphasizing, the main point. If bodhicitta is the main practice, the heart practice, the main practice that one is practicing day and night, all the time, there is great peace within one's own mind, and also one can benefit a lot for the surrounding people, other sentient beings. The mind is constantly practicing bodhicitta, the mind is in a subdued nature, then one's action of body, speech naturally become like that, so it benefits the other sentient beings. It makes oneself happy; it makes one's life happy. The mind becomes more and more in love, the loving thought becomes greater and greater by practicing bodhicitta, like that, extremely beneficial for the mind—if one wishes to benefit sentient beings, it is the best way, the most skillful way, the best method.

Every tantra teaching begins like this, "By having trained the mind in the general path." Any meditation on the deities begins with refuge and bodhicitta. So in regards to the realizations, there is nothing to jump over. Make the mind closer to bodhicitta, year by year, month by month, week by week and day by day. This is the most skillful way of living the life. Each year you have a better and better heart. Trying to make the heart better and better each year; trying to have less and less anger, pride and attachment each year; trying to have more and more compassion and love; this is the most important thing for the happiness of oneself and for the happiness of other sentient beings. So you see, the question, the way to do that is by the listening, understanding and meditating on the lam.rim.

We do the *Jorcho* practice until one has complete understanding of the complete lam.rim meditation, until one has the whole idea. "If I put more effort now, I can generate the realization of this," until the mind reaches that level. "If I do more meditation on this subject, I think I can generate the realization of the meditation." After having reached that level then you think, "Now, if I can put more effort on this meditation, I can generate this realization." Then generating the realization of that meditation depends on how skillful you are in the session and in the break time.

The fact that it is highly meaningful, the perfect human body, whether it can be found again and again, it is extremely difficult to find again, then by example, it is difficult to find again. By example, by number, by the cause, how it is difficult to find again—you meditate on the details.

First you think well of the example, of the blind turtle coming up every hundred years to find the golden ring, which is always pushed by the wind, the blind turtle's neck went though the ring. First think well of the example, kind of an almost impossible thing to happen. It is more difficult to receive the perfect human body than the example, the wooden ring. Having met the teachings doesn't mean having seen Dharma books, having seen the library.

The number of the bodies of the happy transmigratory beings is like, when you scratch the earth, the dust which you get in between the nails, like that, such a little number. Rebirth in the lower realms, there are as many as there atoms of the earth, like that, so much. So you check by number, by cause. By understanding how difficult the cause is to create, then one can feel how it is difficult to find it again.

I think I stop here.

Lecture 27, November 27th pm

Again please listen to the teachings well, by generating at least the creative bodhicitta, "I am going to listen to the teachings, the commentary of the steps of the path to enlightenment, to receive enlightenment for the benefit of all the mother sentient beings."

This morning's subject, the path of the morning subject was the lower capable being and the general path. The middle capable being and the general path, is mainly for the benefit of myself, to cheat, to have a little bit more time over the teachings of the middle capable beings, hoping to elaborate on the basis of the outline, as much as possible, the middle capable being and general path. That has two basic outlines, how to generate the thought seeking the liberation—this is not women's liberation. This is not the liberation to be able to work in the same office and sitting on the same chair, not that type of liberation. To go to work at the same time as men goes or to be a pretty police! As the men become police, the women become police, anyway I'm just joking.

How to generate the thought of seeking nirvana; the second outline is showing the nature of the path which leads to nirvana. The first subject, which comes from how to generate the thought of seeking nirvana, that part is done first, meditating on the suffering of samsara, the general suffering of samsara and the particular suffering, the realm of the happy transmigratory being. The explanation on the true suffering, of the four noble truths, true suffering, is explained first. To explain the other way, first the result of suffering, and the true cause—that is the way Guru Shakyamuni Buddha turned the Dharma wheel. When he turned his first Dharma wheel that was the way it was presented.

This has two outlines; the graduate evolution, the way of circling samsara, the all-rising samsara; the second outline, the actual body showing the nature of the path, which leads to nirvana. Reflecting the graduated circle, the samsaric all-rising, has three outlines. 1) How the delusion arises, and with that 2) How the karma is created, how the karma is accumulated and 3) How death and the transference of consciousness work.

How the delusion arises has four basic outlines: i) recognizing the delusions ii) how they arise iii) the cause of the delusions and iv) the shortcoming of the delusions.

All suffering, the whole mental and physical suffering comes from the aggregates of craving and grasping. The whole suffering, the mental and the physical suffering, came from where? Why are they called craving and grasping? This explanation will come later, you will understand it later more clearly. Even now I can't tell in one minute—it has great meaning. So now the whole suffering came from these aggregates, and if all suffering came from the aggregates, from the craving and grasping, then what cause has created samsara?

The cause of the suffering, the creator of samsara is the all-rising karma and the disturbing unsubdued mind. The cause of samsara, that which forms the samsara, these aggregates, is two: karma and the cause, the all-rising truth—normally we say the true suffering and the true cause of suffering. The true cause, all-rising: karma and the disturbing unsubdued mind. What has obliged us to carry the burden of the aggregates, the samsaric aggregates of craving and grasping, is karma. There is much karma that has been accumulated in the past times. Then, by the cause, karma, by having these aggregates of craving and grasping, samsara, however much we suffer, without choice we have to carry this burden. That karma is created by the disturbing unsubdued mind.

Even there is much karma that has been accumulated in the past time but you see, if one does not have the conditions together, the disturbing unsubdued mind, craving and grasping—however much karma has been collected numberless times in the past life, those karmas cannot bring the result, rebirth in samsara.

For example, even if one has planted a seed in the ground, if the conditions such as heat and water do not arise, it cannot produce a flower. Like that, if one has ceased the craving, disturbing and unsubdued mind, however much karma has been accumulated in a past life it cannot bring the result of rebirth in samsara. If there was no karma accumulated in the past, this could not happen. Then that resultant rebirth causes again the aggregates of craving and grasping in the future life. This is how delusion and karma oblige one to circle in samsara. Those higher beings, higher bodhisattvas, the aryan beings, who have achieved the right-seeing path, have ceased the bringing-together conditions, disturbing unsubdued minds, craving and grasping. So even though there are many karmas collected on the consciousness, because those together conditions have ceased, the karma cannot throw, can't bring the result, the aggregates of samsara.

So the very root, from where samsara comes, what creates samsara is the disturbing unsubdued mind—ignorance, attachment and anger. It is clear how these types of mind are unsubdued. They do not give one single benefit to the person who possesses them. The moment they arise they make the mind unpeaceful and unhappy. So there is not one single benefit for letting the delusions arise.

It is extremely important to recognize the root of the disturbing and unsubdued mind, from where the samsara comes—if one does not recognize the disturbing cause of samsara, then even if one knows the remedy, the meditation, one doesn't know the necessity of why one should practice the remedies, the meditation, following the path. Also one doesn't know how to apply, how to practice the remedy, the meditations. It's like, without having recognized the outside enemy whom one has to kill, just shooting somebody, without having recognized the enemy.

Having recognized the disturbing and unsubdued mind, the root, there are the root delusions and secondary delusions. The root delusions are about six: attachment, anger, pride, ignorance, doubt and wrong view.

Attachment, the nature of it, the definition of attachment is the thought when one sees the beautiful object—which may be possessions, body, food, drink, ice-cream—when one sees this beautiful object, the thought rising not wishing to separate away from that object; by looking at that object, not wishing to be separated from it.

Those other delusions, such as anger and jealousy, are easier to control, easier to overcome. Those other delusions are like having dust on the cloth, by shaking the cloth the dust easily separates from the cloth. But how the attachment is, how attachment clings to the object, how is it? How attachment clings to the object is like oil sinking into the cloth. The oil when it gets on our cloth it sinks through it, becomes kind of oneness, and then it spreads. A small drop of oil, when it drops on the cloth, it sinks, kind of becomes oneness. It spreads, it gets bigger, so it is very difficult—not like dust, which can be easily separated from the cloth—so much soaking inside, very difficult to separate the oil from the cloth.

When one has seen a beautiful cloth in a shop, attachment rises to that object, like oil sinking in that beautiful cloth. Then one wants to look at it more and more, then one wants to touch—then touch the money. The attachment rises stronger and stronger, very difficult to separate away from that, becoming more and more difficult, becoming in the mind more and more

difficult to separate, for the mind to separate from that object, becoming more and more difficult; like this the attachment grows, it becomes stronger and stronger. Such attachment is the one, this is the one that ties oneself to the prison of samsara. Why we are not free from this samsara is because the attachment, this craving has tied oneself to this prison of samsara. So whatever suffering rises, without choice, one has to experience.

So attachment is the main hindrance, which disturbs to generate the mind renouncing samsara. The craving, the attachment is the main tying rope, the rope that you tie animal, what do you call, this name? tether? It is like tether? Harness? So you can think whatever you like (laughter) harness, tether, putting like the tether, which is put on the head of the animal to capture it, and by capturing then the animal can be killed, like that. So attachment is like that. That is the main rope, which ties one to samsara.

The same thing, if one see a beautiful woman, who has an outside-looking good shape, a tiny body, long hair and skinny body, joking, as soon as one has seen that, right that minute, as one is seeing, the mind is sinking in that, like a thorn has gone inside, like water sinking into the sand, like that the mind sinks, then very difficult, becoming more and more difficult to separate from that, more and more difficult, more and more and more. And then that much closer and closer and closer it makes to go, nearer and nearer. The attachment pulls you there, that much closer and closer, then talking, then you start that. First talking, first trying by talking, action of speech comes. Then after talking, the attachment generates, instead of generating stronger and stronger bodhicitta, you know, compassion (Rinpoche laughs) it generates stronger and stronger attachment, this much comes up, this much comes up, and this much comes up? Then the action of body comes after, wanting to touch, wanting to kiss, then attachment gets stronger; then can't control at all, completely overwhelmed by the attachment, completely sucked by the attachment.

Then, if it did not happen due to some difficulties in that day, keeping it in mind, meditating day and night on that visualization, doing fixed meditation and analyzing at the same time, the whole night without sleeping, even while eating. Then again try to find out what her name is, the whole thing. Then the next day, if she has suddenly left for Indonesia, or somewhere, Bali or Hawaii, even if you don't have enough money, then borrow the money, then go to the airport right away. Then, at the beach, saw her with another boyfriend, then the mind terrible (Rinpoche laughs) the whole world is collapsed! (Laughter) For his mind, the whole world is collapsed, even the whole world is not collapsed but for him it is, then there is much pain, deep pain, like the thorn is gone inside the heart, right inside the heart, like that so much pain. Then again, with so much pain you stay inside the hotel, smoking two hundred cigarettes, maybe kill that boy, kill that boyfriend. Like this, the nature of attachment.

If one does not try to control the attachment, if one completely follows the attachment, there is danger of accumulating many negative karmas, killing other people, also putting oneself in danger of life, also committing suicide oneself. When you can't do anything, when the attachment, the desire is not fulfilled, then you can't do anything, then one commits suicide. Even there is no other person, no other being to kill oneself, nobody who says "you should kill yourself," you kill yourself. Because of that anger rises, and jealous mind for the other friend, the boyfriend, rising anger and all those negative minds, so one accumulates much negative karma. If one does not try to control, there is great danger like this to happen, if one does not try to control the attachment, if one completely lets oneself under the control of attachment.

The way to control that is—you see, attachment rises by thinking the object is beautiful, so the way to control the attachment, the method is to think, to look at the object as ugly.

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In order not to rise the attachment think that the body, the object, which is object of attachment, is completely red, the body made of iron, iron oneness with fire, like that, kind of untouchable body made of red hot iron, untouchable. By just thinking completely red, completely in reddish color, also the attachment doesn't rise.

Or completely disintegrates, like the sand, completely disintegrates. In the teachings it is said, the method with such incredible attachment, when one wants to touch women, one wants to kiss, is like this. Meditate the body has completely disintegrated and there is no object to kiss, completely disintegrated into atoms. Also, visualizing the skeleton, we are not visualizing without having skeleton, there is a skeleton inside, only it is hidden. Like, it is really incredible, here so many skeletons are sitting. One is talking, sitting on the bed, actually it is very frightening. It is like having a grave, this is like a big cemetery. Similarly, the cities, streets, like a big cemetery, full of skeletons in the shops, in the restaurants, at the beach, swimming in the water; some skeletons are well dressed, with ties, the airplane is full of skeletons, some skeletons live in first class and the rest of the skeletons in the second class. Nature is like that. There are skeletons that are driving cars, some skeletons are serving food, being recognized as waiter, and asking at the beginning, "How are you" and then answering, at the end saying, "Have a nice day," or something like that, telling other skeletons who had lunch. Your cities are like great big cemeteries.

In fact, when you look at it without looking at only the skin, if you look inside, if you look at the nature of the whole thing, it is very frightening than a great cemetery, more frightening than the cemetery, the place where the bodies are buried, that place you don't see, you see lots of flowers, it is a beautiful park. So the actual city, where there are millions of people, is a great cemetery. There are many thousands of skeletons watching, sitting on the bench, many skeletons are dancing at the theater, one skeleton singing, some skeletons are clapping hands to some other skeletons, those other skeletons who are dancing, feeling kind of happy, clapping hands. All this is the nature of the samsara, terrifying, frightening, terrifying, which makes one laugh. One way is very frightening, one way makes only to laugh, the whole thing, how the whole thing is. Then, whether he or she, whose body one is attached to, is in front of oneself, it is very good to meditate on that, the object of meditation is right there, you don't have to go to search.

Whether it is there or not in front of oneself, after having taken off the skin, the outside cover, put it there in one place, either fold it or put it straight. Then the pieces that are tied by the veins, then you put the pieces of the flesh in one place, lungs, heart, all the pieces, veins, all in one place on the table. Anyway, I'm just joking about this table. What is left is only the skeleton. Then you watch well the skeleton, then you think, "Where is the object that I'm attached to? I believe there is a beauty, there is a beauty there, where is it?" You search, from the head down to the toe, all the pieces of the bones, cannot find. Then you search on the pieces of flesh that are left there, you check with each one, cannot find what the truly beautiful one, cannot find there. You check the skin, cannot find. Now you put the flesh back, the pieces of flesh, you put it back then you put the skin, then again watch how it is. Inside you can't find any beauty on the flesh, the skeleton. After it is completely covered by skin, when it is well covered, not having any wrinkles—you stretch it well, if there are wrinkles, attachment may not rise, you see. Without leaving any wrinkles on the face or hands, then again you watch. If one still sees beauty after having fixed all, having covered the skin, then...

The skin is a group of atoms, like a house made of cement. That house is a group of atoms, formation of atoms. Like that the skin is a formation of cells and atoms, so think, in your mind try to be aware of the formation of atoms, the cells. Be aware it is just a group of cells, atoms; concentrate on that group of atoms. Then also think, like the sand grains, each cell is disintegrating. Then again check where it is, the truly existing beauty that one has seen before, what one was believing before, where is it? Search on the cells of the skin. Again, one couldn't find the beauty that appears from that body, one could not find on any cells. Then check again, check whether it can be found on each cell.

By first disintegrating you check, you examine, then after you put together all the cells in the shape of skin. Again on that group of atoms, the cells, check, while you are aware it is a group of cells or atoms, check—the beauty, which appears from that body, where is it? Check whether it exists on that group of cells, while you are aware that is a group of cells.

You see, even after thinking of the skeleton inside, the flesh, etc., even after examining how the inside is—after the skin is covered, still finding beauty on that. When you don't check, don't examine the cells of the skin, each part of the body, the group of the body and the group of the cells, you find beauty; when you check you don't find but when you don't check, you see beauty there. While you are examining like that, as I mentioned before, searching whether it is real beauty, which appears from the side of the body, you cannot find. When you are not examining, when you are not aware of it as a group of atoms, on that object, the body, beauty is appearing to you. That is what is the truly existent beauty, that is what the object of the illusive mind is.

You see, while you are examining, you could not find. When you don't examine, when you just leave it, on that object is appearing real beauty to oneself—that is the object of the hallucinated mind, illusory mind. That is the object of the ignorance of true existence, and that object is completely empty in its nature. Because it is empty, because it is completely empty in its nature, other than one is seeing that way, due to the hallucinated mind, even there is no truly existent beauty, from the head down to the feet, on any atoms. Even though it doesn't exist at all, while one is not examining, then seeing like that, appearing like actual beauty, seeing there is real beauty on that object, the body. The nature of that is completely empty, it is non-existent. Because it is non-existent, when it is searched or when it is examined, it cannot be found.

Just like a magician has transformed a stick into a beautiful woman or a beautiful man, and the other person who looks at it, his mind is defective by the power of the magician, his mantras or whatever, so his mind is hallucinated, and he doesn't see the stick; it appears to him as a beautiful woman, and then he believes, he holds it as a truly existent beautiful man or beautiful woman. But in fact, as it appears to the watcher's mind, the person who looks at it, what he believes doesn't exist. How he believes, that beautiful man or woman doesn't exist in fact. The fact is similar to that.

Also, when very strong attachment arises, look at it this way, meditate like this. Meditate on the beautiful object, the beautiful body, the truly existent beautiful body, which is empty in fact, try to see it in that nature, as it is; try to look at it, try to meditate in that nature, the emptiness. If one has understanding of shunyata, one can meditate.

However, like the previous one, as I explained, taking the inside, taking out the pieces of the flesh, meditating like that, trying to find that real beauty, the object that one clings to.

Also think, this body looks very beautiful outside, but if you put a tiny needle like this, blood comes. If you put a tiny needle inside or something, if you make a little scratch on that beautiful

body, blood comes out red, which you dislike to see. That you don't want to look at, it frightens you, you become frightened of the object, you dislike to look at it. When a drop of blood comes out, it is frightening. That which frightens oneself, that one dislikes to see, that is what is contained inside of that. It is full of that. Not only that, it is same, having skin, having bones, having flesh, the whole thing is same.

Just because of having one extra piece (Rinpoche laughs) the male sex organ, having one extra piece down there (laughter), because of having that it is called a "man." Only because of that it is called a man. The other one doesn't have that extra piece hanging down there (laughter, Rinpoche laughs). So then, just small different shape of body, other one doesn't have that, having small different shape of body, one who doesn't have that is called a "woman," it is labeled that, it is believed as a "woman," other one is believed as a "man," that's all. Just that, otherwise, while we are not examining, seeing beauty; while we are not examining seeing a beautiful man or seeing a beautiful woman. That completely doesn't exist. The truly existent man or woman, which appears to our mind, which we believe, that doesn't exist.

I think I stop here.

Dedication.

Lecture 28, November 28th am

"I must attain enlightenment for the benefit of all the mother sentient beings; therefore I am going to listen to the commentary on the steps of the path to enlightenment." Please listen to the teachings well, by generating the pure motivation of bodhicitta.

The listening subject is the Mahayana teaching, which leads the fortunate one to enlightenment, which is well expounded by the great, highly realized pandits, the propagators, Nagarjuna and Asanga. The profound advice, as if it is the essence of the highly realized bodhisattva, Lama Atisha and the Dharma king of the three worlds, Lama Tsong Khapa's the infinite knowledge. This lam.rim teaching contains the essence of all the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything, and all this is set up for the gradual practice of one person to achieve enlightenment.

This commentary on the steps of the path to enlightenment has four basic outlines. The last one is how to lead the disciple by showing the actual body of the teachings. That has two basic outlines. The last one is how to gradually train the mind in the steps of the path to enlightenment by following the guru. That has two outlines: persuading the mind in order to have the essence with this perfect human body, and how to take the essence with this perfect human body has the meditations on the eight freedoms and ten richnesses, the usefulness, and the difficulty of receiving it again.

One might feel, "Oh, I'm not like those other people who do not practice Dharma, who haven't met Dharma, I'm not like those people. I have been creating so much good karma, I've been doing so many good things, and I've been so pure, completely white, like the snow mountain." I'm joking . Sometimes we might think like this, "Oh, I'm pure, I have always been doing good things. So, for me such a thing as rebirth in the lower realms is impossible, impossible for me. Yes, those other people who haven't met Dharma, who don't practice, but not for me. I often recite a mantra, I always keep a mala around my neck, around my wrist, I always make offerings

to the holy objects, I didn't kill any human beings. I didn't go hunting," thinking like this. "I didn't kill any human beings, I didn't kill horse, pigs, so I'm definitely pure." Sometimes you might think like this.

Even if one has been keeping the precepts, five or eight, thirty-six, 253, even one has been living in ordination, when you don't examine well it seems, "I've been living in ordination, this and that, so therefore I'm pure, definitely I won't be born in the realm of the suffering transmigratory beings."

Even if one has been living in the ordination, in the precepts, if one examines neatly, other than that one has made a vow, even one has been keeping it, mostly not having degenerated and nothing broken, it's difficult to find any precepts that have been kept very purely, by examining whether each one has been kept purely. Even if one thinks, "I have been so good, I have been keeping the precepts purely," if one examines one's daily life activities, the attitude each day, the shortcomings of the disturbing unsubdued mind, what I have been explaining in the teachings, when one thinks of this, it is difficult to say, "I won't be reborn in the realm of the suffering transmigratory beings." Even though it seems one has accumulated much good karma.

The great bodhisattva Shantideva said in the teaching, "Even the negative karma that is done in one second makes one to abide eons in the unbearable suffering state of narak, no need to talk about not transmigrating in the realm of the happy transmigratory beings... with the negative karma that has been accumulated since beginningless lifetimes in samsara."

What great bodhisattva Shantideva is explaining, is mainly talking about heresy and anger shortcomings, how they are so dangerous. Just two days ago I talked about dedication, you remember, about how heresy and anger arising for one second can cause incredible danger, making one to be born in the lowest stage of narak, called the Unbearable Suffering State, which karmic length of life is one eon. Depending on how much karma there is, that many eons that sentient being has to experience suffering in that state.

If I clarify this point, anyway, we understand one part of the meditation guru practice; it is a part of that, the shortcomings of having made wrong practice. Rising anger, same thing heresy... there are two ways to count, the sound of a finger snap, according to the lower, previous doctrines, I don't know Sanskrit names, the very first one, when you count the four doctrines, the very first one, in Tibetan it's called *chi.dan nur.wa*, (student: Vaibashika?). According to that doctrine, how many seconds is counted is 65 seconds in this (finger snap), I think. However, the Middle Way doctrine, the very last doctrine, according to their philosophy, the explanation of the number of seconds within the sound of a snapping finger is 365. When you click the camera, as you count the many seconds, or split seconds, it is similar.

If anger has arisen to one's virtuous teacher, of whom one has the relationship guru and disciple—one who has revealed the teachings, given the initiation—if anger has arisen that much length of time (finger snap) it has 365 seconds. So the karma one has accumulated is 365 eons in the lowest narak suffering state, unbearable suffering state, experiencing that suffering. Not only the virtuous teacher, also bodhisattvas. The danger is much greater according to whom we get angry. If the person has higher realizations than oneself, level of mind is higher, however much that person's mind, realizations, is higher than oneself, rising anger to him causes that much danger. Destroys that much merit, that much length of time one has to experience suffering in narak.

So if one arises anger to the highest object, the virtuous teacher, the Vajrayana teacher, one receives the shortcomings of getting angry to all the buddhas. In Vajrayana practice it is meditated as the guru being embodiment of all the buddhas. Especially in Vajrayana, teachings of Secret Mantra, this is a particular practice. For one who practices lam.rim, trains the mind in the meditation of guru devotion, that is the essential thing, the essence, also one tries to realize the guru as nature of all the buddhas, tries to realize that way. By having criticized the guru, one receives the shortcomings of having criticized all the buddhas. Doesn't matter from the guru's side whether he is Buddha or not, whether he is actually Buddha, whether he has omniscient mind or not—the virtuous teacher is the representative, who works for oneself on behalf of the, doing the work of all the buddhas, for oneself, like the members of the country who goes to other foreign countries to do the work for the whole population. The subject is getting bigger.

Similarly the opposite, the benefits are much greater of pleasing the guru, whatever, by having generated realizations or by having practiced pure Dharma, pleasing the virtuous teacher who reveals the teachings to oneself; or having made offerings. The benefits are that much greater. Just as the greatest shortcoming is creating negative karma with the virtuous teacher, likewise the greatest advantages are by pleasing him, pleasing all the buddhas. It works the same way. Having made offering is the same as having made offering to all the buddhas. Like that.

So particularly what I am talking about is the shortcomings of anger. You see, if anger or heresy has arisen for one hour its unbelievable—if this much time of anger is that much, then one hour is unbelievable—half a day, if one spends half a day with anger its unbelievable.

Also the great bodhisattva, Shantideva mentioned that the good karmas that have been created by making offerings to the buddhas, keeping precepts, etc., for a thousand eons, get destroyed by one anger. I don't remember exactly, this is in the Madhyamaka teaching, one who doesn't have bodhicitta gets angry with the higher bodhisattva, or the one who has generated, new bodhisattva, gets angry to the higher bodhisattva, 1000 eons merit gets destroyed—I've forgotten, I don't remember exactly. How much merit gets destroyed is explained in Madhyamaka teaching: if the one who doesn't have bodhicitta gets angry with the new bodhisattva or the higher bodhisattva, how much merit gets destroyed is explained.

You see, we don't know who is bodhisattva and who is not bodhisattva, we can't see, we cannot discriminate who is Buddha, who is not Buddha, cannot discriminate. There are many bodhisattvas, there are many transformations of buddhas, in different aspects, in the form of beggar, in the form of woman, in the form of man, in the form of crazy people, in the form of hippies, taking dope, I'm joking... anyway, nothing definite, nothing definite regarding the transformation. It should be like this, there is nothing definite, like karma. Karma is not definite so that you could say "it should be like this," there is nothing definite; there are so many incredible, unimaginable varieties. So, transformation is nothing definite—"it should be something like this, something commonly recognized." It is in the aspect of spirits, in the form of kings, in the form also of ants, in the form of prostitute, many different forms.

It takes time if I say the quotation of what Guru Shakyamuni Buddha said about how he would manifest to work for sentient beings. Guru Shakyamuni Buddha said, before he passed away, to the disciples, the bodhisattvas, he will manifest in the future degenerated times, he will manifest as virtuous teacher, giving teachings, giving initiations, things like that. In many different aspects, whatever fits, according to the level of different sentient beings' karma. Whatever method fits, whichever aspect is necessary to benefits, manifesting in that form. "I will pretend as crazy, even if I am not blind I will pretend, I will manifest as blind." There are many quotations like this that

Guru Shakyamuni Buddha explained to his disciple, the bodhisattva called Tonwa Tandin, which means "meaningful just by seeing it." To the bodhisattva Tonwa Tondin, Guru Shakyamuni Buddha explained, "Even if I manifest like this they won't recognize me, they won't recognize me as Buddha."

There are so many stories on this point that happened. One story from Tibet, at the back of, I don't remember which monastery, but in one monastery in Tibet, probably Sera Monastery, there is one teacher and one disciple. The teacher, I think, every night he was counting money, after the disciple had gone to bed, counting money while the disciple sleeps, like this, counting money every night. The teacher had much miserliness in material possessions, in money. One day, the disciple saw the teacher had gone out quite far from the house—at the beginning I don't think that the disciple knew that he was burying the money under the ground outside. But the disciple saw quite often that he was going to that place.

One day, the teacher passed away. In Tibet, when somebody died, either when it's the time of the death or before dying, when the person has great sickness, they invite lamas, monks to make puja, especially after death. Of course, they especially invite to do puja right away. So, after the teacher passed away, the disciple tried to find the money in the room, to invite the monks and to make puja. He could not find the money in the room, no way could he find the money, so then the idea came that he used to go there somewhere on the ground quite often, maybe the money might be outside. So he went outside, where his teacher used to stop and there was a flat stone covered on the ground. He took the flat stone and then I think he shook out the dust. There was a crab, grabbing the money with all his limbs. The money was in a small sack, put in there instead of clothes, and the crab was completely holding with all his limbs, grabbing, embracing the money, not letting go, not letting to separate.

The disciple was very shocked, so what he did I think, he left there and went to see a very high lama in Sera College called Puchog Jampa Rinpoche, who is the recognized embodiment of Maitreya Buddha, one who wrote debating texts for the beginning classes, what the young boys debated, those texts written by him; one very high Lama, who is also the lineage holder of lam.rim teachings. The disciple explained the teacher died, there was an animal embracing the money like this, what to do? "What shall I do?" Then the lama advised the disciple, "You take that crab, go to the back of the Potala (H.H. Dalai Lama's palace in Tibet, Lhasa) go back of that, there is a butcher, give that animal to him."

Then the disciple took the animal, the crab, right away and went to the back of the Potala, where he met the butcher, and the butcher said, "Why have you come here? Who sent you here?" Kind of very wrathful way he spoke, asked the disciple, and the disciple explained, "I was sent here, I was advised here to come here and see you, I was advised by Puchock Chumba Rinpoche." Then he accepted. What he did then, he took the animal, what he did? He took the crab, he cut it into pieces, he made him in half, and half he ate, the other half he threw into space.

Then the disciple went to see the lama and explained to the lama. The lama said, "Now it's alright, if he accepted then it's alright." Then the lama explained that the butcher was a transformation of one deity called Yamantaka, one tantric aspect of Buddha, the deity called Yamantaka. Why did he throw away? What happened was, the lama explained, he transferred that teacher's consciousness into the pure realm.

There are many stories like this. The form, the outside form, looks like ordinary form, butcher, so many things very ugly looking, dirty looking, beggar, all kinds of things, prostitute, wine seller, all kinds of things, like that. There are so many stories.

So the conclusion is, the one we get angry with, we don't know whether they are bodhisattva, or buddha. We don't know the level of their mind, only how we see according to our karma. So, check like this, how much anger rises in one day, within one month, how many times anger rises within one year, from the child time until now, how many times we got angry to other beings? Those are very useful to...

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...you know, depending whom we get angry, that much it destroys the merits. As I mentioned the quotation, what the great bodhisattva Shantideva is saying, if one second of anger causes that much danger, the negative karma that has been accumulated with anger or heresy, how long we have been accumulating, not only in this life but from beginningless previous lifetimes until now. So, there is nothing to talk about, whether one will go in the realm of the happy transmigrating being or not. That's what the great bodhisattva Shantideva is saying.

To remember this quotation is extremely beneficial, especially to control the pride. Details like this to check up with anger and heresy.

The conclusion is it is very difficult to practice the moral conduct and charity, to keep precepts, so hard, even just to take, how hard it is, to accept it. At least even one took the ordination, even one took the precept, then how difficult it is to continuously keep it purely. When one checks like this, how the cause is difficult to create.

In regards the meditation, checking the numbers. This way of meditating is very effective for the mind, this way of checking. Just trying to be aware how few the human beings are, then the perfect human rebirth. Just generally checking, how there is incredible number of creatures, the animals in the water, under the ground, in the space, how incredible, even by taking one handful of dust, so many tiny creatures. The number of people living in the village and one handful of dust, the tiny creatures, there are more creatures than the number of people living in that village. When you meditate on the numbers, the difficulty to find the perfect human rebirth again, by the numbers, it's very good, it's more effective. The numbers of the sentient beings, can be seen very easily by our eyes, so it's nothing difficult.

The animals are so easy to be born. If the fruit is not kept in the refrigerator, outside and little bit old, how easily it becomes full of worms. Even within our body, due to the food that we eat, a certain combination of food, whenever the condition is met in the stomach, immediately, they get born there, in the excrement. There are so many tiny creatures coming white, having black heads. Wherever the conditions are they easily get born, even in the bottles, if you keep some material, some food or stuff in the bottles, soon it becomes full of thousands of the tiny ones.

But human beings are not so many. You see, human beings, many couples, many people, they never get child. How much they try, so hard for many years, to get child, they never get child. There are many couples like this. That is because in the intermediate stage, there are so many sentient beings who died from one realm and they are in the intermediate stage seeking the place. So many of them are just about to be born as animal, so many sentient beings just about to be born as preta, just about to be born as narak beings. So many are ready, seeking place—that's how the animals, the tiny creatures, easily get reborn in the bottles, in the food and those things. If the water is left in the container, just stays there for a day or two, it becomes full of worms, tiny creatures, like that.

How they happen, thinking this way is good, you concentrate on the cause and the attitude, how that happens. The numbers in the lower realms are so many. First you watch all the creatures in the ocean, the fish, the tiny creatures, the big fish, the snake, the crabs. I don't know names, the crocodile, the tortoise—incredible, unbelievable animals, huge like mountains, or such tiny, small things. In Indonesia, we didn't see but we heard that there are so huge, like mountains, tortoises living in the ocean. Tourists go to see there. Anyway, we didn't get the time to go to see. I wished to see because it makes me understand more, it makes more effective, a more definite understanding of karma, get more understanding of lam.rim.

You just watch all day the attitude. Don't look at the body. The attitude, you look at the attitude. The attitude is in depth of their heart, what they have, the thought that they have is only the thought, "If I can be happy, if I can be happy." Just in this life, each day of life, every minute, each hour, "If I can be happy." That is all, that is the whole aim. That is the only thought in the depth of their hearts.

For instance, practitioners of Mahayana teachings, what they keep in their heart; like the bodhisattvas, what they keep in their hearts is only sentient beings, only sentient beings. Their actions are only to free sentient beings, only the method to free the sentient beings and lead them to enlightenment. The concern is only how quickly it can be done. So, the attitude they have, only this, nothing else, no other thoughts at all.

When another animal is attacking: "If only I can be free from this fear, if I can be free." "If I can just find food now; if I can eat that animal, how I would be happy." Their only thought is the happiness of this day, that moment's happiness, so constantly either running, constantly seeking the means of living, to obtain the moment-to-moment happiness; or escaping from fear, from the danger of another animal attacking, to obtain the moment-to-moment happiness, that is all, the whole life is kept busy with that attitude, how much they live, 1000 years, 100 years. It's the same thing, those who are on the ground, those who are in the space, flying mosquitoes, those big birds, same thing.

After this, check the attitude of the human beings; you watch the attitude of the human beings, see the attitude, the attachment clinging to the happiness of this life. That's the seed of non-virtue, all actions done with that are non-virtue. What is the result? Only suffering, rebirth in the lower realms.

That is the attitude the animals have. Now check up the attitude of the human beings, who are living in the city, those who are going on the water. You watch the attitude of those who are flying in space. Watch the attitude—same thing again. The ones who accumulate virtue, who practice the Dharma, so little number; most of them don't accumulate merit and don't practice Dharma, don't accumulate virtue, same as the non human beings. Those other sentient beings, the attitude they have, those who are living in the city, who are in the shops, who are in the car, busy going back and forth in the car, all this, in the airplane, those who are going in space, who are in the water, the attitude of most of them is nothing else, no other thought, except the thought only of the happiness of this life, only this. Again the same thing: each day trying to obtain happiness for each day.

Deep in their heart is only the thought, "If I can be happy, without having problems, if I can be happy." That's all. No other thought except the happiness of this life. So constantly, because of that, the delusions, the disturbing unsubdued minds arise, one after another. Anger rises; when anger does not rise, attachment rises; when there is no attachment, pride comes. When there is

no pride, jealous mind comes; then ill will thought rises; one after another, like this, one after another. That is the nature of the mind.

So similarly, also think of oneself, examine one's own mind, from morning when one gets up until night time, with what attitude one does all the actions. The cow who lives in the shed, when he gets up in the morning, he gets up with the evil thoughts of worldly dharmas, the thought of the happiness of this life. When he eats grass, it's the same, with the thought of the worldly dharmas, seeking the happiness of this life, only with this thought. When he drinks water, it's the same thing, no special attitude. When he gets tired, when he goes to sleep by putting together his limbs—same attitude, again the evil thought of worldly dharmas, seeking the happiness of this life. So that's all; in one day, whatever the cow does, there is not much to do, just eating grass.. Man has more things to do. One day, sitting, working, sleeping and eating, it's the same, whole day the attitude is that.

Now oneself, one who lives in a rich house, who has very comfortable house, full of decorations, sleeping on such incredibly comfortable bed, which nothing hurts; how much one falls down, nothing hurts. The cow gets only same type of food, grass. Oneself who lives in the house has hundreds of varieties of food, hundreds of clothes, even the cloth is not finished, not torn yet, after putting on two to three times, then it needs to be changed, it is easy to get it off, like this. Wearing expensive clothes, eating delicious food, not walking, going in vehicles, how much the person has reputation, how much it is recognized that he has great education, professor, scientist or philosopher, or what else, having reputation, being recognized, having great education, living on big salary.

However, morning time when one gets up, same thing, there is no special attitude in the mind different from the cow who gets up in the morning. "I will lose my head if I come late to the job." Job comes into the mind. Fear of losing the happiness, the comfort, by losing the job. There is no money so one loses those comforts; one can't pay for the expenses. However, when one gets up, nothing else, the attitude is only the evil thought of the worldly dharmas, seeking the happiness of this life. Same thing when one washes, no thought to benefit others, no special attitude. Again the evil thought of worldly dharmas. No other thing; how to make other people respect me, how to make it attractive for other people, something like that—evil worldly dharmas.

When one eats breakfast, there is no thought to transform the action in virtue. There is no understanding; one doesn't remember the kindness of the sentient beings, transform the action in virtue, again the same thing with the evil worldly dharma. Only for the comfort of oneself, like the dog eating meat, kind of big rush. There is no other special thought, except immediately eating it, finishing it. Then when one goes to work, same thing, in order to obtain happiness, to make this life happy, thinking, "If I can be happy," with that attitude, the eight worldly dharmas, one goes to work. When one has lunch again, with the evil thought of worldly dharmas, completely only seeking the happiness of this life; again at dinner time the same thing, even one talks with friends in the evening in the office. In the evening time, in the parties, when one goes to a party, when one goes to see movie in the evening time, there is no special attitude, again with the eight worldly dharmas, the thought seeking the happiness of this life; completely with this attitude one goes to the party, one goes to see a movie, all those things; then during the movie, attachment rising, anger rising. Watching the movie, the mind is very busy; the person doesn't know what he is doing. What karma he is accumulating, what is happening in the mind. He is only looking there, only watching outside. The movie, what's happening in his mind, he doesn't watch.

At parties, people who come to the house, what the person talks to other people, either with jealous mind criticizing some other people, how that person is terrible, how he is bad, how he did mistakes like this. In the office, he talks about some people in the office, and then he visits the professor, teacher, then criticizing another professor, "That professor is blah, blah, blah, he doesn't know anything. He doesn't teach me well," put down some other professor, criticizing, whom we dislike. Then creating negative karma by rising jealous mind to somebody at the parties, in the meetings, either hurting somebody, letting them to rise jealous mind. Letting them to rise anger, besides oneself has anger and jealousy, letting others, letting surrounding people have the same thing, mostly trying to show "how good I am. The good things I have done..."

If you are not criticizing other people, not putting down other people, then others' talking is what? When you are not criticizing, you are praising yourself. If you are not criticizing other people, when you are not gossiping, "Oh, how that wife is terrible, and she has gone to that man, and he did, and she did this, and how she is terrible." How some other friend, woman is so good. When one does not criticize other people, then one talks how good oneself is. "How great understanding I have, what capability I have," or "I am a special person, having psychic powers, I have seen this, and that. I have seen light. I have seen all kinds of things."

Anyway I stop here.

Lecture 29, November 28th pm

Please listen to the teachings with the motivation of bodhicitta. "I must achieve enlightenment for the benefit of all mother sentient beings; therefore, I am going to listen to the commentary on the steps of the path to enlightenment."

The subject is the teaching on the middle capable being general path, showing the nature of the path, which leads to nirvana. That has two outlines. The first one is thinking the graduate evolution of samsara, or graduate entering samsara, it means the same. All the suffering of samsara, what has created samsara, the cause of samsara is the all-rising disturbing unsubdued mind and karma. In order to renounce the disturbing unsubdued mind by practicing the remedy, the path, first one should recognize the nature of the delusions. One should understand the definition of each of the disturbing unsubdued minds, their different natures. One should recognize and one should realize the shortcomings of the disturbing unsubdued minds, and the cause of the disturbing unsubdued minds.

So in regards attachment, the remedy the meditation to control attachment as explained yesterday afternoon about the impure body and the different parts of the body—this meditation is very effective for the mind. One gets uncontrollable attachment rising so that one is in danger of creating great confusion in relationships, confusion between so many people. When one is in such danger of rising uncontrollable attachment, it is very effective to practice the remedy, the meditation. Just by examining the body, looking inside, looking at it in the nature of impurity, the attachment goes away immediately. It's very effective, very powerful.

Somebody who doesn't have much experience of shunyata, who is unable to recognize what is the object of ignorance of true existence, who doesn't have much understanding of shunyata, only understanding the words, but actually not recognizing the meaning of the words, unable to meditate in that way; for that type of person it is much more powerful, meditation on impermanence and death is immediate, at those times remembering impermanence. Not just thinking, "Oh I will die, she will die," not just that. Especially one should think that the actual

time is indefinite, that one might die at any time, this hour, this minute, tonight, tomorrow, at any time. Also, she will die at any time; "She will separate from me at any time, like this minute, this night, who knows, tomorrow? Tomorrow, maybe she is gone and I am left in the room, who knows?"

The actual time of death is indefinite, this is very important. This is very powerful, very effective and very important actually always to remember, especially when the mind is so confused. Completely overwhelmed by attachment, things like that. In such times, the meditation on impermanence and death is very beneficial. Again, it is immediate, it is instant method, which immediately controls, stops, crushes the attachment—there is no object to be attached and so the attachment goes away, it stops rising. So beginners, such as me, this meditation is very simple, very easy to understand, but very effective; nothing very complicated, but if it is done, the practice is very effective for the mind. It works right away, it gives immediate relief from the heavy pain of the attachment, it is like a tranquilizer. I have one teacher, who is the very first teacher from whom I started to learn the debating subjects, Geshe Rabten Rinpoche, who has been extremely kind to me. One who has been teaching for many years, one who is now in Switzerland. This meditation is one of Geshe Rinpoche's favorites, his favorite meditation, the meditation on the skeletons.

Also, in regards to controlling, the meditations to remember, the remedy to control attachment, these six general sufferings of samsara, their shortcomings, like the shortcomings of samsara: nothing is definite, shortcomings of samsara, having no satisfaction at all, how much one enjoys, how much one possesses; also relating to one's own body, renouncing attachment, clinging to one's own body, the shortcoming of leaving the body, again and again, all those things. The last shortcoming of samsara, not having companion, not having helper, companion. Those also are very effective, especially when there is very strong attachment arising, also when anger arises, also very useful.

Then also think, what is the difference if the flies, which are attached to the body, following after the rotten body, attached to that, following wherever it goes, the fly follows that—what is the difference from me, who is attached to the body? Check like that, the worms that are attached to the body, which are living in the flesh, between those and me, who is attached to the body, the flesh—what is the difference? What is the difference between them and me? Check like this, compare like this. What is the difference between their attitude and my attitude? Think like that. "Same thing, they also follow other bodies, attached to the body, that flesh, then same thing, I am also following that body, attached to that flesh." Like that.

I thought to explain a little bit about the shortcomings of desire, the attachment, as it is explained in the *Bodhicharyavatara*, by the bodhisattva Shantideva, just some part of it. Shantideva is saying about the families, those who have family. One goes there and asks, in order to get the woman, make much request to them, "I want her to live with me." First one makes much request. In order to get that woman, whatever negative karma, lying, whatever has to be done, even one doesn't have material possession, then maybe stealing, go to rob bank, or whatever negative karma one has to accumulate. Also, whatever bad reputation comes by stealing other material, or by stealing from others, things like that, by telling lies, even bad reputation comes, one doesn't care, in order to get the wife, one doesn't care.

One becomes completely careless in order to get the woman, like the bad reputation. Maybe killing some other person, who wants her also, who is going to possess her, disliking him and killing him; by creating negative karma like, breaking the law of the country. Like that, even killing the police, even they put oneself in the prison to punish. Being kind of careless, whatever

the trouble one goes through, one doesn't care in order to get that woman. Even one doesn't care, even there are dangers of, even there is danger to get. Even if there is very dangerous trail, the vehicles are not safe, one doesn't care, even there is danger to one's own life, one doesn't care, in order to get that. How much danger there is, taking airplanes, ships, how difficult it is, one doesn't care. Wild animals attacking, dogs biting, the tigers taking, even it is very harmful, very dangerous, one doesn't care about those things. However, one person completely concentrates on that, in order to get it.

Then, one buys a lot of things for them, all kinds of ornaments, rings, earrings for ears, for fingers, I'm not sure for the lips; then ornament, clothing, so many perfumes, all the different kind of smell; different colors, one for the eyes, for the lips. Oh, there are hundreds of bunches of things, money that one had borrowed, stolen, spent all on that. Then use all this, give all this to her, finishes all this, all the hundred of things, which goes on another body, from the head down to her feet.

So one invests and finally, after all that, when one completely embraces to that body, to that woman's body, one is kind of extremely happy. In fact, being completely hallucinated, completely in a hallucination; the fact, the object of this strong attachment, whom he is embracing, is a skeleton, skeleton alone, nothing else.

Shantideva is saying that, since it is like that, a skeleton alone, nothing else, then why not? Without clinging, without having even a small doubt in regards to the beauty of that body, object of attachment, to the woman who is possessed by oneself, or other woman who is not possessed by oneself, the body... without clinging, without having even a small doubt, why one shouldn't go to nirvana? If the object of attachment is a skeleton, if it is that, then why not, the very first time renouncing the very strong clinging mind, without even having doubt in it. The woman who is possessed by oneself, the woman who is not possessed by oneself, other women, the body, and in the entering to the path to nirvana, why one does not do it in the very beginning?

Since object of attachment is like that, in the nature of impurity, dirty, frightening, there is nothing to find attraction in that, nothing to find attraction in that. Therefore, by renouncing desire, one should attempt the path to nirvana.

Then, the second thing is the body, this object of attachment, the woman's body, what happens at the end, the last thing that happens is to throw the body in the cemetery. There is no other thing, except throwing the body in the cemetery. The first time, when they are having, when they copulate, when they have sexual intercourse, the first time, even the man looks at the woman's face, very neatly, looks at it well, then after looking well at that face, taking off the clothes. Even the clothes are taken off, the woman feels shy and unable to look at the man's face, keeps the eye down, look down.

When this woman's body is taken to the cemetery (laughter) whether it is seen by other people or not, the face is covered by cloth. The face to whom one is attached, if right now actually it happened like this, like at the time of death, at the cemetery, the vultures, after the cloth is taken off, after it is exposed, all the vultures, while they sit on the face, the vultures, when they put the beak on the face like this, at that time why one gets frightened to look at it, why one should scare away, why?

If one is attached to this face, that time when the vultures eat the face, the body is completely exposed, the clothes are taken off and the vultures eat the face, what Shantideva is saying "Why one should scare away? Why should you run away? Is it worthwhile to be attached at that time?"

If it is worthwhile to be attached now, then it is worthwhile to be attached at that time, while the vulture is eating; there is no point to run away. These are two ways to understand, I think one thing is relating to the future, that time, if instead of being attached you become frightened, it becomes a frightening object to oneself. The vultures, when they eat the pieces of flesh, the limbs, the brains, that time if one gets scared, if one runs away, same thing—what's going to happen in the future, the body that will become frightening object like this, which makes you to run, that is *this* body, this present body, nothing separate, not something else, that is this one, which you are going to be frightened of. So therefore, even now there is no point to be attached. At that time if one doesn't get attached, one gets frightened of it, so same thing, even the present time there is no point to be attached.

So there are two ways to think, bringing back to the present or thinking of the future.

The third thing is that it is not worthwhile, one's own body and the bodies of other men or woman, to protect it with miserliness. How it is not worthwhile to protect it with the miserliness. The great bodhisattva Shantideva is saying, "Now, when other men look at your wife, what happens now in the present time, when other men come around and touch her, or going with her for shopping or movie, for parties, to the beach, to the mountain, even just other men, without touching, just with the eye, even another man just looks at your woman, you feel extremely jealous of her, and get angry at the other person. The question arises, "Why should he look at her, she is mine, why he should look at my wife?" Then the anger, the jealous mind rises, trying to protect the woman from the man, not letting him to see, not letting him to look at her. Suddenly taking her to some other place, or putting curtain, or putting something, or standing in front of that person.

Anyway, no question if one's own wife is going with the men, taken by other men to movie, outside, then of course, the mind becomes extremely berserk. Even if some other men look at her, one completely protects. What Shantideva is saying is, "Even if somebody looks at the woman, you completely protect her. That woman's body, which is protected by you now, even when some other men look at it—in a year's time, when the vultures eat her body, you the miserly one, why don't you protect her at that time?

It is worthwhile at that time, when the vultures eat that women's body, to be attached and to protect her, as you are doing now; that is the same body, which you are protecting now. Same thing as before, when the worms eat, that time you, the miserly one, don't protect, you don't look after, you leave it at the cemetery, you don't protect, so at that time you are not attached to that. So as this is the same body, also at this time there is no point, there is nothing worth being attached to or to protect, with attachment, not worthy of putting on ornaments.

At the cemetery, the eagle or vultures, the wolves, the vultures and the foxes, those animals, the fox, wolves, the vultures, those animals when they eat, by seeing the body of flesh, by seeing this they eat it. So why do you make offerings with the ornaments, flowers, flower garlands, the sandals, gold and diamonds, with all this, why are you make offering of these ornaments to the food of those vultures, wolves and the fox? Why you give ornaments to their food? (Laughter)

So, again the same thing, with the attachment if it is worth to make offering like this with all those ornaments, to her body, then it is worthwhile also at that time, while those animals are eating that woman's body. At that time, as one doesn't make offering with these ornaments with attachment, so, same thing now, not worth to make offerings with all these ornaments, with all the attachment, during the lifetime.

When that woman's body is at the cemetery, seeing only skeleton, which has no movement, not moving, just sitting there, even it doesn't have a single movement, you get scared and you stay away. If you do like that with the skeleton, which doesn't have one single movement, which has no mind, which has no movement you get scared, you run away, if you do like that, this present one is like the zombie, like zombie. I'm sure that there are a lot in the West. It happened before in Tibet, there are so many stories, the dead body possessed, the moving spirit entered inside that body, occupied that body, then moving, that is object to be scared, so like that, this present body, which is the skeleton, which is moved by the mind and the air. Why one doesn't get scared of this? Same thing, the skeleton, which is at the cemetery, it doesn't move, and one gets scared—this is the same thing, the same skeleton. If you get scared by that skeleton, which has no movement, this present one has movement, it is moving by the mind, by the mind and the wind, so the same thing, there is no reason why one shouldn't be scared of his present one. If one gets scared of the skeleton, this same one that will be left in the cemetery then why that one, there is no reason why one shouldn't be scared of this present one, which has movement, which has the mind and the wind. I think wind, he is talking about the vehicle of the mind, the wind.

So what the great bodhisattva Shantideva is saying, one can look at it this way, one can look at the same thing, one can look at the present body, and the same way how it is going to be in the future, at the cemetery, and by understanding that, besides being attached to the present body, that woman's body, it is something that one should be more scared of, which has movement, which has got mind and wind, and which has got movement, than that skeleton which has no movement.

So it's similar, the zombie, the dead body in which a spirit has entered, which makes it move. You see this body, also consciousness came from another realm and entered in it, took place in it. The disturbing unsubdued mind took place, like a spirit entered in the body, like that the disturbing unsubdued mind, the deluded mind, entered into this body, and then moving. So, as one has no attachment to that dead body possessed by a spirit, as there is no attachment, same thing with this present woman's body, there is no reason to be attached. By giving examples, reason like this, Shantideva is giving advice to cut off attachment.

Next one: one can't be attached to the woman's body that is covered with clothes. Now the body, which is covered with clothes, one gets attached to it. Shantideva is saying the body, which is covered with clothes, you get attached. When the body is left at the cemetery, without the cover of the clothes, why can't you be attached also in that time? It is the same thing, if you are attached now to this body, which is covered with clothes, if you are attached now, why can't you be attached when her body is left at the cemetery without clothes. Same reason, one can be attached in that time too, with that body, the uncovered body.

Then again same things as before; if one doesn't get attached at that time to that uncovered woman's body, same reason, this is the same body, it's just a matter of being covered with clothes or not. That's all. It's the same body. So also, there is no point in being attached now to this present body. If there's no point in being attached to the uncovered body, which is at the cemetery, then the present body, which is covered with clothes, why do you embrace? Why do you embrace that body, which is covered with clothes? That uncovered woman's body left at the cemetery, that's dirty. As that is dirty, same thing, this present body, which is covered with clothes, is also dirty. So, what's the point in embracing the present body, which is covered with clothes? What he is saying is, covered or uncovered with clothes, it doesn't make a difference.

Then thinking about the present living body, one cannot be attached to the contact, the object of contact, touching the woman's body, why cannot be attached to the contact. Shantideva is saying like this, if you say, "I like her lips, to contact her lips, the water that comes from her mouth."

The cause of the water that comes from her mouth and the kaka, the cause is one, that's the food. So, from one cause two results: the kaka, which comes from the down below door, and the water, which comes from her mouth. They came from the same cause, the food, both of them, so there is no reason, if you like the water, which comes from her mouth, why don't you like the kaka as well? It is the same thing. It's just a matter of coming from a different door, just coming from different holes. Then if you dislike her kaka what is there to be attached to her mouth-water? Saliva? Saliva? What's the difference between saliva and spit? (Audience: No difference) Then what about the hard one? It is the same thing, conclusion is this, because the food that she ate, what is going inside the stomach, that is dirty, similar to the result. What came out also is dirty, as the cause is dirty.

The conclusion is, what Shantideva is saying, there is no point to be attached. First of all, it is similar, it is same reason, as they came from one cause, the food, as there is no worth, as one is not attached to the urine and the kaka, same thing, there is no point to be attached to the mouth-water. The second reason, the cause from where those two things came, down there, for instance the rice and vegetable, after she chewed it well, after she chewed it well, she spat it, vomited, before going to the stomach, chewed, bit well, then threw it in the plate—then check, whether you eat it or not.

Before going to the stomach, it didn't go to the stomach, already it becomes dirty, just being in the mouth, after chewing well, after biting well, then what has gone inside the stomach, after she vomited in the bucket, let's say it didn't go down, but it came out, it came through this hole, the upper hole, then all this juice, vegetables and rice, came—whether you can eat it or not. Even you don't want to look at it, so you cover it with toilet paper or something, or you throw it out, or you cover it with leaves. You don't even want to look at it. If the question arises, because it came from the mouth it's different from things that came from below, it is different because it came from the mouth, then one should also be attached to food that is vomited, which came from her mouth. That proves the food that has gone inside her body is dirty.

Those two results, one that came from the mouth and one that came from down-below door, both are dirty, so there is no point to be attached. Then if the question comes, I'm attached to her body because it is very soft and very red looking, brown looking, so soft and smooth; that is why I am attached, that is the need to be attached. Because of that reason, one gets attached, because of this soft and smooth one is attached, for that reason one gets attached. If one gets attached to this physical contact, sexual intercourse, then, cotton is very soft and very smooth, so why one doesn't get attached to and have contact with that, just as you do with the woman's body, for the same reason, very smooth, so soft?

So the conclusion of what he's saying is: the point to be attached, having physical contact, the worth of doing that, because it is smooth and soft—cotton has the same thing. So, as you are not at all attached to this, there is no point to be attached to the women's body, even though it is soft and smooth.

Then more reasons why there is no point to be attached. More reasons, the woman's body, container of dirty things, full of dirty things; these filthy, bad smells come, run out from her body, from the dirty things, like the garbage, from the ears, from the nose, the mouth from the

lower doors things, the dirty things run out. The cotton, the bed or the cotton pillow don't have any dirty things, to run out through the holes, there's no dirty things to run out. In regards to clinging, soft and smooth and clinging, attached to the woman's body, then the cotton is soft and smooth, and nothings runs out, no dirty things, it doesn't contain any dirty things, nothing comes out, but not being attached to the cotton. Having a strong attachment to the woman's body, believing it smooth and soft and clinging—that is being hallucinated or being ignorant, believing impure things, her body, which is in the nature of impure, believing it to be pure, believing it clean and pure, being hallucinated, like the desirable person, attachment rises from his mind.

I think I stop here.

Lecture 30, November 29th am

"I must achieve enlightenment for the benefit of all the mother sentient beings. Therefore, I am going to listen to the commentary on the teachings of the steps of the path to enlightenment." Please listen to the teachings well, by generating at least the creative bodhicitta.

The listening subject is the Mahayana teachings, which lead the fortunate ones to enlightenment, which is well expounded by the pandits, the propagators, Asanga and Nagarjuna, and is the profound advice, the essence of the highly realized bodhisattva Lama Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa, the infinite knowledge, as if it was taken out. It contains all the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything, and all these are set up for the graduated path for one person to achieve enlightenment.

This commentary has four basic outlines. The last one is the graduate how to lead the disciple to the enlightenment by showing the actual body of the teachings. This advice has two outlines. The graduate, how to train the mind in the steps to enlightenment by following the guru, has two outlines:

- 1. Persuading the mind to take essence with this perfect human body
- 2. How to take the essence with this perfect human body.

The perfect human body, how it is difficult to find again, by number, what makes it difficult to find again, by example, by number and by cause, what makes it difficult to find it again. What I was trying to explain yesterday morning was mainly emphasizing the attitude, trying to examine the attitude of, first of all, the animal beings, then secondly, the human beings; after examining the animals, checking that, then the human beings. Then, besides checking the other human beings in the world, also checking one's own attitude, how the whole day attitude has been under the control of the disturbing unsubdued mind and the evil thought of the eight worldly dharmas, completely possessed, completely being under the control of that, the whole day, all the time, day and night.

Even at the times one talks, does the action of talking, either with pride, either with anger, either with attachment, either with jealous mind, either with ill-will, with the different disturbing subdued minds. In short, with the thought seeking the happiness of this life, even the action of talking is done, which makes to develop this disturbing unsubdued mind, the three poisonous minds, pride and all those things, which makes to develop more. Not so much beneficial to oneself and other sentient beings.

So, when one checks like this, the animals outside and the people who are living with oneself, the worldly persons who are living in the house, the animals who are living outside in the shade, living in the grass, living on the water, one checks up the attitude like this, one cannot find any higher. The worldly people who live in the rich house, there's not any higher attitude in regards to the way of thinking, nothing high, nothing special than from the outside, those non-human beings, the dogs and the cows, the worms crawling outside; in regards to the attitude, nothing is high, nothing is special. Even the worldly people who live in the house have human body, in regards to the attitude, it's the same thing.

Like this, very upsetting, nothing higher, nothing better, by taking the human body, oneself and those non-human beings, the attitude is all the same. Since the attitude is exactly the same, day and night, all the time, it's like as long as one does not practice Dharma, as long as the mind does not become Dharma, having the thought of seeking only the happiness of this life, passing the whole time, the whole life with the evil thought of the worldly dharmas.

In regards to that, what many people in the West think, they believe life has no meaning, human life has no meaning, that's what it becomes. The person makes his own life meaningless, nothing higher or better than those non-human beings, who haven't human body. That's exactly what it becomes. Other sentient beings do not make our life meaningless, but one makes one's own life meaningless, oneself makes no purpose to being born as a human being. The purpose of being born as a human being is to practice Dharma, to make preparation to obtain happiness beyond this life, up to enlightenment. That is the purpose, to work for the happiness beyond this life, up to enlightenment—to work for that is the purpose of being born as a human being. This time, why oneself was born as a human being, having a human body, not having the body of a spider, not having the body of a dog, full of hairs and a long nose, anyway I'm joking, this time having human body, which has the freedom to practice Dharma, is to be utilized in order to make preparation for the happiness beyond this life, up to enlightenment.

So, that is why the human body was taken this time. There is a purpose to be born as a human being. If one spends one's life completely under the control of the eight worldly dharmas, seeking only the happiness of this life, one who has met the precious human body has no purpose, having no purpose, meaningless. If one does not practice Dharma, by renouncing the thought of seeking the happiness of this life, if one does not practice Dharma, doesn't make any difference whether this life, whether one has taken human body or not. If the whole life is spent doing the worldly work, doing the works of this life, only with the thought of seeking the happiness of this life, this is what the non-human beings do, this is the attitude that those creatures have. So, in regards to that, oneself, this time it is like not being born as a human being in fact, as if one had not been born as human being, because the way of living the life, the attitude is the same as those other sentient beings, who are not human being, who don't have a human body. That's why the highly realized bodhisattva, Shantideva, said in the teachings, "With such this my action, with such this my conduct, even the human body cannot be found. If the human body is not found, there's no virtue, except negative karma. While there is the fortune to accumulate virtue, to enjoy virtue, if the virtue is not accumulated by oneself, then, when one is born in the evil-gone realm, experiencing suffering, deeply ignorant, that time, what can I do?"

What the great bodhisattva Shantideva is saying is, while we have the human body, having the perfect human body, having great fortune to accumulate virtue, the time while we have fortune to accumulate, to enjoy virtue, if the virtue is not accumulated by oneself, then, after this life, if one was born in the realm of the suffering transmigrating beings, the preta, naraks, animals, one of these realms... why is it called evil-gone realm? The Tibetan term is *nyen.song*. *Nyen* means evil

and *song* means gone. Why? Because the lower realms, the preta, animal and narak beings, how they have gone in the lower realms, by creating negative karma they have gone there, not by creating good karma. By creating negative karma they have gone down, they have gone in the lower realm. So, evil means the negative karma. It shows the cause and the result, evil-gone, by the title it shows, that is just my understanding, straight translation from the Tibetan term, nyen.song.

So, after this life, when one was born in the evil-gone realm, experiencing suffering and deeply ignorant, that time, "What can I do? Nothing else that I can do, there is no method at that time, nothing else I can do. Now, this moment, while I have this perfect human body, I have so many methods that I can do, that I can try, to go from happiness to happiness in all the future lives, to enlightenment. There are so many methods, so many possibilities that I can do. So that time, once if I was born in the evil-gone realm, there is nothing that I can do."

Shantideva is saying therefore, it is important to be careful with this life; in regards to utilizing this precious human body, one should be very careful. The conclusion is this. One day less virtuous thoughts, non-virtuous thoughts arising, more non-virtuous thoughts, less virtuous thoughts arising in the mind of other human beings and also in the mind of oneself. No virtuous thoughts arising, only non-virtuous thoughts. Even if virtuous thoughts arise, it's very little, figuring out in one day, very rare, very little; much non-virtuous thought rises, so much. The virtuous thought is so difficult to rise, even just one virtue, so difficult to create, one has to make much effort. As difficult as it is for a river to flow upwards, from down below to the top of the mountain, how difficult it is, like that. How easily non-virtuous thoughts, disturbing unsubdued mind rises, uncontrollably rises, like a river that flows down from the top of a mountain, without effort, like a waterfall. This is the main reason what makes the perfect human body difficult to find, this type of attitude.

So that is why, to be born in the realm of the happy transmigrating beings is such a little number, so difficult, like for the huge stone at the bottom of the mountain to come up. How it is extremely easy to be born in the realm of the suffering transmigrating beings, how it is so easy, is like the very high mountain with the precipice; so many rocks, they easily fall down, so many, like rainfall. Checking this way makes it very clear, if one checks the attitude like this it makes it very clear. Otherwise it is difficult to figure out. Just saying it is difficult to find by example, difficult to find by number, by cause it's difficult, one doesn't get definite understanding, one doesn't get clear understanding, how it can be possible for a human being to become animal, how it is possible.

That kind of question is put, how it can be possible for a human being to go back to the animal realm, how it can be possible? That kind of question expresses the sign, where the block is in his mind. The person who asked the question, his mind is concentrated only in the physical evolution. He is not concentrating on the every-day attitude, he is not concentrating on the nature of the mind, not examining the nature of the mind. Because he is concentrating only on the physical evolution the question comes, "How can it be possible going back—the only way to happen is from an animal to become human being, coming up, not going back." Then this difficult conception rises.

So many times this question comes up. This is due to, it is the mistake of not having examined the nature of the mind and reflecting only on the physical evolution. Even if one thinks physical evolution, there have been people, gradually, in the early life the person has a human body and in the later life, the two legs joined, by karma, gradually joined; even though the body was

perfect before in the early life, in the later life the limbs contracted. In the later life different changes happened to the body.

Then, it happened in the previous time in China, this is a story that is known, but there can be many stories that are not known, which are not in many countries. In the previous time in China, one person wrote a book in which he criticized the learned people of those days and compared them to snakes. He wrote a book criticizing all the learned people in the world. Then, by that karma, what happened in his later life, his head cracked and his body gradually changed into the form of a snake, the head of a snake came; his earlier body, his human body, the head of the human body cracked and gradually the head of a snake came out. Then gradually the rest of the body changed. The legs joined together, gradually changed. Then there are other stories of having changed the body later.

With questions like that, it is good to ask back, "Why is it difficult to rise the virtuous thought and why is it so easy the non-virtuous thought, such as the three poisonous mind, why are those types of mind so easy to rise? Why the thought, which is not anger, which is not attachment, which is not ignorant, why are those difficult to rise?" It is good to ask back those sorts of questions. Then you can meditate.

As the great pandit Tsentagommi, who was a highly learned, far-famed pandit said, "Just like the animal being attached," I think this way is better, "Just like the animal that is strongly attached, for a few bites of the grass, without having found it, fell down the precipice, the human beings who seek the means of world, or the happiness of this life, who only seek the means of living of this world, the happiness, are also like that." Like that, means the other previous example, the animal.

What the great pandit Tsentagommi is saying is, for instance, a goat sees on the edge of the precipice, on the rock, some bunches of grass, they see some small bunches of grass that they can have some bite of. The grass was seen there, on the edge, and the goat was strongly attached and ran towards that to get it. When he gets there, without having even found it, without having chance to receive the pleasure of having a bite of that grass, the goat fell down the precipice. Like that, the human beings who only seek the means of the world, which means the happiness of this life, also like that, so strongly attached to the small pleasures of this life, putting so much effort and time and energy in that, in order to get it. Like for instance, in order to get a little bit of money, to get little bit of food, in order to get a few material possessions, they put so much effort and time. Then, not having even the opportunity to receive that pleasure, to get that money, they fall down in the precipice of the lower realm, because of the non-virtuous thought, the evil thought, seeking the happiness of this life.

As I mentioned before, as Dromtonpa asked his guru, Lama Atisha, what the result will be of actions done with ignorance, anger and attachment, then Lama Atisha said "That action done with non-anger, non-attachment, non-ignorance, the rebirth will in the worldly gods, then human beings. The actions done with those three poisonous minds will be animal, preta or narak." Like that, Lama Atisha answered his disciple. Dromtonpa.

In the airplanes, when I was flying to the West, sometimes there are crowds of people, it makes to wonder when I look at the people, each person has their own, the people in the airplane, they drink, they smoke so much, each of them has their own business, work, some nature of that in his life, traveling back and forth, different work, business, something to obtain, what they have in the mind, nothing else. To obtain the preparation for the happiness of the future nothing, no idea, no idea, no understanding, nothing, totally, except only the thought of this life, concerns

only of the happiness of this life, then trying to do various things, business, or various things for that, having not even the slightest understanding, not even the small understanding of the difference between virtue and non-virtue.

So, when I watch them, when I look at those people, no matter how well-dressed they are, they eat delicious food, for me, for my mind I feel very itchy, very uncomfortable, kind of very itching, like when there is an animal on the rocks, on the dangerous rocks in the mountain, the dangerous, very steep rock, when you see those sheep, you feel kind of uncomfortable in the mind, you feel very uncomfortable. Kind of, how to say, there is high tension, kind of very uncomfortable, when they are going to fall down, kind of slip, when they are going to slip on the rock; you feel very uncomfortable.

Maybe themselves, in their own mind very comfortable, there is no doubt, nothing about future life, nothing, completely relaxed in regards to that point—not because by understanding. If there is no future life then whatever one does, it is okay, if it is just one life. So when I think of the future life of the surrounding people, who are in the same compartment, it makes it kind of uncomfortable, uneasy. The idea is like somebody, a friend, who is on a very dangerous bridge, which is not safe, your mind, while you are watching him, you feel very uncomfortable mind.

Padmasambhava said in the teachings, "How much the samsaric work, how much one attempts, how much effort one puts in the samsaric work, there is no way to get finished. If one puts effort into practicing Dharma, it quickly gets finished. The samsaric work how much it is good at the beginning at the end one becomes lost. But the result of enjoying the Dharma, practicing the holy Dharma, is impossible to finish, to get finished."

What the great yogi, Padmasambhava is saying, the samsaric work, the worldly works of this life, how much one puts effort in it, there is no end, there is no way to finish it. Then, if there is an end to finish, by putting effort in it, it would have happened a long time ago, that is ended, because we have been doing the samsaric works since beginningless previous lifetimes until now; so it should have happened a long time ago that it ended.

What Padmasambhava is saying is from beginningless previous life times we put that much effort in the samsaric work, by following the desire, the evil thought of the worldly dharma, yet still it is not finished. So, how can it not be finished? There is no way to end, even one puts effort, there is no way to have end. But how much effort we put in the works of this life, the samsaric works, if we put that much effort in Dharma practice, the works of the holy Dharma, that quickly gets finished. If we put that much effort in achieving the work of enlightenment, one quickly achieves enlightenment; when one achieves enlightenment, state of omniscient mind, that time the work of the holy Dharma is finished.

For instance, business, even if it is good at the beginning, you get profit, but you see, it is uncertain that you will always get profit, it is uncertain. This is one of the confusions in the world, people they break their nerves down by too much trusting in it, always having incredible expectation, the evil thought of the worldly dharma. When they don't get it, they collapse down, physically and mentally. Always the work of samsara, even if it is good at the beginning, you make profit, like playing games, horse race, car race, all those things, the football match, those things, even you get profit at the beginning, even you win in the beginning, it doesn't work that because you win at the beginning, you win all the time, you will get money all the time. In the nature of the samsaric works, even if it is good at the beginning, always it ends up with loss, with loss.

Many times, the people who make business get profit in the beginning and, because of that craving, it causes great expectations, causes the dissatisfactory mind, that craving, it makes the mind have expectations. Then at the end what happens, when you try more and more, at the end, when you continue with much effort, with much expectations, then at the end it gets completely lost, that person is in great debt. Then he came back home, then wife fighting, screams over him, instead of receiving compliments from the family, from the wife. Even if it is good at the beginning, it is nature, it doesn't work always, it doesn't become better and better. The more one does, the end is loss; that is the nature of the samsaric work.

Then enjoying the holy Dharma, how much one enjoys the holy Dharma, the result all the time increases; how much one practices, how much one enjoys the holy Dharma, how much one practices, the result constantly, the result does not change; at the beginning good and at end loss—completely opposite to that. The more and more one enjoys the holy Dharma, the greater and greater is the result; the resultant happiness is greater and greater. The result is unceasing, it is impossible to degenerate, to finish enjoying the result, but that work, the work of the holy Dharma, the work to achieve enlightenment, can be finished, that can be finished by experiencing the result. That doesn't get degenerated, experiencing the result of the holy Dharma; once one has achieved enlightenment, it is impossible to degenerate or to lose the enlightenment or for the mind to separate from that state, it is impossible. Experiencing the result is impossible to degenerate, one can experience all the time.

By understanding the shortcomings of the worldly work, the works of samsara—that it only cheats oneself, only makes to lose—renouncing the evil thought of the worldly dharma, the attachment of seeking the happiness of this life, it is important to practice the holy Dharma.

How harmful the evil thought of the worldly dharma is, you see, day and night whatever action, we do, day and night, not becoming Dharma, not becoming holy Dharma, that was caused by the evil thought of the worldly dharma, the attachment seeking the happiness of this life, it is that what disturbs. The evil thought of the worldly dharma is the most harmful, is the greatest distraction to practice holy Dharma. Whenever we start to practice holy Dharma, this is the one which doesn't let the thought to rise, to practice Dharma, this is the one, when even the thought has risen, which doesn't let the action to become holy Dharma. The attachment seeking happiness of this life, the evil thought of the worldly dharma, this is the one that wastes the perfect, precious human body, which is qualified in the eight freedoms and ten richnesses, which is highly meaningful and which is difficult to find again; which makes us waste this precious body all the time, day and night, all the time, without letting the action that is done become Dharma. Even Dharma practice that is done doesn't become holy Dharma, not letting it become holy Dharma. The evil thought of the worldly dharma is the one who obliges to waste the precious, perfect human body, which is highly meaningful and difficult to find again.

Of course, those times when we were not practicing Dharma, even in the times when we try to practice Dharma, this evil thought of worldly dharma comes to disturb us, like having put poison in the food. Even when we try to listen to teaching, even when we try to reflect on the teaching, even when we try to do meditation, this evil thought of worldly dharma again it comes, whenever we do this, it always comes and the holy Dharma that we try to do it makes worldly dharma. Instead of becoming holy Dharma, the evil thought of worldly dharma, this poison has arisen and makes the holy Dharma, which we are trying to do, worldly dharma.

I stop here.

Lecture 31, November 29th p.m.

"I am going to listen to the teaching of the commentary on the steps of the path to enlightenment in order to receive enlightenment for the benefit of all the sentient beings."

The listening subject, the teaching on the middle capable beings, and the general path has two outlines: how to generate the thought seeking nirvana, and showing the nature of the path that leads to nirvana. The second outline has two outlines: the evolution of how one circles in samsara, and the nature of the path that leads the practitioner to nirvana.

The first one, the cause of disturbing unsubdued mind and karma, how the disturbing unsubdued mind rises and then how the karma is created, then the death transference and joining to the rebirth.

This has four outlines: recognizing the disturbing unsubdued minds, and how those other delusions arise, then the causes of the delusion, the disturbing unsubdued mind. So, particularly here, after having recognized what attachment is, that attachment is the main one that ties, the main rope, which ties oneself, which has been binding oneself to samsara from beginningless previous lifetime until now. The reason one has not been liberated from samsara until now is because of not having tried to control the attachment, not having tried to cease the attachment, the cause of samsara. One did not try to cease the continuity of attachment by meditating on the path, the remedy. So, if one wishes to be liberated from samsara then, as one has the freedom to practice the remedy, the path, one should understand the meditations, the methods to control the attachment.

Ceasing attachment is an individual experience. Some people do not have much problem with the body, attachment with the body, but have more problem with food. Some people have more problem with material possessions, with money, maybe with old shells, old antiques, broken antiques, pieces of bones, things like that. Generally, with material possessions, food or clothing, it is easy to control the attachment; most people find it easy to control. The attachment to the body, other sentient beings' bodies, attachment rising, generally it is more difficult to control. In the seven points of thought transformation, one of the commitments of the thought training is to practice subduing whichever of your delusions arises more strongly. If one has stronger anger, practice the remedies to anger. If one has stronger attachment, practice the remedies to that. Since we are seekers of nirvana, of enlightenment, we should practice like this. If we are not seekers, there is no need.

In yesterday's subject on being attached to desirable things, someone rationalized, "I like the woman's body because it is clean, soft and smooth." But cotton is also these things and the person is not attached to cotton. As this is the case, there is no point in being attached to the woman's body. What Shantideva is saying is that whatever you believe about the woman's body is a wrong conception—completely hallucinated. Believing that which is impermanent to be permanent, to be truly beautiful from its own side, and clinging to that, due to the deluded mind of ignorance. Projecting this and completely believing it.

Then saying, do you embrace the woman's body in a cage of bones, wrapped over the ribs with flesh put over it? It is filled with many dirty elements, saliva, snot, brain liquids, kaka, blood, pus—this is like being attached to a sack of dirty things.

Then being dissatisfied with one's own body—the way to remove attachment to this is the same, looking at one's own body in the nature of ugliness, as a sack filled with dirty things, saying there

is no point to be attached. Then the argument comes, "I am not attached to the contact with the cotton but I like the flesh of other's body, so that's why I want to look and touch." But you don't like the dead flesh, which has no mind. And you don't like the cotton.

"But cotton is not flesh, and the other is. Therefore I want to look and touch." But you don't like the dead body's flesh which has no mind. So there is no point in being attached to the body.

Then saying, "My reason for attachment is nothing to do with the body; it's very profound, how I am attached..." No, Shantideva didn't say that, I'm just joking. But you do say, "It's nothing to do with the flesh, I like her mind!" I've heard so many people say this. He doesn't have interest in the body, what he likes is the mind. But most of the time this is not true. Shantideva is saying, if you are attached to the mind, which you cannot touch or look it, what's the use of embracing the body that has no meaning, and no benefit?

The next subject—the shape as the object of attachment. If this is what you are attached to, then the young lotus also has beautiful color and shape, and you renounce that. You are not attached to that, but you cling to the dirty ribcage. The conclusion is that there is no point to be attached.

The next subject, the body is the place where all dirty things come out. If you dislike the dirty places full of kaka, vomit and dirty smells, how can you be attached to the place where all these dirty things come from? Your body came from the mother's womb and is formed of the seed and blood of the parents. Your body came from the originator of all this dirt—urination, kaka, slimy, dirty things—so there is no point to be attached.

Then showing that the body is dirty—why get attached to the body that is so dirty, when you are not attached to the small worms that come from the stomach and the kaka? Why get attached to the body that is in the nature of so many dirty things, born from the thirty-six dirty elements? If you are not attached to the small dirty worms, why get attached to the body? The worm is dirty, and the body is also dirty.

Then reflecting how one's own body is dirty—after eating medicines, chemicals, beautiful plants and fruits, they come out and make the place filthy. This waste is not an object of attachment, so there is no point in being attached to one's own body. Then doubt arises, maybe the body is clean and pure. But Shantideva is saying, if you look at others' bodies in the cemetery, with the skin opened, fear rises just from seeing it. You get frightened. So why do you get attached again and again to your own body and a woman's? There is no point in being attached.

One should renounce attachment by remembering what is inside when the skin is cut or opened, which makes you frightened. It's just a matter of whether the skin is covered or not. So Shantideva is giving two methods: one is to remember the inside things, what one's own body contains and what others' bodies contain, and then to see one's own body and the other's body as a corpse. By remembering these two, by meditating like this, one should renounce the attachment.

Then the question comes, even the body is dirty, doesn't matter. The body is perfumed with sandal wood, those different flowers, it has a very good smell, so even if the body is dirty, it doesn't matter, it has very good smell that is worth being attached to, because it is incense, the body is incense—I'm just joking. If someone says this, Shantideva says the person is hallucinating—that's the smell of the camphor, or sandalwood, or rose-flower—what's the point of being attached?

What's the point to be attached? There is no relation, those plants from where the smell come, and this body, there is no connection; the smell of some other material, put on that, what's the point to be attached to that body? If the body has smell, without putting anything on that body, if there is smell coming from the body, natural smell from the body, that is bad smell, the natural smell which comes from that, which was not put on that; isn't it better to not to be attached?

Being attached to the body is the cause of much suffering. The worldly people who are attached to the body, which has no meaning—in order to give attraction, for other people to be attached, to find attraction to one's own body, one perfumes with sandalwood and good smells of sandalwood or rose-flower. Those good smells, for instance, that good smell is the quality of the sandal wood, it is not the quality of the body, the good smell is the quality of the sandalwood or those other flowers, so, since that good smell is the quality of the sandalwood or those other materials—the body doesn't have any—since that good smell is the quality of the sandalwood and those other materials, how that good smell of the body came is from the quality of those other materials. The body doesn't have any of those good smells. From the side of the body, there is no one single good smell—so what's the point to be attached to that body because of the smell of those other materials? This is a very good reason.

You see, normally, when you don't examine, when you don't check up, times when your mind is not aware, times when we don't check up, that time, we think, whenever there is good smell, the intuitive conception, we think it is the quality of that beautiful body, as if the nature of the good smell came from that body. When we don't examine, that's how it appears and that's how it is believed when you don't examine. So, the great bodhisattva Shantideva is saying: because there is not one single good smell from the side of the body, because of this reason, similar to the sandalwood or those flowers, there is no point to be attached to that body. What Shantideva is saying is that it's a wrong reason, being attached to that body because of the reason of the smell of some other material, that is wrong reason, there is no point to be attached to that body.

Lecture 32, November 30th am

"At any rate, I must achieve enlightenment for the benefit of all mother sentient beings. I must achieve it quicker and quicker for the benefit of all mother sentient beings, so therefore I'm going to listen to commentary on the steps of the path to enlightenment."

Please listen to the teaching well, by generating at least the creative bodhicitta. The listening subject is the Mahayana teaching, which leads the fortunate ones to enlightenment. It is well expounded by the great pandits, the propagators Nagarjuna and Asanga. It is profound advice as if the essence of the highly realized bodhisattva, Lama Atisha and Lama Tsong Khapa's infinite knowledge, was talked out, and this is the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything. This is set up for the graduated practice for one person to achieve enlightenment.

This commentary on the steps of the path to enlightenment has four basic outlines. The last one is how to lead the disciple in the path to enlightenment, by showing the actual body of the advice. That has two basic outlines, the last one is the graduated, how to train the mind in the path to enlightenment by following the guru. That has two basic outlines: persuading the mind in order to take the essence with the perfect human body.

So, the part of persuading the mind, in order to take the essence of this perfect human body, eight freedoms, ten richnesses, the usefulness, the difficulty of receiving it. Then what is the

thing which always obliges one to waste the precious human body, which always doesn't let whatever actions are done become Dharma, the greatest hindrances to practice Dharma, the greatest hindrance that makes the mind not to become Dharma, which doesn't allow the mind to become Dharma? That is the evil thought of the worldly dharma, the attachment seeking the happiness of this life. So, like this.

First of all, it doesn't let you to practice Dharma, then you see, even if one tries to practice Dharma, it doesn't let it become holy Dharma. First of all, it doesn't allow oneself to practice Dharma, any action that is done, it makes it to become always non-virtuous action; even if one tries to practice holy Dharma, the evil thought of the worldly dharma transforms the action into non-virtue, it doesn't let it become holy Dharma. The evil thought of worldly dharma doesn't allow the mind to become Dharma.

Even it becomes holy Dharma, the evil thought of the worldly dharma doesn't let the holy Dharma become the path, it doesn't let to become the path to nirvana. Even if one generates the path in the mind, the evil thought of the worldly dharma disturbs the, to become the path to enlightenment, to not become, even if one has generated the path within one's own mind, the evil thought of the worldly dharma disturbs to not become the path to enlightenment. This is the one that makes it very difficult, which doesn't allow to start to practice Dharma, to begin to practice Dharma; this is the greatest distraction to begin to practice Dharma.

How it is, the way to begin to practice Dharma, the very first thing of the holy Dharma, what is that? That is renouncing this life, the very first thing, the way to begin practicing Dharma. That is this, renouncing the attachment clinging to the happiness of this life, which is the source of all confusion, also the suffering of the future lives. So, renouncing this is the way to begin, the first thing, the very first step. If one is going to California from here, first walk from the room, then go by taxi, then go by airplane to California. The way to start is the first step from your bed. You cannot fly the airplane from your room, from your bed to California. So, like that example, the very first thing of the holy Dharma is renouncing this life, which means attachment seeking the happiness of this life.

As one Kadampa geshe said, "Examine, check up the very first thing of the holy Dharma, renouncing this life, whether it is within one's mind, oh-ho!"

The Kadampa geshe is saying: Oh-ho! without having done one single Dharma practice, one single holy Dharma practice, but feeling pride, "I am a Dharma practitioner, I am a religious person, I am a Dharma practitioner," how foolish it is. These are very effective. In the practice, how much retreat one did, how many years one did, how many mantras one recited, how much Dharma one spoke, one has been teaching, how much Dharma books one has been reading, how much meditation one has been doing, how much one has been doing work for others.

In the practice not one single thing becomes holy Dharma, the pure Dharma, but feeling pride, having incredible big picture in the mind, "I am a religious person, I'm a Dharma practitioner, I'm different from other people, I am much higher, purer than the people who are living in the city, who are living in New York," thinking like this, fooling oneself. If one checked up today, yesterday, this week, last week, last month, this year, last year, if one checked up, how many actions there have been that really—reading books, meditating, all those things, working for others—if one carefully checks up, how many from those actions became real Dharma, hardly find any, couldn't find any thing that really became Dharma, action which was done with pure thought, with the thought of renouncing this life, couldn't find anything, studying Dharma,

whatever has been done. So, that's why the Kadampa Geshe is saying, "Without having done one single Dharma practice, feeling pride that you are Dharma person; that is foolish."

Even if we are trying to practice Dharma all the time, the evil thought of the worldly dharma comes to disturb whatever we do, listening, studying, meditation times, whatever is done. Saying prayers, during the meditation time, not having good concentration, not having lasting concentration is also a shortcoming of the evil thought of the worldly dharma. Even if one is doing one-pointed concentration on Buddha, even if one is doing analyzing meditation on the lam.rim, finding very hard to start, even just to start, if it is one hour meditation, first of all, half hour or fifty minutes it takes time to start, at the beginning finding it so difficult to start, to bring the mind to the subject, subject of the meditation; so strong the figure of the objects that come in the mind, one after another.

Even if one is able to bring the mind from the distraction to the meditation subject, even if one is able to concentrate, doing analyzing meditation or fixed meditation, but maybe few seconds, like the fly drops there and then after few second goes away, or the fly makes just a touch on the table, then as soon as it touched, it goes away—like that, even if one is able to bring the mind to the meditation subject, as soon as one does, it goes away like that. Even if one has two hour meditation session, more time, the session of the distraction, more time, within two hours, there is more time having more distraction, more time the distraction, less time the actual meditation, that you are actually meditating on that subject, more time; when you put together all the seconds, the minutes, only few.

How it is caused by the evil thought of the worldly dharma? the picture that comes in the mind, you see, most of the objects, the picture of the objects that comes in the mind, those are, mostly what comes in the mind for use during the meditation time, objects of attachment, or sometimes the object of anger, object of dislike, dislikeable object; because there is such strong attachment seeking the happiness of this life, the strong anger arises. One remembers, somehow one can't forget easily, one can't give it up easily, without thinking of it, there are pictures of dislikeable objects, enemy, those are coming and that is because there is such strong attachment seeking the happiness of this life, one finds it hard to forget it. Most of the principal objects are objects of attachment, desirable objects.

You see, there is stronger attachment seeking the happiness of this life, there is more distraction in the meditation, mind is that much more uncontrolled during the meditation time, as there is stronger the evil thought of the worldly dharmas, the more distractions during the meditation sessions, more difficult to keep the mind calm—this is something that we can recognize easily, from our own experience, if we just be aware of it, be aware of the distractions, pictures that appear in the mind, pictures of objects.

Even if one lives the whole life on the mountains, on the solitude place, in the hermitage, without having doors, without having holes, completely covered with mud, in the cave, the whole life, living in silence, not seeing any people, even the person is meditating on the nadis and chakras, those things, meditating on the heat, the flame, even the person has tantra meditation like that. Since the person, even he spends the life living in the cave, keeping the evil thought of worldly dharma inside the heart, without renouncing it, keeping the evil thought of worldly dharma inside the heart, even he lives the life like this, practices like this. "If I do like this I will have far-famed reputation, all the people in this country will believe that I am very pure, great yogi. Not seeing anybody, not eating food, they will always praise me, everybody will talk about me and praise me all the time, then maybe they will write my name on the rocks when I die, even if I die, years and years the people will talk about me."

The motivation living in the hermitage, however, even if one lives the life like this, practicing such those meditations, the Secret Mantra, the whole thing, how many years he spends doing practice with the evil thought of the worldly dharma, nothing of those becomes holy Dharma, everything becomes worldly dharma. No difference, his living in the cave without seeing any people, without eating food, living on the pills, the tablets or whatever it is, anyway, it completely becomes worldly dharma, no different than the non-Dharma practitioner who lives in the city, every day who follows the evil thought of worldly dharma, who always works for the evil thought of the worldly dharma.

The only difference is physical, only physically there is a difference, the other person is living in the hermitage, way up in the mountain, there's not one person around, he don't see anyone. But in fact, way of living the life, whatever action is done not becoming holy Dharma, only worldly dharma, the life is completely wasted, even though he believes that he is doing pure Dharma. Many times when we plan to do retreat: so that I can record beautiful stories in the diarrhea—what is it called? Diary! Sorry! Many of my friends they have done retreat in Nepal, Dharamsala, many places, "I didn't do any, I didn't have any experience of retreat, should have some stories, I should have some story to record in the story of your book," things like that. Again, even if one tries to do something, the evil thought of the worldly dharma is coming to make the retreat worldly retreat, not retreat of the holy Dharma.

Even if one becomes monks or nuns, what is necessary, the cause of ordination, is not there: the renunciation. Even there is no creative renunciation of samsara, renunciation of even this life. Even if one becomes monk or nun, takes ordination, again this evil thought of worldly dharma disturbs to not have renunciation of this life, which is the main cause of the ordination. Unless it changes during the ordination time, if there is some kind of explanation, some explanation of meditation, unless it changes during that time. Maybe thinking, not really having the understanding of Dharma, or not really having the faith in Dharma, but kind of finding attraction to that life; wearing robes, wearing warm robes, saying lots of prayers, making big noise like the tiger roaring, anyway, I'm joking.

Also not because of the reason of having faith in Dharma, not that, by seeing the advantage of that practice, living in the ordination, not because of the reason of having that understanding, the advantages of living in the precepts, the benefits, just kind of looking nice, beautiful, other people kind to those wearing robes, following those traditions or customs. Other people finding attraction to that, they follow that, they are like that, just because of some, "I also would like to try that, it's kind of nice, let's try, let's do the whole thing and see how it goes, let's follow the customs, maybe it's very…"

However the main motive is just seeking. "Oh, maybe my life would be more happy than this present life, more happy if I take that life, if I do that." Kind of basic motivation in seeking the reputation, finding easier food and clothing; not exactly same, can be various motivations but however, seeing the happiness of this life. Even if one tries to take ordination like that, tries to wear robes, specially if there is no explanation, the motivation, all these things, what is necessary as it is explained in the teachings of the ordination regarding the shortcomings of samsara, all these things, very difficult to have pure motivation, to change the mind during that time.

Then seeing the Dharma as enemy; while one listens to the teachings, the teaching becomes kind of enemy, hurting one's own mind, appearing like that. Not understanding it is a method for subduing one's own mind, interpreting, appearing to the person, thinking that the teaching that is explained by the virtuous friend, by the guru, is enemy, hurting me. That is also shortcoming

of the evil thought of worldly dharma, because the evil thought of the worldly dharma, clinging to the happiness of this life is very strong. If one is more friendly with the Dharma wisdom, then whatever teachings that explain the wrong conduct to oneself, how much the teachings that show one's own wrong conduct, how much it is explained, how much one listens, it only becomes to subdue one's mind, the three poisonous minds, one finds it is only medicine. The Dharma wisdom and the evil thought of the worldly dharma, the attachment, if one is more close, more friendly to the evil thought of the worldly dharma, the attachment... the teachings what one listens to, the Buddhadharma, is opposite to the disturbing unsubdued mind. If it is a pure teaching, if it is holy Dharma, if it is Buddhadharma, it's opposite to the disturbing unsubdued mind, the evil thought of the worldly dharma, so of course, it is opposite; the teachings and the evil thought of the worldly dharma are against each other, of course it is opposite.

When one is very close, very friendly with the evil thought of the worldly dharma, of course the attachment doesn't want, the evil thought of the worldly dharma doesn't want to hurt himself, to be pacified, so, as one is being friendly with the evil thought of the worldly dharma, so the teachings being against the evil thought of the worldly dharma and pacifying the enemy, that which makes always one's own mind unhappy, pacifying this evil thought of worldly dharma, not understanding this, the evil thought of the worldly dharma makes the teachings to appear as enemy, hurting oneself. So like this, by being under the control of the evil thought of the worldly dharma, being friendly with it, that's how it disturbs even to listen to the teachings. Not recognizing it as benefiting oneself by pacifying the evil thought of worldly dharma, the attachment, not realizing this, thinking "it is hurting me"; the teaching, being remedy to the evil thought of the worldly dharma, interpreting, seeing as "it is hurting me."

In our daily life, having a lot of time to do the worldly actions, finding a lot of time to do the worldly actions, works of this life, but not finding time to practice holy Dharma, that is also shortcoming of the evil thought of worldly dharma. Even though there is wish, even though one knows that practicing holy Dharma is good in all the life, that it has a great advantage, but finding a lot of time, all day and night, finding a lot of time to do the works of this life, so much time, able to spend so much time, much effort, much energy, but not finding any time to practice holy Dharma, or finding very little time to practice the holy Dharma, finding very little time to meditate. What makes it difficult is not finding time, to find very little time to meditate on the lam.rim is the evil thought of the worldly dharma, being friendly. How it is caused by the evil thought of the worldly dharma, that is by letting oneself be under the control of the evil thought of the worldly dharma, being completely friendly with the evil thought of the worldly dharma all the time, being very obedient, being very humble, friendly to the evil thought of the worldly dharma. That's how the thought of the worldly dharma makes, in our every day life, finding a lot of time to do the works of this life, to work for the evil thought of worldly dharmas, but not finding time at all to practice holy Dharma, or very little time, finding it is very difficult.

Even though there is time to meditate in the morning or in the evening, there is a lot of time, we find a lot of time to sleep, we find a lot of time to eat, a lot of time to talk, talk unnecessary things, but kind of not finding time to meditate, to practice purification, collecting merit. Not finding time, finding it very difficult, that is shortcoming of following the evil thought of the worldly dharma. Unable to get up early in the morning, unable to meditate in evening time, finding a lot of time to do other things, the works of this life, going to see movies and other things, finding a lot of time. Not finding time to practice holy Dharma, to meditate, even though there is a lot of time for the works of this life. That's the shortcoming of following the evil

thought of the worldly dharma. That is how the evil thought of the worldly dharma disturbs to practice holy Dharma.

We often say and think that in the West it is very difficult to practice holy Dharma, life is very busy. The whole difficulty, the mistake is following and listening to the evil thought of the worldly dharma, following the attachments, seeking the happiness of this life. It is obvious that how much more the person follows the evil thought of the worldly dharma, he finds that much less time to practice holy Dharmas, finds it much more difficult to practice holy Dharma, more busy to do the works of this life. How much the person follows less, the person himself can be that much more enemy to the evil thought of the worldly dharmas. How much he can be against it, that much less he follows the evil thought of the worldly dharma, that much he finds time to transform actions in Dharma. How much more one finds time to transform the daily life action in Dharma, that much more one finds time to meditate, to do the different practices. So, finding it hard in the West to practice Dharma is not same for everybody, it's not self-existent, it's not truly existent, it's not the same for everybody.

As I just said, individually, himself, how much he is friendly or against the evil thought of the worldly dharma, depending on that, that much the person finds it easier to practice Dharma. Person who follows less the evil thought of the worldly dharma, who is that much against the evil thought of the worldly dharmas, finds more time to practice Dharma, easier to practice Dharma. Like this, easy to transform the daily actions in Dharma, easy to protect karma. Who doesn't become enemy to the evil thought of the worldly dharma, who fights, who tries to attack, who tries to fight the evil thought of the worldly dharma, finds it easier to practice Dharma, less confusion in the daily life and then much easier to protect karma, like this.

If it is truly existent by being in the West, finding it hard to practice Dharma, if it is truly existent, self-existent, finding it hard to practice Dharma in the West. If that is truly existent, then in that case there wouldn't be any person who has renounced this life, you see, there wouldn't be any pure Dharma practitioner in the West; and any lama and holy being who goes to the West would find it hard to practice Dharma, not having time to practice Dharma in the West, being so busy.

That did not come from the side of the time, that did not happen from the side of the time, by the nature of the time; it is created by one's own mind, only it is created by one's own mind. There is no kind of difficult time existing from its own side, not having time to practice Dharma, there is no such thing existing from its own side, except one's own mind created it, formed it. Where did it come from? And what has made the decision of that? Is that decision made by the body, the time or by the mind, what has made the decision?

That decision in the morning, even the thought to get up and meditate, even the thought came, "It is so comfortable now, so warm and comfortable now, it is so warm and comfortable, what's the point of rushing? If I don't sleep well, if I don't sleep long time, I might become unhealthy, I might get sick, anyway it's so comfortable, what's the point to rush, to get up so early and to meditate? There is nobody who pushes." Anyway, this I'm just joking.

However, by thinking like this, even the thought came, one hour goes like this, two hours go like this, three hours go like this, then it's time to have breakfast and then in a big rush go to work. I'm just giving an example, just one example. So the decision is made by the mind, not by the time, not from the side of the time, but created by the mind, one's own mind, what has obliged to make that decision, seeing it is important, practice Dharma is good, but seeing it is more important, at least right this moment, to do the work of this life, to be comfortable, warm, it's

more important, right this moment to do the work of this life, than practicing holy Dharma. What makes to think that is by the evil thought of the worldly dharma; that is how the evil thought of worldly dharma disturbs, doesn't let one practice holy Dharma.

You see, if there is no time to practice Dharma from the side of the time, there wouldn't be also time to do the works of this life. If there is no time, from the side of the time, to practice holy Dharma, then it would be same thing, there wouldn't be any time to do the work of this life.

I think I have to stop here.

Lecture 33, November 30th pm.

Please generate motivation of bodhicitta. "I must achieve enlightenment for the benefit of all mother sentient beings therefore I will listen to the commentary of the steps of the path to enlightenment."

The listening subject is the graduated path, the middle capable being and general path. That has two outlines, the second one: showing the nature of the path which leads the practitioner to nirvana. That has two outlines, the second one is: showing the actual body of the teaching, the path which leads to nirvana. That has three outlines.

The first one has four basic outlines, first one is recognizing the delusions, recognizing the delusions and after having recognized what the attachment is, how to control the attachment, the different remedies. And here, particularly the attachment to the body is the strongest one, more difficult to control, so what remedies that one can think of, what one can meditate, what the great bodhisattva Shantideva has explained in the *Bodhicharyavatara*, is very effective for the mind, if one is able to meditate as it is explained here.

Actually, all these are analyzing meditations. This is not just to read or to explain, it's not only that, all these are actually analyzing meditation, like the reasons that are contained in the teachings in the *Bodhicharyavatara*, what is explained by Shantideva. The way Shantideva has explained the teachings, the remedies of attachment, first he brings up normal reasons, which we often have in our mind. Those reasons often rise in our mind, and then, by rationalizing, or by putting that reason, then attachment rises. This is the common reasoning, not bodhisattva Shantideva's own idea, which has no relationship to our life, which we don't think of; not like that. The reasons that make us attached, Shantideva brings up the discussion, they start with those reasons... and then, if that is, and then, if that is, the reason to be attached. Then he puts more reasoning, those other objects also one should be attached to—he gives different reasons like this.

What Shantideva explains in the teaching is normal reasons, the rationalizing, what makes us be attached. This is what we often think when attachment rises to the body, to others' body, normally we put these reasons, these different reasons what Shantideva has explained. We put these reasons, then attachment rises; more and more we put this reasons, the attachment gets stronger and stronger, gets more and more built up.

Can you hear? At the very end, if you cannot hear, then you will go to bed and have nice dreams. I think it is suitable weather to go to bed, so it is very good to do in this way. First if you haven't got the idea, if you haven't got clear idea how Shantideva has explained, this part of the teaching, how to look at the body in ugliness, to realize that there is no point to be attached, if you haven't

got a clear idea, then you read this part, the chapter of concentration, I don't know how it is said here... meditation? It is the chapter before the chapter on Wisdom, chapter of Meditation.

The reason all the remedies, the meditation on attachment, the shortcoming of the desire, why it comes in the chapter of concentration, or the meditation, why does it talk about samatha? I think, in order to achieve samatha, meditation, the tranquil abiding, the greatest hindrance, as I said this morning, is attachment, not having realized the shortcomings of desire, the attachment, the shortcomings of desire, the shortcomings of the object of desire, not having realized this and then being constantly being attached to objects of desire. That is one of the greatest distractions to achieving tranquil abiding, the samatha meditation. Without having achieved the samatha meditation, tranquil abiding, one cannot achieve higher seeing, the path of the next realization, the higher seeing, one cannot receive the realization of higher seeing. So, first, here it talks about the shortcomings of attachment, then he gives details about how to control these hindrances of samatha. After that he talks about the peace, living in a solitude place, by renouncing the object of attachment.

I'm just going to read maybe one page, just few lines of the following subject from where I stopped yesterday. If I go through the commentary, I think it takes much time, and then I think it won't be finished.

Bodhicharyavatara, Chapter 8.

68. [Rinpoche reads, in heavy rainfall.]
R: I'm not going to mention number of airplanes

Reads v. 69, v.70

R: I hope you have seen the moving skeletons last night

Reads v.71... "...without paying a price."

R: I am sure individually you can remember -

V.71... "...In order to obtain them I exhaust myself.."

R: Running up and down, and going round and round...

V.72... "...being an old man, what good will sex be then?"

R: Quite a difficult point to reach.

V.73. "Some evil and lustful people

Wear themselves out by working all day,

And when they return home (in the evening),

Their exhausted bodies lie prostrate like corpses."

R: What he is saying is some evil and lustful people work so hard to take care of their body and to take care of the woman, the wife, work so hard in the day time, so much to make money, then what happens is when they come back in the evening, when they return back home, completely exhausted by working so hard in the day time, completely tired, so unable to make... you know... unable to enjoy themselves, to have sexual intercourse, completely exhausted, after having

arrived home. What they do is just lie down to rest, they cannot even have sex, this is what it means. Even though the purpose of working so hard is to collect money, all this to collect material possessions, to take care of himself and the wife, and also always to have physical contact, like that, even though the purpose of working is for that purpose, but unable, can't do, being terribly exhausted.

V.74. Some have the suffering of being disturbed with travel And having to go a long way from home, Although they long for their spouses, They don't see them for years at time

Rinpoche: So, here, without making the whole commentary, the conclusion is because of having not seen for a long time, once they are able to return back home, see the man or see the wife, whatever, they embrace for a long time and whatever things happen around, they don't feel this, they don't recognize.

V.75, 76. Some sell their own bodies

And without any power are employed by others.

Even when their wives give birth

Their children fall at the feet of trees and in lonely places.

Rinpoche: I have heard in Kathmandu sometimes, the women all of a sudden, maybe they don't know the exact time, all of a sudden they get child, just in the street, the child comes out from the mother's womb, she is wearing sari, the sari becomes completely wet, red, kind of, so afterwards police come and take her to hospital. Like that such suffering, object of compassion...

V. 77. Some fools who are deceived by desire
Wishing for a livelihood think, I shall earn my living (as a soldier)
Then, although afraid of losing their lives, they go to war
Others become slaves for the sake of profit.

- 78. Some lustful people even cut their bodies,
 Others impale themselves on the point of sticks,
 Some stab themselves with daggers,
 And others burn themselves—such things as these are quite apparent.
- 79. Due to the torment involved in collecting it, protecting and finally losing it, I should realize wealth to be fraught with infinite problems.

 Those who are distracted by their attachment to it

 Have no opportunity to gain freedom from the misery of conditioned existence.
- 80. In the same way as animals drawing carriages
 Are only able to eat a few mouthfuls of grass,
 Likewise desirous people
 Have many disadvantages such as these and little (profit).
- 81. And since even animals can obtain this (little profit)
 Those who are pained by their (previous) actions
 Waste these leisure and endowments so difficult to find
 For the sake of something trivial that is not so scare.

- 82. The objects of desire will certainly perish And then I shall fall into hellish states.

 But Buddhahood itself is attained

 With just one millionth of the difficulty
- 83. Involved in continually exhausting myself

 For the sake of what is not very great.

 (Hence) the desirous experience, greater misery than (those following) the awakening way of life
 But (for them) there is no Awakening.
- 84. When having contemplated the miseries of hell,

 (It will be clear that) there is nothing comparable

 To the harm caused to desirous beings.

 By weapons, poison, fire, ravines and foes.
- 85. Having in this way developed disillusion with desire, I should generate joy for solitude,
 The fortunate ones stroll in peaceful forests.
 Devoid of disputes and disturbing conceptions.
- 96. (They live) in joyful houses of waste flat stones, Cooled by the sandal scented moonlight, Fanned by the peaceful, silent forest breeze, Thinking of what is of benefit for others.

I think I stop here... if anybody wants to go out, pee-pee break or want to rest.

If one has great problem to control attachment, especially if one's greatest problem is attachment, then especially this part of the teaching, the *Bodhicharyavatara*, is very effective to read again and again. Not just to read it; while you are reading it, you visualize the body that is the object of one's own attachment, the body to which one has strongest attachment. If it is actually there, then that's the best. If it is not actually there, then visualize, then read this part of the chapter, especially this part of the chapter read, and then do the analyzing.

The way to use the subject, this part of the teaching, probably this way may be very effective and very good, whether the body is actually there or not. However, if it is not there, you visualize, then you just question yourself, "What is that makes me to be attached, what is it?" You question yourself and see what answer comes out, what rationalization comes out, and when the reason comes out, "Because of that reason, I'm attached, that makes me to be attached." After the reason comes out, depending on which reason, then what Shantideva explained for each of those reasons, in the teachings, you remember that, the remedy, what to think relating to that reason, the reason that makes attachment rise. It is false reason, it is not logical reason, it's not worthwhile reason, which makes to be attached. The different meditations Shantideva has explained, how to think, the remedy to the different reasons, which proves that those reasons are not really worthwhile, logical reasons to rise attachment.

This is the way to use the subject for meditation. Generally, the *Bodhicharyavatara* is like an elaborate commentary of lam.rim, about renunciation of samsara, shunyata, bodhicitta and the bodhisattva's actions, the six paramitas. The *Bodhicharyavatara* is like an elaborate commentary on the lam.rim. In the monasteries, in the classes they don't use this as a main subject for debate,

they don't do this, but in the monasteries they memorize all the root text, and many of these subjects do come in the lam.rim teaching; especially in the lam.rim teachings and also in many other teachings it is referred to, because it is written by the Indian pandit.

Many of the teachings contain quotations of Shantideva. It is a very practical teaching, which one can apply in every day life, it's very practical teaching, showing also how to conduct, how to behave, how to deal with the people; it talks about how to live the life, how to live in every day, it teaches that. So, the monks they memorize the root text completely and they try to understand the meaning of that with commentaries, there are many different commentaries. Quite often, in the night time, in the day time, of course they don't have much time to learn it by heart, because they have to study and attend the classes, debate, all these things, very often taking teachings, many things. So, in night time, they say by heart in order not to forget, because they have memorized by heart, so in order not to forget, sometimes they say half in the late night, half in the morning. Many monks, those who have memorized many texts like this, four or five hundred pages, those who have memorized say it without sleeping, after they have come back from debating, from the big courtyard where they debate till eleven o'clock. Usually, they sit outside the house, then they recite all night until they finish. When the light starts to come around, the late dawn time, without sleeping they recite the text all night, by heart. Often they do, so they don't forget what they memorize. But it is not the main text that they use in the classes for debating. In order to subdue one's own mind, those who want to study Dharma should read the Bodhicharyavatara again and again. Not only just reading it, but as one understands, as much as possible putting into practice—that is the way the realization of the path gets generated within one's own mind.

How to practice the remedy in order to control attachment to the body; in regards to attachment to food and those things, if the attachment is to meat, then think how that sentient being has gone through great pains when it was killed. When one remembers all the suffering the sentient being has experienced, has gone through, what incredible unbelievable pain that sentient being has experienced, has gone through, when one remembers this, one completely loses attraction to that. When one thinks of the suffering, uncontrollably, when you think of the suffering, what great pain he experienced and the consciousness, without choice, the consciousness left, transmigrating in another realm—the more one thinks like this, the more compassion gets generated, instead of finding attraction.

When one thinks of the suffering and pain of the other sentient being, what he has gone through, by being completely trapped in the hands of the human being, completely under the control of the human being, besides not finding attraction, when one thinks of that it makes tears come out, besides unable to eat. Similarly, one who has received the initiation, one who practices the Vajrayana, there is a way, there is meditation to do with this to transform it into nectar, there is a Vajrayana way. In the Vajrayana, there are ways to practice; there are ways to utilize everyday life actions in the path to enlightenment, with the profound Vajrayana method. In the Vajrayana, transforming oneself into the deity and transforming the ordinary food into nectar, with the understanding of shunyata, like that, those ordinary objects one transforms into pure objects; there are a lot of meditations to be done, profound meditations. Whatever action one does, eating, sleeping, every daily action one does, walking, whatever one does, there are very profound methods in the Vajrayana teachings.

However, the single way to control attachment to food, after having eaten, when the food is in the stomach, this food, which is in the plate, after few minutes becomes kaka; just even visualizing the excrement, just by visualizing that the attachment goes away, one doesn't find attraction. One way is similar, like meat, like rice, vegetables, things like that, the farmers spray

the vegetables, then how many creatures got killed, how many suffered, got killed for this. For this, same as the meat, one sentient being suffered, but one sentient being accumulated negative karma for this food, for this piece of meat. One sentient being suffered terribly and one sentient being accumulated negative karma, heavy negative karma to be born in the narak, for one's own food, this piece of meat, which is in the plate. The vegetable which is in the plate, so many sentient beings who have been one's own mother got killed, suffered so much, with the spray. Then the farmers, others died, killed, but so many sentient beings created negative karma.

Same thing the rice; here in Nepal they don't have that many machines to use, tractors, things like that, to use on the field. However, when the machines fertilize the field, so many creatures, unbelievable number of creatures get killed. Snakes get cut into pieces with machines, so many ants, millions of ants who are living under the ground get destroyed, then, there are so many worms, small, tiny, long ones, so many worms get cut. Just one time, so many of them experience much suffering, being killed, being hurt like that, so many other sentient beings; human beings created much negative karma. Again, this vegetable, which come from another seed, again in order to get that, again so many sentient beings get killed, and again so many sentient beings created negative karma for that. Again that rice comes from another rice, again for that rice so many sentient beings suffered, those who get killed, one's own mother, those who created negative karma, also one's own mother.

So, unbelievable number of sentient beings, if one thinks all the continuity of the rice, which is in the plate, the small quantities of rice, which is in one's spoon, if you think all the continuity of those rice, how many sentient beings suffered, get killed for that, created negative karmas—uncountable number. Again, when you are aware of the suffering of other sentient beings, that they have created so much negative karma in order to bring this food, in order to actualize this food, unbelievable number of sentient beings create karma themselves to be born in the lower realms, but the food is received by you, who eats the food. Oneself alone eats the food, but how many sentient beings suffered for that is uncountable number. Those who worked for this, those who suffered, accumulated negative karmas, they get born in the lower realms—in order to get this food.

So, you see, by eating the food, there is no way to relax, we can't relax, there is no way to sit comfortably without doing something, just eating, fill up the whole stomach, as much as possible, then just waste the time, waste the life, just relax. Without having one single concern for other sentient beings, practicing Dharma in order to remove the suffering of the sentient beings, not having one single thought like that; not having one single concern like that, having the concern of only one's happiness all the time, "How can I be happy?" All the time, but living on the food, living on the material possessions belonging to sentient beings. The numberless sentient beings who have been one's own mother, kind all the time, they are the ones who suffer for this, they are the one's who made possible these material possessions, all this things, all this comfort for oneself, food, all this selfish mind alone. With only the thought concerning one's own happiness, without having one single thought to benefit others, living on those enjoyments, which are actualized by the sentient beings, by suffering so much, by creating so much negative karmas themselves, who suffered for these material possessions, enjoyments, food, who make even the place. They are in the lower realms, suffering now, not having one single method, how much they suffer, not finding one single method to escape. However, if one thinks of the suffering of other sentient beings, how much negative karma they have collected, again, one doesn't find attraction in the food; the attachment goes away.

If you think carefully the details, if you think well like this, after having eaten the food, that numberless sentient beings suffered, created negative karmas, experiencing suffering in the lower

realms, eating this by oneself alone. It's something that one can't stand without renouncing the works of oneself, doing the works of others. Without doing the work, benefiting other sentient beings, without practicing holy Dharma, just thinking, "I'm happy," just relaxing, it's kind of terrible, kind of careless mind, shameless kind of mind.

Also, there are many other different methods of meditation, those various remedies, to those who have disturbing unsubdued minds, when those various disturbing unsubdued mind arise, the remedy, the different meditations that can be done; also there are many thought training practices. If I explain now here, the whole subject will be mixed up. When it comes, at that point when it comes, then the subject won't be confused, it will be neat.

When somebody gives material possessions, gifts, offerings, things like that, either visualize the material gift as hot burning coals, hot fire, kind of untouchable, the gift, when attachment rises, think of the hot red coal, the fire by touching it, what it does, it just burns the hand, burns the body. That alone, touching the hot red coal, that alone doesn't make oneself to be born in the lower realm—that doesn't make one accumulate negative karma, it doesn't throw oneself in the lower realm. But this material gift, if one is a practitioner, then as soon as the person brings some material gift, as soon as one sees, think, "He is giving me something which throws me in the lower realm."

Also in that way, "How does this person give me something that throws me in the lower realms, how is it? Because he is giving me this material thing, I get attached, so this attachment throws me in the lower realms; that's how that person is giving me material possessions and throws me in the lower realms. So, actually this material possession what the person is giving me is worse than the hot red coal; this clothing, material possession.

Also, in this way, the mind discriminating, "This is my friend," suddenly the mind clinging to the person, "He is my benefactor, he is my friend, how sweet he is, how beautiful he is, how nice he is, that he is giving me a cake, how nice he is, he sends me some cake, how nice that person is." You see, mind gets attached to that person, attachment rises, then discriminating him as close. Also this attachment clinging to that person does not rise, by thinking in this way, "Now he is bringing me something which throws me in the lower realm," by thinking in this way, it stops rising attachment to the person as well. While you are thinking like that, one doesn't cling to that person; particularly the clinging to that person does not rise.

Also thinking like this, "This gift, this material possession he is giving me, it pollutes my mind, it pollutes my mind, it makes to degenerate the realizations." Because of the pollution it makes degenerate the realizations. Also as the attachment rises to these material possessions, food, clothing, reputation, other people praising, all those thing, attachment rising then, it ties oneself longer to samsara, it doesn't allow to liberate oneself from samsara.

And then, the attachment obscures to quickly generate, to quickly see the right view, to quickly realize the right view, the absolute nature, the meaning of selflessness, the absolute nature of the "I," clinging, rising attachment to food, clothing, material possession, reputations, those things, the samsaric perfections, clinging to the samsaric possession. It obscures the mind, it pollutes the mind.

"It pollutes my mind; it obscures my mind to realize quickly the absolute nature, the selflessness, the absolute nature of the "I." Remember this when somebody starts to praise, how good you are, how sweet you are, praises the beauty of the body, the shape of the body, praising how you gave nice talk, how you spoke well in regards to education.

Anyway, when nobody starts to praise, if there is no danger, if there is no attachment, then one doesn't have to think of those things, it is not kind of fixed, it is not like a law, not kind of fixed up. When there is attachment rising, that time, if one is a practitioner, one should think like this. These various remedies, the meditations, whenever you see somebody bringing something, some gift, material possessions, or when somebody starts to praise, when there is danger to rise attachment to that, think, "Now he is bringing me something, which throws me in lower realm, Oh now he is talking something, which brings me in the lower realm," try to remember like this. When there is danger to rise attachment, "Oh now he is saying something which throws me in the lower realms." When you remember like this, when you are aware, the attraction, you see, how much the person exalts you, makes you high, how much the other person praises, it's like fire sparks coming from the fire, fire sparks dropping on one's body, coming from the fire, one doesn't find one single attraction in it. How many beautiful words he says, either there is no particular dislike, there is no particular like; either this, or the opposite to attachment, dislike, which helps, by being dislike in praising what happens is that attachment doesn't arise, one does not create negative karma.

Same thing in receiving material possessions, either no particular like, not attached, no kind of particular hate or unhappy with it, not attached, neither that nor the other one, no particular dislike. Just like dreaming, in the dream when somebody is praising you so much, when you know that it is a dream, it's not there, whether the person criticized, there is no particular dislike, nothing particularly terrible, does not make any difference whether he criticizes or not. It doesn't affect the mind, there is no particular dislike, no particular like, whether the person praised, you see nothing particular, it doesn't make any difference whether the person praises or criticizes.

However, object to which we are attached, for beginners it is more effective to transform, to make it dislike. If one thinks like this, how it pollutes the mind, makes it difficult to realize, to quickly see the absolute nature, those things, throws me in the lower realms, then the attachment does not rise.

The main danger, the main thing is the attachment, the mind, not the outside material possessions. The main danger, as I said this morning, to renouncing this life. One who has renounced this life, one who has renounced attachment, like Milarepa, like the bodhisattvas, even if Milarepa has the whole world's material possessions, it doesn't cause any danger for him, there's no danger to pollute the mind, there's no danger by a person to be born in the lower realms; there's no danger. The main problem is the mind, not the material possessions.

One who has not renounced attachment, samsaric perfection gives harm, you see, gives harm. These samsaric perfections give harm, one receives harm from them. One who has no attachment, however much samsaric perfection there is, how much luxury life there is, how much luxury life they possess, jewels like mountains, there's not one single danger, only receiving benefits from them, instead of receiving harm from these samsaric perfections, enjoyments. Like the previous bodhisattvas who were kings; they had incredible material possessions, hundreds and thousands of wives, thousands of sons, incredible material possessions. Like the reincarnations of His Holiness the Dalai Lama in Tibet. But there was not the slightest attachment, not even the size of an atom, it didn't mean that they have not renounced the thought of this life. There was not one atom of self-cherishing thought, "This is my material possession."

The previous reincarnation, on New Year's, when he had to wear new robes, there were so many material possessions, unbelievable, robes and so many things. Of course it was completely in his

hands, he didn't have to ask others, but on those days he asked permission from the servants and governors. In the storeroom, in the boxes containing all the treasures and many things, he asks for permission from the managers, servants and the governors "Can I wear this tomorrow? Can you lend me those robes?" "Can you take it out? Can I wear it? Can you give me permission?" Like this the previous Dalai Lama asked the servants, the managers and the governors. Actually he doesn't have to ask them, it's in his hands, the whole thing—whatever the best material possessions, whatever the best in Tibet, His Holiness has, but asking permission like this from the managers, servants and the government shows. Like we think with our material possessions, "These are mine," "This camera is mine" or "This coat ...this jacket is mine! This sleeping bag is mine!" Possessed by self, we use with self-cherishing thought for one's own self. Well those high bodhisattvas, these high lamas, however wealthy they are they have not the slightest attachment to those things. They don't possess, "This is mine!" They don't possess in this way, like we possess with our belongings.

The 13th Dalai Lama asking the servants and the managers permission to use—even though he has everything, he's very wealthy, it shows that he's ascetic, it shows that he's a pure Dharma practitioner, a holy being, having renounced this life, a bodhisattva who doesn't have self-cherishing thought.

So, the power of attachment is that much. There are ways to train. As one meditates more and more on the shortcomings of attachment, shortcomings of samsaric perfection, then eventually when someone brings you a gift, aversion arises. There's no clinging. One feels the person is the enemy, disturbing you from reaching nirvana or enlightenment, from practicing Dharma. So attachment does not arise, it doesn't make the person tighten up. All the confusion, hindrances, all the disturbing minds that arise by being too close with that person, all the different disturbing unsubdued minds that arise do not happen. So oneself has independence, not being under the control of, not being in the hand of that person, not being completely occupied by that person, oneself has independence, freedom. Then one has always the condition to continuously practice Dharma, without hindrances.

So, next one is anger. The object is other sentient beings or non-living things. The nature of anger is the very rough mind. Rough? Rough mind. The nature or anger is very rough mind, extremely rough mind, wanting to give harm; extremely rough mind wanting to give harm by having seen or by looking at an object, either sentient beings or non-living things.

In the teaching it is said, among the negative karmas, there's no heavier negative karma than anger. Among the hardships, among the austerities or bearing the hardships, there is nothing greater than patience. In order to obtain the happiness of future lives, to receive the body of the happy transmigratory being, to receive nirvana, to receive enlightenment, the most harmful thing is anger. In the teachings, it is said, the weapon of the anger cuts off the life of the hell realms.

If you wish to receive the body of the happy transmigratory being, the cause is merit; if you want to achieve nirvana, the cause is merit; if you want to achieve enlightenment, the cause is merit. Anger is the most harmful thing to destroy the root of the happiness of future lives, nirvana and enlightenment, because it destroys completely the merit. If it is undedicated, it completely destroys, and even if it is dedicated merit, what it does it is destroys, but the way it destroys the dedicated merit is it puts off—as I mentioned before, depending upon with whom one gets angry—one hundred years, one thousand, one hundred eons, a thousand eons, like that. Even the dedicated merits, it will take that much time to bring the result. Like tomorrow morning, around the dawn time, if you are ready to generate the realization of bodhicitta, but if you get angry today to somebody who has a high level of mind, high realization, then depending on how

high it is, then receiving the realization bodhicitta tomorrow is put off for another hundred eons or another thousand eons, it puts off. Even with the dedicated merits it is like this, so therefore, it's emphasized in the teachings how important it is to control the anger. One *must* try not to get angry. When there's danger to rise anger, one *must* try to control the anger as much as possible. For which there's not one single use for the benefit ...there's not one single use for oneself or also for other sentient beings.

Mahayana Precepts December 1st.

The nature of the life is nothing definite in this world, the actual time of my death is nothing definite. More conditions for death, less conditions for living. The body is so fragile, like a water bubble, it is very easy to decay like a water bubble.

Secondly, from birth until now I have been living just on this breath, my life depends on it. How has it been existing, by depending on what? Just merely the movement of the breath, breath, which has the nature of moving, breathing in and out. My life exists merely by depending on the breath coming in and out. Merely the movement of the breath, just that, my life has been existing by depending on this. Once this movement of the breath stops there is no more functioning, life has ended. Even a machine is broken it can be fixed by the person. Once this breath completely stops there is nothing to fix it again. It is so fragile, like this. It is so easy for death to appear, the life to stop, and uncertain when it will stop.

So it is amazing, it is like a dream—from birth time so many years one has been living, not having died, until now, 20, 30, 35, 40 years, able to live that many years is amazing, like a dream. How many people died on this earth before reaching my age, in the mother's womb, child, not having time to live up to my age. Since I was born until now there have been many well-arranged conditions where I was about to die, where my death could have happened, almost having a car accident, almost falling down, almost somebody attacking or killing—various conditions for death to happen. If I died last year where would I be now? Maybe born as a fish? I wasn't able to do much purification or collect merits, unable to practice Dharma, to have complete confidence, even if I have practiced Dharma, not enough to have full confidence in my mind at death time to not be born in the lower realms. By now maybe born as fish, caught and eaten, the body sliced, cut in half, become somebody's food. By now being born as crab, somebody put in boiling hot water, feeling incredible suffering.

While I was sleeping last night in the sleeping bag, while I was dreaming, suddenly the death occurred. By now, having fallen asleep and died last night, like dreaming, being in the intermediate state like a dream, waking up this morning suddenly in the narak realm, the red hot burning iron ground—suddenly the body is there, like waking up from the sleep, having no single method what to do. Having such unbearable suffering, either in hot suffering or cold suffering—the body being of one nature with ice, can't see one's limbs, completely dark, many birds having long pointed sharp beaks eating my flesh, cannot see anything around, even one's own body. Then extremely cold air passing through, suffering more cold, body is getting more cracks, turning red, then turning blue, going through unbelievable sufferings of cold. Even the tiniest cold suffering of naraks, putting together and comparing, all the ice on this earth cannot compare to the tiniest cold energy of the narak suffering—it is nothing, nothing, it is still a great pleasure compared to the tiniest slightest cold suffering of the naraks. If it was like this, what could I do? Even if I take refuge—cannot find refuge.

So, death not having occurred, so far from birth till now one is able to live, especially today, again today, not having lost the precious human rebirth, qualified with eight freedoms and ten richnesses, having chance to practice Dharma again today, I am highly fortunate. So must be careful living my life today, must make it highly meaningful without wasting it. If it is uncertain which will occur first, next year or next life, next life is more definite. In this month, death occurring or not occurring, it is uncertain, it is more definite for death to occur this month. Even this week it is uncertain whether death will or will not occur—it is more definite for death to happen. Even tomorrow, it is uncertain whether tomorrow or the next life will occur first—it is more definite for death to happen so more definite for next life to happen first. It is uncertain

tonight, it is more definite for death and the next life to happen than this evening. Even this morning, even this hour, what is more definite to happen, death to occur or not—it is more definite for death to happen, more definite to happen the next life.

If death happens now, because the karma that has been mostly accumulated is mostly non-virtuous karma, it has not been purified well. I didn't get it done yet. So in which realm I'll be reborn if I die now? None other than the lower realm. It's very close, not far. It is right after this breath stops—after the breath stops it is the lower realm. It's that far away.

Therefore it is not sufficient today to take the ordination, accumulating merit and purifying. Even myself being born in the realm of the happy transmigratory beings is still in the nature of samsara, in a suffering realm. Even if one has achieved nirvana it is not sufficient, release from samsara. Beings who have been kind in the past, who are extremely kind even now, who will be extremely kind as long as I am in samsara, who are extremely kind in my beginning practice of Dharma, in the middle, even to the completion, enlightenment. The beings are devoid of temporal and ultimate happiness, constantly suffering, experiencing true suffering and true cause of the suffering. I must free each sentient being from all the suffering of samsara by myself, therefore I must achieve enlightenment, and therefore I am going to take ordination until tomorrow sunrise.

Lecture 34, December 1st am

"I must attain enlightenment at any rate, quicker and quicker, for the benefit of all the mother sentient beings, therefore, I'm going to listen to the commentary of the steps of the path to enlightenment."

So please listen to the subject, this lam.rim teaching, it is well expounded by the highly realized pandits the propagators, Nagarjuna and Asanga. It is profound advice as if the essence of the highly realized bodhisattva, Atisha and the Dharma king of the three worlds, the great Lama Tsong Khapa's infinite knowledge, as it was taken out. This contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha without missing anything; All these are set up for the gradual practice for one person to achieve enlightenment. And this commentary of the steps of the path to enlightenment has four basic outlines; the last one is how to lead the disciple by showing the actual body of these teachings. That has two outlines; the last one is the graduate how to train the mind in the steps of the path to enlightenment by following the guru. That has two outlines: persuading the mind in order to have the essence of this perfect human body, and how to take the essence with the perfect human body.

The particular subject here, at this time, we have found the precious human body qualified with eight freedoms and ten richness, which is highly meaningful.

What is it that is hard to find such this perfect human body again? What makes to waste this perfect human body, unable to practice? Even though there's opportunity to practice holy Dharma, but unable to practice; always the time, the life is passing by doing meaningless work of this life. Even if one has met Buddha Dharma, but time is always passing, the life is finishing all the time without having done, being unable to practice holy Dharma. Even if one has understanding of the holy Dharma, but time, the life is always passing without having done anything, being unable to practice the holy Dharma. So what is it—what makes it?

That is all the difficulty, unable to practice holy Dharma even if one has met holy Dharma—all the confusion of this life, like the door from where all the confusions of this life, everyday life confusions, comes, like the door. That is this evil thought of the worldly concern or this worldly thought, the worldly thought.

Even if one takes religious form, wearing the religious decorations, wearing rosary, having shaved hair, even if one is in religious form, wearing robes, saying prayers; even if one takes the religious form as a Dharma practitioner, then the action not becoming Dharma. Outside form the seeker of liberation, but not having mind seeking liberation, even if one has taken the form of the liberation-seeker, but not having mind seeking liberation. Even if one has taken the religious form of Dharma practitioner, the actions unable to become Dharma, the actions become only the worldly dharma, only meaningless work, always mind being under the control of the evil thought of the eight worldly dharma, being attached to the happiness of this life, the reputation, being attached to the material receiving, being attached to receiving admiration from other people, feeling hate.

So, before saying that, being attached to those things, these four objects, always time is passed in order to gain these four objects; whatever action is done, it is done to gain these four things. As there is dislike, hate of suffering, not receiving materials or criticism, dislike, one hates to receive criticism or a bad reputation, so whatever actions are done, they are done in order to not meet these objects of dislike. To obtain those four other objects of attachment, to stop, not to meet these four unlikable objects. So whole energy and time is spent for that, the energy is put for that. Whatever action is done, day and night, it becomes only action to obtain these objects of attachment and to stop the four unlikable objects. The whole action that is done day and night all the time—saying prayers, meditating, studying, whatever is done, only completely becomes work of the evil thought of the worldly dharma.

Because of this, even if one changed the outside form, wearing robes, in the aspect of the religious person, in the actions no great meaning is done. In the actions, no great meaning, nothing for the three types of advantage—the great advantage to receive happiness of future life, nirvana and enlightenment—none of these three great advantages in practice. How much one has been studying Dharma, how much one has been listening to the teachings, how much one had been educated, how much one has been studying, how much one has been receiving education, mind never became subdued; the mind becoming more and more solid, becoming more and more like iron. How much one receives education, how much understanding of Dharma one has, instead of the mind becoming more and more subdued, becoming more and more solid. The mind is becoming more and more thick-skulled, nothing benefiting, difficult to benefit the mind, difficult to fertilize the mind, to subdue the mind—all these are the shortcomings of the evil thought of worldly dharma. The definition of whether the action is holy Dharma, the definition of the holy Dharma, whether it is holy Dharma or not is differentiated by whether this life is renounced or not; whether the evil thought of worldly dharma is renounced or not. Having renounced the evil thought of worldly dharma, that is, as I mentioned yesterday morning, the every first step, as the Kadampa geshes always advised, as they always said.

The beginning of the meditation is the motivation; the beginning of the lam.rim meditation is the eight freedoms and ten richnesses; the beginning of the holy Dharma is renouncing this life. The beginning of the holy Dharma is renouncing this life, which means renouncing the evil thought of the worldly dharma, the confused mind. So, it is possible that one can do Dharma, reciting mantra, saying prayers, all things like that, one can do this Dharma with worldly dharma; this happens.

You see, Dharma—saying prayers, making offerings, making charity, all these things, such types of actions, it can be mixed—can be done together. But the holy Dharma, renouncing this life, and worldly dharma, attached to the happiness of this life, these two things *never* happen together, okay? One mind *cannot* do these two things together: the holy Dharma, renouncing this life and the worldly dharma, seeking the happiness of this life. Those two things one person can do but one mind cannot do. The holy Dharma and the worldly dharma, one mind cannot do at the same time. Together with worldly dharma, one mind can do that together.

Such as those actions, meditation, making offerings, all those things, since it is done with worldly dharma, it cannot become holy Dharma, because they are opposite; holy Dharma and worldly dharma are completely opposite. Even if such actions are done looking outwardly like religious actions, Dharma actions, since it is mixed with worldly dharmas, it doesn't become holy Dharma.

As the Kadampa Geshe, the great bodhisattva Potowa said, "A needle that has two points (of course, generally it is pointed, but what I am saying is, without having holes, the other point, completely pointed, without having holes). With that needle you can't sew. With a needle that has two points you can't sew cloths." When the Dharma is mixed with the worldly dharma, it doesn't become holy Dharma, it will only become cause of samsara, cause of the suffering of the lower realms, the cause of samsara.

When the great yogi Milarepa was leaving to the mountains where his great guru Marpa had advised him to go, to meditate on the teachings, which had been given by Marpa. When Milarepa was going to the mountains to meditate, the great Lama Marpa went outside with Milarepa, outside from the room a few steps, to send him off. This was Lama Marpa's final advice to the great yogi Milarepa, "Son, without having renounced this life, if you mix the worldly dharmas and the holy Dharma, you lose the holy Dharma, so, reflect on the sufferings of samsara. It cannot be finished, even if I transform hundreds of tomes and explain how suffering of samsara is this, it cannot be finished explaining. Even I transform hundreds of tomes, it cannot be finished explaining. Even I explained for millions and millions of eons, it cannot be finished explaining. So don't waste the holy Dharma that I have explained to you." This was the final advice given by Lama Marpa to his disciple Milarepa.

Also the great bodhisattva Thogme Sangpo, the one who wrote "The 37 Practices of the Bodhisattva": "There is nobody who accomplishes together the holy Dharma and the work of this life. There is no doubt that one cheats oneself, those who wish to achieve together the works of this life and the holy Dharma."

And the bodhisattva Thogme Sangpo says, "Even if I actually meet you, I have no other thing to say except this. I have no other advice, except this. You go back to your own place and keep your body, speech and mind in virtue." These different words of advice of the Kadampa geshe, the bodhisattva Thogme Sangpo and Lama Marpa are very effective; effective in order to practice the holy Dharma and in order to control the evil thought of worldly dharma.

The bodhisattva Thogme Sangpo said, "There is no doubt that one cheats oneself if one wishes to do both. Wishing to achieve enlightenment without renouncing this life, without renouncing the evil thought of worldly dharma, while one is doing the work of this life, then from that, between all the works of this life, somewhere between this busy life, the work of this life, kind of expecting to receive enlightenment comfortably, quickly and comfortably; somewhere between

the works of this life, somewhere between that work done with the evil thought of the worldly dharmas, to receive enlightenment suddenly, immediately—expecting like that."

However, without having understood one definition, what is holy Dharma and what is not holy Dharma, there is a great danger to waste the whole life, but oneself believes, "I have been meditating for so many years, 30, 40, 50 years, meditating, retreating," oneself believes, but the reason not having understood the definitions of worldly dharma and holy Dharma, complete life spent, the whole meditation, the whole thing becomes worldly dharma; nothing becoming the pure Dharma, the holy Dharma. The whole life is finished in that, being ignorant, unable to do pure Dharma.

So it is no surprise for me when I hear somebody is keeping silent for many years, when I hear somebody say, "Oh he is so great, so holy, or great, blah, blah," or "Making retreat for so many years," or "He says prayers every day, he says prayer all day, keeping silent, saying prayers all day, while sitting on bed," or "He meditates all day without seeing anybody," nothing of these kind of things. "He doesn't eat food, he doesn't sleep at night-time, doesn't eat food or even water," nothing of this is surprising for me. Those kind of things you can do, there are many people who do, with pride, with the evil thought worldly dharma, there are many who can bear the hardships, to obtain happiness for the self, happiness of this life, who gives up the life even if it causes the life danger, who gives up life. Like, for instance, you can hire people to kill somebody, you can hire by giving million dollars, you can hire people. They know it is dangerous, but still they are able to give up their life, you see, for which they can get very much money, so that they can use in the future life. They can spend on the way in the intermediate stage, in the chai shops, they can buy chocolate, coffee on the way, while they are on the way to the next life, next rebirth—I'm only joking.

One can burn the body in the fire, for reputation. Anyway without talking much, those kind of things, when somebody says how good he is, or how holy he is, by reasoning like that, doesn't surprise me at all. What surprises me, what makes devotion rise, what makes it rise is cutting off attachment; that is the greatest surprise, otherwise whatever surprises me, whatever he does. This is the most difficult thing, controlling the evil thought of worldly dharma, cutting off the evil thought of worldly dharma; this is the most difficult thing. The person who is able to do this, this is the greatest surprise. The person who is able to face this, that is the greatest surprise. You see, non-Dharma practitioners, the ones who only seek the happiness of this life, they can't face the evil thought of worldly dharma. Who can face it is only who is renouncing the evil thought of the worldly dharma.

Because the worldly dharma and holy Dharma cannot mix together—when one does worldly dharma it doesn't become holy Dharma, when one does holy Dharma it doesn't become worldly dharma.

Dromtonpa, one time when he was in Tibet at the place called Reting, one day he saw an old man, who was circumambulating the temple. Dromtonpa asked the old man what he was doing, and the old man said, "I am circumambulating this temple." The old man believed that he is doing holy Dharma, practicing holy Dharma, the older man believed that he is doing holy Dharma, practicing holy Dharma. Dromtonpa advised him, "It is good that you are circumambulating the temple, but isn't it better to practice Dharma, wouldn't it be better to practice holy Dharma." The old man thought, "Oh what he meant might be reading scriptures," so then he started to read only scriptures, without circumambulating the temple; he stopped circumambulating the temple, and read scriptures.

Then one day, as Dromtonpa came along he saw the old man having big piles of texts in front of him and reading scripture, then again he asked, "What are you doing?" "I am reading scriptures." He's still believing that he is doing, practicing holy Dharma, and so Dromtonpa said, "It is good that you are reading scriptures, but wouldn't it better to practice holy Dharma?" So he thought, "Oh now what he meant, what he meant by holy Dharma might mean meditating with crossed legs, sitting up and doing meditation, that's what he might mean practicing holy Dharma!" So then he stopped reading scriptures, and he tried to sit in meditating position and meditate. So again one day Dromtonpa came along and then met the old man meditating, and asked, "What are you doing?" Then the old man said, "Oh I am meditating." He believed he is practicing holy Dharma, sitting in that position, meditating; then Dromtonpa advised him, "It is good that you are meditating, but wouldn't it be better to practice holy Dharma."

So the old man was completely confused, he did not know that he meant practicing holy Dharma, he tried with circumambulating, he tried with reading scriptures, he tried with sitting straight, meditating, keeping quiet, and then he asked Dromtonpa, "What do you mean by practicing holy Dharma?" So, Dromtonpa advised him, gave answer, "Renounce this life."

Also the great bodhisattva, Lama Atisha, when he gives advice to other people, somebody asked, I don't remember certainly which of the Kadampa geshes asked to give teaching from Lama Atisha, I don't remember, but one Kadampa geshe asked Lama Atisha to give teaching, and Lama Atisha said, "Renounce this life and train the mind in bodhicitta." That's all; that is the teaching that Lama Atisha gave to this Kadampa geshe.

Afterwards, this Kadampa geshe told what Lama Atisha said to another geshe, that he requested to give teachings. The Kadampa geshe, Shang asked Lama Atisha, then after Lama Atisha gave advice, he explained to Dromtonpa what Lama Atisha had said. Then Dromtonpa explained to this Kadampa geshe, Shang Ngachu Tonba, "That's it! I think Lama Atisha has shown you the very heart of the teaching, the very heart of the advice, he has given you the very heart of the advice, the very center, the very heart of the advice."

Probably the Kadampa geshe Shang Ngachu Tonba thought, "Oh Lama Atisha he didn't give me any teaching, except what he said to renounce this life and train the mind in bodhicitta." So Dromtonpa, said, "You don't know how to listen to the teaching. Atisha has shown you the very heart of his advice."

Like the advice that Lama Atisha gave, one who is a practitioner, one who practices Dharma, what we should do, what we should try is exactly like the advice that is given by Lama Atisha. Renounce this life and train the mind in bodhicitta. This contains the whole advice of the lam.rim, it is very rich advice.

You see, without renouncing this life, there is no way to generate bodhicitta at all; without renouncing evil thought of worldly dharma, no way, there is no place in the mind for bodhicitta. If the attachment clinging to the happiness of this life is not renounced, there is no place for bodhicitta; there is no base for bodhicitta to be generated—finding it very hard to practice moral conduct, the cause of receiving the body of the happy transmigratory being, the happiness of future life, the perfection of one's own future life.

What makes it difficult to practice moral conduct, to practice charity, to practice purely, what makes it difficult is again the evil thought of the worldly dharma. What keeps one away from taking precepts, what makes it difficult to make vows, even though it is not a physical thing, making vow not to do an action, to not do those non-virtuous actions, not killing, not stealing,

and not telling lies, even the thought, even the determination making vows. The determination is just a way of thinking. Not to take the precepts, not to take vow is just one way of thinking. To take, to make the vow or not to do is just one way of thinking, just a slightly different way of thinking. It is mental action, which is formless, which cannot be seen; it is just mind determination, just slightly different way of thinking, to take or not to take. It is not something that one has to cross a very dangerous peak, and it is not something that one has to collect many million dollars, or gold, has to go so far, has to go to another continent. It is nothing like that, just a slightly different way of thinking. Just that, but finding it so difficult even just to make one vow. Finding this so difficult, one doesn't want to make vow not to do that particular non-virtuous action, finding it very difficult to take the attitude, to take the precepts. Then what makes it very difficult even if one has taken, what makes it very difficult to keep the precepts without degenerating, to keep purely? Again, what causes difficulty is the evil thought of worldly dharma.

If one is very friendly with the evil thought of worldly dharma, doesn't matter whether one is in the East or West, place doesn't make difference. One finds it always hard to keep the precepts, even if one is in the East—the difficulty is not outside, the main difficulty is in the mind, the mind makes it difficult, one's own mind makes one's own mind difficult, one's own mind makes one's own mind confused. How much one is close to the evil thought of worldly dharma, how much friendly with it, how much one is obedient to the evil thought of worldly dharma, that much one finds it difficult to keep the precepts; by shaking the hand of the evil thought of worldly dharma, having good relationship with the evil thought of worldly dharma.

Finding it very difficult in the West to keep precepts, that is the part of Dharma wisdom... the evil thought of worldly dharma is so strong, oneself, the thought of the holy Dharma and the evil thought of the worldly dharma, one is not so close to the thought of the holy Dharma, closer with the evil thought of worldly dharma; that is stronger. So that's why when one reaches the west, finding it hard to keep precepts, the whole thing. The one who faces the evil thought of the worldly dharma, one who has renounced the evil thought of worldly dharma, for that practitioner, as I mentioned yesterday in the afternoon, no matter how much the rich and beautiful objects of desire around, no matter how much it is exposed, no matter how much it is around, for him, instead of finding attraction it is only becomes cause to vomit.

In England, there are two geshes now, one is Geshe Kelsang Gyatso. One day Lama Yeshe, I think Geshe Kelsang himself has no interest to go, but just to make happy everybody, Lama Yeshe asked him to come to make, to just accompany, so he came. I think we went in one supermarket in England, it was not the biggest one. He told me that there is nothing that he can find useful for him or for the practitioner, and he said, "When I see these things it makes me vomit, all this food, all the different kinds of food, all these things, all these stuffs." I think people expect when Tibetan lamas come to the West, kind of they will get a big surprise, will find great attraction, because Tibet doesn't even have matches, even matches, they didn't try, because people come from primitive place, kind of mountain. Compared to the West, like America or England, Tibet is like a cave, compared with the material development there.

Even though it is like that, the real practitioners who are experiencing lam.rim, the real practitioners, the lamas, when they go to the West it is only the cause of stronger renunciation of samsara, instead of finding attraction, the life of the people is only cause for generating compassion. What is explained in lam.rim, everything is there, the newspapers and televisions, when you meet people. The whole city shows the whole lam.rim teaching, something that only is path instead of finding attraction, only is path to practice, only makes to more understand how

fortunate it is to meet the holy Dharma. This last one is my experience, the very last one, not the beginning ones.

I remember His Holiness the Dalai Lama, recently when he made a tour in the West, I think New York or somewhere, I don't remember, somewhere I think where there were a lot of people, several hundred, his Holiness told the people, at the end of the lecture, I think his Holiness told the people, "I came here especially to see, to find out what the spiritual, as I heard there is very high material development, to find out especially the progression. I heard there is incredible progression in science, all these things, science, astrological, all the parts of education, I heard people say, so I came here to find out, to find out any special progression in these things. So far I did not find any special excitement, I did not find, so I hope to find within these last two weeks."

I think stop here

Lecture 35, December 1st pm

Generate the motivation bodhicitta.

The listening subject is the teaching of the middle capable being and general path, which has two basic outlines. The second one, showing the nature of the path, which leads the practitioner to nirvana, has two outlines: the graduate reflecting on the way of circling in samsara, the all-rising of samsara; then the body of the path, actually teaching the path, which leads to nirvana.

The first one has three basic outlines. "How the disturbing unsubdued mind rises" has four basic outlines; the first one is recognizing the disturbing unsubdued mind.

The definition of anger was explained yesterday. In order to control the anger, one must reflect well the shortcomings of anger, how anger is extremely dangerous. The flame which came from stick matches is so small but it can burn a whole mountain, it can destroy, it can burn all the bushes, all the trees on the mountain, it can destroy. One small fire spark touching the wire, burning it, can destroy the whole building; it can burn the whole city. Like that, even if the anger's so small, even if it has risen in one second, but how much danger it can cause is unbelievable. How much incredible merit there is, it gets destroyed by anger rising, even the small anger that is rising in one second, and how many eons it puts off generating the realizations of the path to enlightenment. Like this, anger is so harmful to achieve the happiness, perfection of future life, nirvana and enlightenment.

When one is in danger of anger, one should remember especially this one, the shortcomings of anger, the dangers of anger; one should remember this. When one is in danger of anger, about to rise anger, somebody is creating a situation, somebody is starting to talk, which makes you to rise anger, somebody is making preparation for your anger, so also you should make preparation from your own side, should make preparation to control the anger. If another person is making preparation to rise anger within one's own mind, from one's own side one should make preparation to control the anger, not to let rise anger. That is a very brave person, who is able to do like this, who is able to control, able to take care of his own mind, who is able to control his own disturbing unsubdued mind, who doesn't let himself under the control of the disturbing unsubdued mind. That is the real hero; that is the real brave person who can control, who doesn't let his mind be under the control of the disturbing unsubdued mind, who controls the disturbing unsubdued mind.

While the anger is rising also, even if one cannot remember the shortcomings of anger, the remedies of anger, if one cannot remember just before the anger rises, very unconscious, mind completely absorbed in that discussion, completely concentrating on whatever the other person is talking; even if your mind feels uncomfortable, starts to rise anger, completely unconscious to control the anger; even if one is unable to remember the remedies and to control the anger before the anger arises; even while the anger is rising, at least one should recognize it, and then remember the shortcomings of anger, the remedies of anger—all the meditations that are explained in the lam.rim teachings and the thought training teachings—then apply those remedies.

Even if the anger is rising, even it is the time the anger is rising, not just, "Oh now the anger is rising now I am late, anger has risen before I have controlled him, now I am late, now let it rise because I'm late, so let it rise, let it go, let it rise." How many seconds one has let anger to rise, that much it has destroyed all one's own happiness, the perfection of future life, that much it has destroyed already; and if still one does not try to control anger, still lets it rise, lets the mind be under the control of that, then hours, minutes, days, how long one gets angry, incredible number of merits, the results, one is losing incredible number, the happiness and perfection of future life. Without talking about a thousand or one hundred eons of merit being destroyed by anger, without talking about that, even if the merit that has been accumulated in one day, or even one hour, one minute, is destroyed by anger, it is a great loss. The anger has destroyed one million merit and that is a much greater loss than having lost uncountable millions of dollars.

To create one merit, how difficult it is for one action to become virtue, even if we try it doesn't become virtue easily, so how difficult it is. Remembering that, all those merits, which have accumulated, have been accumulated with much hardship, by putting much effort and time. Also remembering how difficult it is to accumulate even one merit, how it is incredible loss to have destroyed even one merit by anger.

There are many beggars who have accumulated much merit, who don't have one single paisa on their body but accumulated merit; there are many beggars who are millionaires of merit. After death they get reborn in the realm of the happy transmigratory being, in the pure realms. There are many money millionaires, many millionaires having a million dollars, not having accumulated one single merit in this life, being millionaire of many million dollars—after this life being in the lower realm, having not one single paisa, just having only the bare bones.

Remembering the shortcomings of anger and how difficult it is to create even one merit, it is extremely important not to lose the merit.

When anger has arisen it changes the whole room, it makes very unhappy, the whole vibration of the room changes, kind of becomes very negative, even the room has a very negative vibration, there is no happy vibration. When anger has arisen like this, the mind becomes completely crazy, so there's not much to think about, one's mind is completely empty, possessed by the devil of anger.

Once it has risen, it is very dangerous, one feels careless, there is no fear, there's no doubt, careless, to kill wife, whoever is there, own children, which one has brought up. There's danger of one killing even the children, the friend, destroy, break the material possessions, the valuable things around. If there are cups and plates on the table, when the anger has risen, there's not one single use for breaking them, there's not one single benefit, the cup and plate are not the one that caused you to rise anger, it is not that one, but you see, there's no freedom, mind completely

becomes crazy by the anger. So whatever is in front one throws on floor, or breaks on the table, whatever tools, whatever things there are around, one's own mind is very careless, then whatever one can find around, stones or sticks, knives, guns, whatever is around, whatever one can find. The mind is very careless, very uncontrolled, so there is great danger, oneself and other person to kill. We hear, we see in the television, by rising anger, the person kills his own family, so many killed, wife, so many happened who killed children, father, mother, besides outside people also. When there is incredible anger, one becomes very careless of one's own life. If one is driving a car, then one purposely destroys another car by purposely doing accident.

Even the person is usually very beautiful, usually his body has very good color, good complexion, very smiling, very nice, speaking gently all the time, but one day when anger has risen, the person becomes very fearful looking, very terrifying looking. Usually it is very nice complexion, but when the anger is rising, even the color of skin is kind of dark, kind of like burned dark, eyes become kind of bigger, eyes become more white, become bigger, usually kind of very nice looking eyes, peaceful looking eyes, that time becomes very big, face becomes very tense. Even the manner of the hands, even when the person walks, the sound of the feet is bigger, is kind of heavier, even the person is going on the wooden floor, makes big noise. The steps are heavier and the manner of the hands are kind of very rude, hands like this, kind of putting like this to the person in front, while the anger is rising, there is no respect. At that time the whole aspect is similar to a person intoxicated by wine, like that. His mind is burned by anger, so even the aspect is like that.

The people who are born, who don't have good complexion, who have very black color, it is explained in the teachings, who doesn't have beautiful shape, who has very black color, it is explained in the teachings that one who has ugly shape is the result of karma, rising anger in the past life. So when the anger is rising, becomes very ugly, black, kind of very ugly, similarly karma, the result, the person is born as human being but he has very ugly body.

That time, when there is incredible anger, if one doesn't try very hard to control it, not to let it rise, once the anger has risen, that time, even there are Dharma friends around who are giving advice, even there is a virtuous teacher saying, "Please don't get angry, please remember patience," even there are Dharma friends near him, while the anger is rising, it's very difficult even to pay attention to the advice; even the advice is given, the anger becomes greater.

In Lhasa, one time, one of my gurus, the great bodhisattva, Khunu Lama Tenzin, told us, in Lhasa, there was a big fence around and inside there are many temples, which had many precious statues, which were formed not by ordinary person, by transformations. Usually people in Lhasa try to circumambulate outside the big fence, sometimes they make full prostrations, by making full prostration, they circumambulate. I think it takes much time. There was one person who was meditating, so one person who was circumambulating outside the fence asked the person who was meditating, "What are you doing?" "I am meditating on patience." Then the person told him, "Oh, you are meditating on patience, you are meditating on patience, then you eat kaka." Then the person who said he is meditating on patience, he said, "You eat kaka," immediately he kind of retaliated with speech, right now he said he is meditating on patience, but when other person said, "You eat kaka," he didn't practice patience, like that.

There are four ways to think in regards to controlling anger, besides remembering the shortcomings of anger, how it is dangerous. Kadampa Geshe Chekawa's meditation technique advises four different ways to think for controlling anger.

Kadampa Geshe Chengawa said, "Generally, the whole Dharma, if it is totalized, condensed, it comes in two things: renouncing giving harm to others and benefiting others." If all Dharma is totalized it comes in two divisions. The whole Buddhadharma, all the sutra and tantra explained by the Buddha, the Tripitaka, the teachings, the Hinayana and Mahayana teachings, the whole thing is abbreviated into these two practices, these two teachings; renounce giving harm to others and benefit others.

"Renounce giving harm to others." You see, in the Theravada teachings, Guru Shakyamuni Buddha's advice to the beings who have lower ability, who cannot comprehend the bodhisattva's actions, doing work for all the sentient beings, who cannot comprehend, whose mind is not receptive to the Mahayana teachings. Those who have lower capability of mind don't fit that method, the Mahayana action, so Guru Shakyamuni Buddha advised them to renounce giving harm to others. Even if you can't give benefit to other sentient beings, at least you should renounce giving harm to others.

The basic practice of the Mahayana teaching, the basic teaching is to benefit all the sentient beings. In the Theravada teaching what is emphasized is to not give harm to others—that's emphasized. So Kadampa Geshe Chengawa is saying, "In order to do these two practices, renouncing giving harm to others and giving benefit to others, it is extremely important to have patience." That is extremely important! You see, without having patience, if one does not have patience, one cannot do these two practices. The essence of Buddhadharma is renouncing giving harm to other sentient beings and giving benefit—one cannot do if one does not have patience. If one does not have patience, if somebody gives harm to oneself, right away one retaliates.

If somebody says, "Oh you're a thief," suddenly if somebody said, "You're a thief," the "I" becomes so important. Even the body becomes stronger at that time. If somebody says, "You're a thief," even the body can't relax. Suddenly stand up, "When did I steal?" The person retaliates back, "When did I steal? How did you see? How did you see that I stole? Did you see? When did I steal?" By shaking the body, then if a person has moustache or beard, they move. I'm joking! The person retaliates right away. Besides not benefiting, one gives harm to other sentient beings, one can't do the practice of renouncing harm if one doesn't have patience. When one retaliates to other sentient beings, when there's no renouncing harm, there's also no giving benefit, there's no benefiting others. So, therefore, in order to be able to continuously practice Dharma, to complete practicing Dharma, it is extremely important to have patience. The whole Dharma is involved in this too. As I already mentioned at the beginning, renouncing giving harm to others and giving benefit to others, in order to continuously practice Dharma completely, patience is of the utmost need.

According to Kadampa Geshe Chengawa's advice, there are four different methods to practice patience, relating to the example of putting the target, receiving the arrow; then meditating on patience with loving compassion; meditating on patience by recognizing as the disciple and teacher; meditating on patience with the thought of absolute true nature, remembering the emptiness, remembering emptiness. So this is the way of meditating on patience using the example of the arrow and target.

If one did not put the target there, it cannot receive the arrow. There's no way! Just like that, receiving harm from other sentient beings having ill-will to oneself, dislike towards oneself, having ill-will with mind. Insulting speech, scolding, hurting words, beating with body, killing oneself, badly treating oneself, all this, receiving harm with body, speech and mind in this life from other sentient beings is firstly because one has put the target—accumulated the negative

karma, evil karma in the past life. If one did not accumulate the evil karma in the past life there is no way to receive harm.

Because one has put the target, collected the evil karma, in this life the harm, the arrow, will hit oneself. That evil karma was accumulated, this target is left on the consciousness, and the arrow is shot by other sentient beings and hits oneself. The whole mistake is having put the target, evil karma. It is completely one's own mistake. The arrow that harms this life is not the fault of other sentient beings. It is never the fault of other sentient beings. Since it's completely one's own mistake in the first place, having put the target of the evil karma, there's no point, no reason to get angry with other sentient beings.

As the great bodhisattva Shantideva said in the teachings of the *Bodhicharyavatara*, "If one did not give harm to others, nobody would give harm to oneself. In previous times, I caused harm, I harmed beings like me. Therefore, it is worthwhile for me to receive the harm given by other sentient beings."

What the great bodhisattva Shantideva is saying is that if one hasn't accumulated negative karma of giving harm to others in the first place, no other sentient being would give harm in this life to oneself. There's no cause that obliges them to give harm to oneself, there's no cause. The reason I receive harm is because I harmed others in the past. That karma has obliged them to harm me. I have created a cause—giving harm to others—so the result is receiving harm myself. Therefore, Shantideva is saying, it is worthwhile for me to receive harm from other sentient beings. Shantideva explained this logically, the whole evolution, why we receive harm from other sentient beings. As he explained, instead of rejecting the harm that other beings give us, accept it. It's worthwhile to receive it. Think, "It is good; he's harming me but that is very good, because I harmed him similarly like this in the past. I should have it, I should receive it."

Also without talking about the past lives, in this life; the cause and the result, the cause that was collected previously, experiencing the result later in life. Even the harm that one gave others earlier in life, one receives the result, the retaliation, in the later life. The evil karma that one has collected giving harm to others, what one has collected in the last year—receiving the result, the harm that came from that cause, in this year. Even the evil karma of giving harm to others that is created yesterday, receiving the harm today, receiving the result, harm, today to oneself. Not only experiencing the resultant harm in another life. It can be experienced even in this life, even in this one life.

So whatever in the past, whatever in the present time, the hurting, rude words, badly treating, even with the eyes looking, the other person looking at oneself in a bad manner, like this kind of bad look, angry look, even somebody looking at oneself, with the action of body disrespectful, with speech saying hurting words, even with eyes kind of looking bad way, looking with anger, looking with jealous mind. Even a small thing like that is received, all these harms that hurt one's own mind are received by having put the target in the past time to those sentient beings, saying rude words, badly treating, beating them, killing them with jealous mind, looking with bad eyes, disrespecting them. It came, all this resultant harm, the arrow, to the target, which one has put before, so therefore there's nothing. Oneself alone has created the conditions to receive all this harm. The root from where all this harm comes, oneself alone created, it's completely one's own mistake, it's no-one's fault, receiving harm to oneself in this life, is no-one's fault, only one's own fault.

Geshe Chengawa is saying that one shouldn't get angry at others, so, meditating on patience with compassion and love. For example, if one takes a person giving harm to somebody, whose mind

is not crazy, whose mind hasn't gone out, who has the normal mind. You see when a crazy person gives harm to people whose minds are not crazy, they don't retaliate to that crazy person. Those whose minds are not crazy, even they're given harm by the person whose mind is crazy, they think, "He has no freedom. He has no control over his own mind." Without retaliating back, they think, "How pitiful he is," in the mind, "How pitiful he is." They have a feeling of compassion. They don't retaliate, thinking he has no control, he is completely possessed, his mind is possessed by the spirits. Without the thought of retaliating, without doing the action of retaliating, by seeing that, by receiving harm, compassion rises, saying how pitiful he is. The thought, "What can be done? What can be done?" Instead of rising the thought of retaliating, the thought to give harm, the thought to benefit rises.

Like that example, thinking like this, "Those sentient beings who give me harm, who have dislike mind, who have ill-will, who hurt with speech, who give harm with the action of body, themselves they have no control, they are great crazy people; they are great crazy sentient beings, possessed by the extremely violent mara, the extremely violent unsubdued mind. The sentient beings themselves have no control. How pitiful they are!" generates compassion. "How pitiful they are! They have no control at all, completely gone crazy, completely overwhelmed by the mara, the extremely violent disturbing unsubdued mind." Like this, "How pitiful they are," generate compassion, meditate on compassion. Thinking like this, "What's the point to give harm back? What's the point to get angry? What's the point in retaliating? He has completely become crazy, being possessed by the mara, the strong, extremely violent, unsubdued mind. So, what's the use to retaliate, to get angry?" Like this, meditate on the compassion.

The Kadampa Geshe hasn't mentioned this here particularly but, as Shantideva explained in the *Bodhicharyavatara*, in regards generating compassion this is very effective; very good to generate compassion, very strong to generate compassion for the sentient beings who give harm to oneself. And this is logical, it is very true. It is something that causes tears to come out automatically, thinking of the nature of this, how one obliges other sentient beings to experience suffering.

Shantideva said in the teachings, "Because my karma persuaded, I have received this harm. Therefore, didn't I make the sentient beings become lost in the hole of the narak?"

In this life, the other sentient beings who, with body, speech and mind, harm oneself, who give harm to oneself, who have dislike mind, who have ill-will—as Shantideva says, oneself gave harm to them in the past. That karma of giving harm to them is what makes them give harm to oneself. That karma is what has obliged them to give harm to oneself. By giving harm to them, one has obliged them to accumulate negative karma. The sentient being who hasn't accumulated that negative karma doesn't have to experience the result, the suffering of that karma of the sentient beings giving harm to oneself.

By giving harm to them one has obliged them to accumulate the negative karma of harming back to oneself. So like this, one leads the sentient beings to experience the result of suffering by obliging them to accumulate the negative karma of harming oneself. If one did not give harm in the first place, if one did not harm sentient beings in the past, they wouldn't create the karma of giving harm in this life. They wouldn't experience the result; they wouldn't experience the suffering of being born in the lower realms for eons. These sentient beings who are accumulating negative karma by giving harm to oneself, by this karma they're reborn in the lower realms and they have the experience of suffering. Besides receiving harm oneself, even the other sentient beings, who get reborn in the lower realms, experience suffering; that is also one's own mistake.

Who is the one throwing the other sentient beings in the lower realms—it is oneself, letting them accumulate negative karma by giving harm to oneself. That is why Shantideva, the great bodhisattva, is saying, "I have received this harm because my karma persuaded them. Therefore, didn't I make them get lost in the hole of the naraks?"

Well then think, when somebody, with body, speech or mind, is badly treating oneself, "It's my own fault, it's my own mistake; there's nothing to retaliate." Remember, "I am the one who obliged them to accumulate negative karma, so actually I am throwing them in the lower realms." When you think of the whole karmic evolution, by their giving harm to me, not receiving one single benefit from me, they have to go in the lower realms, experience suffering, what a pity. Generate compassion like this. Meditating on what Shantideva explained, the meaning contained in this quotation, is very effective, very powerful to control the anger.

In regards experiencing the result in this life, I tell you just one story about karma that was collected in this life, and the result experienced in this life. Actually, his name is Jampa Wangdu. We are both students of Geshe Rabten Rinpoche, the one who is now in Switzerland. He is an ascetic monk who has been living in Dharamsala for many years. When, in his early life, he was in a monastery in Tibet, he was a very naughty monk, always fighting, almost every day might be fighting with other monks. Probably not attending the classes, everyday classes, those debating things; always playing, never studying, wearing very torn robes, which have many holes and many patches; but the mind is completely kind of freaked out, not unhappy, like hippie monk.

When there's big examinations of geshes in the college—the abbot passed away recently, one old abbot who is extremely learned, one of the far-famed learned monks, who was able to escape from Tibet, in our college, which is called Sera Je—this abbot knew that Jampa Wangdu, this monk, I think everybody knows that he is very naughty, so when there were geshe examinations, class by class gradually everybody had to debate in front of all the monks, with the geshe sitting in the center, in front of the abbots of the two different college. Each monk had to stand up, all the thousands monks are sitting around in the courtyard and each monk had to stand up and debate with the geshe. So the abbot purposely asked him to stand up and debate to the geshes, because he's been very naughty. The abbot wanted to kind of, I think, he wanted to kind of expose, instead of beating or scolding, then kind of expose, to kind of make him feel shy when he can't debate with the geshe.

So Jampa Wangdu stood up, he pretended as if he was a highly learned geshe. He stood up, he put his robes, he acted like he's very learned, the high, the first class geshes. Then he debated. When he was debating, he kind of, he lied. "Before, some time ago, you said like this, you promised like this," then he kind of debated the geshe, saying, "You said the rabbit has horns before," then he debated. First the geshe didn't understand what he meant, what he was talking about, then later, that geshe is a very highly learned geshe, also very famous in the Sera Je College, I think you might know, Lama Govinda's guru Dromo Geshe Rinpoche, from the monastery I stayed at in Tibet, his reincarnation. Anyway, later that geshe knew that he was joking, that he was playing, he acted as though he's a learned, first-class geshe, he acted like that. So he made everybody laugh, all the thousands of monks laughed, and also the abbot laughed so much, the way he debated with the geshe, so then the abbot couldn't scold him, because he made everybody excited, he made everybody laugh.

Anyway, that's not the main thing. Later on, I think he received the teachings called *Guru Puja*, which contains also the whole lam.rim, from the Dalai Lama's younger tutor, His Holiness Trijang Rinpoche. Somehow, at the time he attended that teaching, his mind was subdued, then

he left the college. Anyway, then he spent much time in the Kadampa geshes' caves, I think around a place which is called Tembo, where Lama Yeshe was born. He spent many years in those Kadampa geshes' caves. He achieved samatha, tranquil abiding and he lived on pills, he achieved this practice. He spent the whole day on *Jorcho*, what we do in the morning, every day. After he escaped to India, the rest of his life he spent in meditation, in retreat, I mean mental retreat, it doesn't mean he doesn't expose his body, not seeing people, not like that—mental retreat. He lived in a kind of cave under the rocks near Dharamsala.

About two years ago, he had much pain in the elbows and knees but, because he was a great practitioner of thought training, his mind was all the time extremely blissful. No doctors could help around that area, no Tibetan doctors, no one could help—one doctor made worse. Anyway, He didn't take medicine for a long time, because he didn't want to take medicine, even though everybody told him to take medicine, he didn't listen, so finally His Holiness the Dalai Lama advised. He was one of the closest meditator monks to the Dalai Lama, whom he can see all the time, so His Holiness the Dalai Lama advised him to take medicine, to go to hospital, to take medicine. Then His Holiness checked up, there was a hospital called Ludhiana hospital, a very large hospital, there are many doctors, I think thirty doctors, I think they have very good facilities and by going to that hospital, he recovered. They did, I think injection or operation, something like that.

But the reason he had pain was because when he was in Tibet, without any reason, he beat one old monk with sticks. He hit the old monk with the sticks here, there and here, he hit too much, so when he was in Dharamsala, when he was having these pains, only the thought that came, he was remembering so much that he beat the monk with sticks.

So the great meditators who have great lam.rim realizations, instead of experiencing the karma in the future life in the lower realms for incredible length of time, for those high realized beings, because they have very thin obscurations, the result of the karma is experienced in this life. Without need to be reborn in the lower realms, the result is quickly experienced in this life, by just having pain, like that. There are many examples like this.

Lecture 36, December 2nd am

"At any rate, I must achieve enlightenment quicker and quicker for the benefit of all the mother sentient beings. Therefore, I'm going to listen to the subject, the lam.rim teaching," which is a Mahayana teaching, which leads the fortunate one to enlightenment and which is well expounded by the great pandits, the propagators Nagarjuna and Asanga. It is profound advice. It is as if the essence of the highly realized bodhisattva Lama Atisha and Lama Tsong Khapa's infinite knowledge was taken out. This contains all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, without missing anything. All of this is set up for the gradual practice for one person to achieve enlightenment.

It contains four basic outlines and the last one is how to lead the disciple in the path to enlightenment by showing the actual body of this advice—that has two outlines. The last one is how to train the mind in the steps of the path to enlightenment by following the guru. That has two outlines: persuading the mind in order to take the essence with this perfect human body, and then how to take the essence with this perfect human body. The first one is persuading the mind in order to take the essence with this perfect human body, eight freedoms and ten richnesses, and the difficulty of receiving it again. This particular subject, the thing that makes us always waste the precious human body, qualified with eight freedoms and ten richnesses, which

is highly meaningful, and which is difficult to find again, is the evil thought of the worldly dharmas.

So far the mind hasn't become Dharma; the Dharma that one has been practicing did not become the path; the path did not become the cause to achieve enlightenment. These are the shortcomings of the evil thought of the worldly dharmas. Disturbed by the evil thought of worldly dharma, not one single realization has been achieved so far, even though one met Buddhadharma a long time ago, so many years ago, not one single realization is achieved, not one change happened, not one single realization of the steps of the path to enlightenment generated. Mind has been completely empty, that is also shortcomings of the evil thought of worldly dharma.

Without talking much detail, saying it's so difficult to live in the moral conduct in the West, pointing out that the mistake is finding difficult to live in the moral conduct, the mistake of the Western material development. Western people are too much blaming the material, blaming the country, blaming the people as if one is completely pure, one does not make any mistakes, finding it difficult to practice Dharma, "They make me difficult." Not recognizing that one is making oneself difficult, completely putting the blame outside, as if the difficulty came only from the outside, from other people.

Also, after one has left Nepal, left Dharamsala, from here, after having listened to teachings, wanting to practice Dharma strongly with a little bit of energy, working in the city, finding it kind of lonely; when one tries not to be so much concerned with this life, when one tries to practice Dharma a little bit, the surrounding people who work with oneself in the same restaurant, in the same office, are not like that, their attitudes are completely different. Their attitude is worldly concern, the evil thought of worldly dharma, what they think of is only the happiness of this life, just to prevent the suffering of this life, just to obtain happiness, just for this life. The attitude of one who is trying to practice Dharma, after coming from the East, is completely different from them, and also the actions done with that attitude are different. Even working together in the restaurant, in the office, wherever it is, actions done with that attitude are completely different. Outwardly same, but effect is not same.

When the mind becomes a little bit into Dharma, having a different attitude from them, you don't find there is so much interest for the happiness of the work of this life. As there are different attitudes and the actions are different, one doesn't get involved in their world. The attitude concerned only with this life, whatever actions of body, speech and mind they do are actions of anger, pride and jealous mind, actions of ill-will, actions of attachment. The surrounding people, one doesn't find any purpose to get involved in their life, there is not much contact in regards involvement in their life, kind of doing the same thing as they do, thinking the same way as they think, not so much contact in that way. In the worldly way, not so much contact, so those people, since they have a different attitude and their actions are different, as one does not get involved in their life, they don't find connection with oneself in the worldly way. So they don't talk so much, don't come around so much and one feels lonely, difficult, kind of getting depressed, frustrated. Like this, kind of difficult life, nobody is talking, nobody is coming around, no friends coming around. Of course, actually that gives more freedom to practice Dharma! To pinpoint, what I am trying to say, you feel kind of strange, strange from all the people in the city.

One thing is not having understood well. The one who really practices Dharma, one who purely practices Dharma, of course the attitude and actions are different, nothing to do with the worldly people, it has to be different, it has to be completely opposite. If it is not completely

opposite from the normal people living in the country, if it is not separate, if it is not different from them—then it is not practicing Dharma. If it is the same ideas as they have, worldly concern, the actions are the same as they do, then it is not practicing Dharma, it didn't become Dharma. The attitude of the person who practices Dharma has to be different from the normal worldly people, the way of thinking has to be different; their actions are mostly non-virtuous. One who practices Dharma, his actions, even outside looking the same, but the actions are different. What I mean is, it is virtuous because of the attitude, not having worldly concern—the point is this.

Why we feel like this, difficult, when no friends come around to talk, to play, to join, when other friends do not call anymore, we feel lonely, kind of depressed. You try to practice Dharma, try to face the evil worldly dharma but you are not so strong—weak. The evil thought of worldly dharma is so strong but one is weak. Trying to face (Rinpoche laughs) but the evil thought, the attachment is stronger. So, when someone doesn't give any more presents, doesn't talk anymore, doesn't come round anymore, that time the evil thought of worldly dharma is missing its own object, attachment is missing its own object. So, as it is stronger and the remedy is not strong enough, one finds confusion. That's how one finds confusion.

"Oh, I tried to practice Dharma, it doesn't work, it makes me feel very depressed, lonely and this and that. No more people coming around. I feel separated."

Actually, not having enough understanding of Dharma; the mistake is that, it came from not having enough understanding of Dharma, not having recognized well the mind problems. The remedy is not strong enough. A person who is a Dharma practitioner, it fills his whole world, which is nothing to do with the surrounding people, the worldly people who are living their own world, always developing the three poisonous minds. The person who practices Dharma is living his own world, always trying to diminish, trying to control the poisonous mind, the disturbing unsubdued minds. So it's completely different world, it has to be like that, otherwise, if one gets involved, "Oh, now I am very unhappy, if I do like this, if I practice Dharma I am very unhappy—better to get involved with them." One cannot practice Dharma, having same idea, only having concern for this life, how to obtain only the happiness of this life, doing only the actions of the disturbing unsubdued mind. So there is no way to be able to practice Dharma by involving in their own world. I am not talking about not doing job; "involving in the world," the main thing is the attitude, involved in the same attitude.

As the evil thought of worldly dharma disturbs to practice moral conduct, charity, those things, that's how it disturbs to receive the happiness and perfection of future lives. As long as one follows this, one doesn't achieve nirvana. In order to receive nirvana, the cause of nirvana is the mind renouncing samsara; the door of the path to nirvana is the mind renouncing samsara. In order to generate the mind renouncing samsara, what is necessary is the first renunciation, which we should have, the renunciation of the happiness of this life, not clinging to the happiness of this life. This is the first renunciation, which is necessary to generate within one's own mind. Without this renunciation, renouncing attachment, clinging to the happiness of this life, there is no way to generate mind renouncing the samsara, no way. So there is no way, even if one wishes to achieve nirvana, no way to enter the path to nirvana. That's how the worldly concern, the evil thought of worldly dharma disturbs; even if you want to receive nirvana, this disturbs. If one follows it, it disturbs you from cutting the root of samsara; it disturbs you from liberating yourself from samsara.

How? The remedy to cut the root of samsara is realizing the meaning of selflessness, the absolute nature of the "I." As I mentioned before, the shortcomings of craving, attachment,

clinging to the happiness of this life, how strongly it obscures you from seeing the reality, the ultimate nature of the "I." There is stronger attachment, it obscures, it is more difficult to realize, to see ultimate nature of the "I." That's how it makes it difficult to be free from samsara.

As long as one follows the evil thought of worldly dharma, it doesn't let oneself achieve enlightenment. How? In order to receive enlightenment one should generate the cause of enlightenment, the principal cause of enlightenment, bodhicitta. The fundamental realization that is needed, the preliminary to bodhicitta, what is needed to generate within one's own mind is the mind renouncing samsara. So as long as there is the eight worldly dharmas in the mind, no place for mind renouncing samsara, no place for bodhicitta, no way to achieve enlightenment. Like this is how it disturbs.

Not only that the evil thought of worldly dharma disturbs all the temporal happiness, all the future temporal happiness and ultimate happiness. Not only that, it is so harmful, it is a great disturbance even for the happiness of this life, this is the one that makes worldly concern. This attachment is the one that doesn't allow peace in mind. Even in this life, even when one gets up in the morning, one is happy but all the rest of the day not happy. Even in the morning one's mind is happy, not the same all the rest of the day, in all the rest of the week, in all the rest of the months. Even one morning one has a happy mind but in the evening time, mind becomes completely berserk, ridiculous; not having equal mind. Even in just one morning, the mind is up and down, before one hour the mind is so happy, person is smiling, kind of so high, kind of almost flying, the next hour completely, the whole aspect, the whole thing completely changed, completely opposite how the person was before one hour.

All this, how it happened, what makes all the time up and down, not having equal mind, not having peace in the mind, is the clinging, seeking the four desirable objects and having dislike for the four other undesirable objects, having aversion. Mind is completely dependent on the four desirable objects, completely dependent on the conditions, completely taking refuge in that. What happens is that the conditions always change, nothing is certain. As it is the nature of samsara, the conditions always change. When one meets the desirable objects, when one meets the desirable objects, one of those four, the mind is high and then, because of the change of the conditions, the mind is up and down within one hour. If there is no attachment seeking the happiness of this life, the worldly concern, one doesn't take refuge in the four desirable objects, one doesn't completely depend on that, one doesn't completely rely on that, one doesn't take complete refuge in that. So, the person who doesn't have the evil thought of worldly dharma—seeking these four objects—for him it doesn't make any difference whatever he receives from these four objects. The happiness of materials, receiving reputation, other people praising, these things, whether this is received or not doesn't make any difference for his mind, whether he receives it or not.

For that person who doesn't have the evil thought of worldly dharma, it is the same when he meets those undesirable objects, suffering, not receiving materials, the disturbing sound or bad reputation arising. For that person, he doesn't care so much even when he meets these objects; for him there is not that much aversion to them, as there is not that much clinging to those four other objects. There is not that much aversion in those four undesirable objects, so there is no confusion in his mind.

If you check up just with the surrounding people, if you check up those who have practiced Dharma, those who are trying to practice Dharma and those who do not practice Dharma at all. One who understands the shortcomings of desire, one who is trying to face that, practicing Dharma, one who knows the nature of samsara; and the person who has no understanding of

Dharma at all, who has very tight clinging to the happiness of this life, who has great concern of this life, who has very strong thought of worldly dharma; and the Dharma practitioner who hasn't renounced yet, who hasn't completely overcome the evil thought of worldly dharma, the remedy is weak so the life can be still up and down. The other person who has no single understanding of Dharma, who has very strong clinging, who has very strong attachment to this life, having only the thought of this life: that person's life is more up and down.

When a person who has incredibly strong clinging, seeking the happiness of this life, meets suffering, the mind becomes that much more worried, afraid. Same thing when there is one who clings to receiving the material—that much more upset and fear arises when he doesn't receive materials. Even just one day, there is no job, the machines are broken in the factory, there is no oil coming for production, it stops and you don't have a job in the factory. So there is no money coming, even if it stops for one day—of course for one week, of course—even only two days.

In the morning, when you go to the office, there is no upset mind; one goes to the office, expecting the same thing every day, because of the conception of permanence, not thinking of the nature of samsara. When one comes back from the office to the house, very upset-looking face, breathing out again and again stronger, thinking while sitting on a chair, then, nervous completely breakdown, the body shaking, incredible worry and fear. So what method is left, what exists in the country? Then go to a psychologist.

Similarly, parents generally love the son more. They give more material possessions to the son, not that much to oneself. When one sees this, there is great confusion, the mind gets completely depressed and incredible anger arises towards the parents, jealous mind. The stronger the attachment to receiving materials, there is that much more pain.

Similarly, not having found a job, having that much fear, worry, depression—there is that much strong attachment in receiving money. In Switzerland, I think last year, the Tibetan people who work in the factory, I think, one week they didn't have work, somehow, I don't know what happened, they had to stop. Now the Tibetans who live in the West—in Tibet people lead a very relaxed life, of course they make business, but in a kind of peaceful way, kind of very relaxed, much relaxation, it's individual work, individual choice, no kind of fixed time. But in the family where we stay in Canada, one Tibetan family, His Holiness Song Rinpoche's family, even at night time they go to work. They were trying to decide to leave one person at home, but finally they both leave. Rinpoche was very surprised.

The Tibetans work very hard, but the money that they earn, besides for spending on family, as much as possible they sponsor the monks in Mysore, in India, in monasteries and always they make much offerings to those in the Tantric College, to those big monasteries, which are the main places to study Dharma. They sponsor monks and all the time they make offerings to the monks, they make big statues, they do a lot of things. In each year they find time to go to the East, and then they go to the monasteries, they go to see the lamas and they sponsor teachings, whatever they can, they make much offerings—charity of attending monasteries, like that. Those who have much Dharma thought, who have much faith in Dharma, in the Triple Gem, materials they have earned, collected, they spend as much as possible, they utilize as much as possible to accumulate merit. This is kind of worthwhile thing, so not completely wasted, the life has not been completely empty, they have something to carry with them to the future life. So my story is getting longer and longer.

There was one lama in Switzerland, in the factory, there were some incarnated lamas, they were disrobed, they work in the factory, many of the Tibetan people, during that one week if they had

worked, they could have earned that much money. They are losing that much money, so they were very worried, they were so much worried, and I think also Westerners were worried, not having work. But some who are Dharma practitioners were very happy during this one week, especially one lama, because he found a lot of time to do his Dharma things, Dharma practice. He said, "When I saw other people working in the same factory, they were so unhappy when I met them in the market, but I had such an incredible good time, I was so happy that one week was off from work."

As the person has that much attachment seeking the reputation, there is that much fear at the same time, there is that much worry and fear. If one has good reputation already, there is that much fear and worry to lose the good reputation. If one doesn't have yet the reputation, then there is that much fear and worry of not receiving it, receiving criticism. Same thing, the material objects, some antique things, as there is that much strong attachment clinging to that, when it's lost or somebody breaks it, when it's stolen by somebody, there is that much fear and worry. One who doesn't cling, who doesn't have attachment to that object, whenever it is stolen by somebody or whenever it is broken, there is no worry in the mind. Also, normally there is not that much fear and worry to lose it while one has it.

As one clings that much to the person, to the friend, to the husband—one day he has been very busy with other people, he didn't have time to talk, time to see oneself, and that much upset, depression arises. If he doesn't talk to oneself, as there is that much clinging, there is that much upset. So, all these problems, the depression, the aggression, all those worries, fears, all those things depend so much on how much attachment there is, so it's like that, the result of attachment.

Having met the undesirable object, this depression, aggression, schizophrenia, upset arises. This is the result of attachment, seeking the four desirable objects. The worldly dharma, the dissatisfied mind, by examining this we can understand what makes the mind down, makes the life unhappy, how it is related with attachment, how it's caused by attachment, by examining this we can understand. All of life's problems, every day what we experience, it comes from the dissatisfied mind, the evil thought of worldly dharma. Some person who has lost all the material possessions, completely lost all money, then afterwards becomes completely crazy; or having lost his wife, thinking so much, then afterwards becomes completely crazy; all those caused by attachment, the dissatisfied mind. Then, nothing else to do, go to the river, go to the bridge, then jump in the river. Or put injection.

One great yogi, Shapowa, I think he is called Kadampa Geshe Shapowa, said, "The attachment seeking the happiness of this life, while it is not renounced, all the suffering rises from this; since it is not renounced, the negative karma, the suffering, bad reputation, all things come from this dissatisfied mind, the evil thought of worldly dharma. Once it is renounced, once the evil thought of worldly dharma is renounced, the beginning of happiness starts, peace of mind starts."

In order to overwhelm, to control the evil worldly dharma, it's extremely important to see how all the negative karma and suffering, as the great Kadampa Geshe Shapowa said, the suffering, even bad reputation, all these things, how it came from this; that is very important to really see clearly, the shortcomings of the evil worldly dharma. You see, even if one has enough material possessions to last for a hundred years, for one who has a dissatisfied mind, thinking, "I don't have enough," this evil worldly dharma, seeking the happiness of this life, obliges one to get more, collect more material possessions. It obliges one to steal, being careless of negative karma, being careless of bad reputation, accumulating negative karma. Then he suffers after being

punished at the court, and his suffering, worry, fear, being kept in the prison, all that suffering came from the evil thought of worldly dharma very clearly. All this bad reputation, "Oh, this person is imprisoned, he has stolen," coming in all the newspapers, in television, everywhere, everybody knowing, difficult to show his face afterwards to the people. Having bad reputation—all came from the root of the dissatisfied mind, the evil thought of worldly dharma.

The same thing, terrorists; even the terrorists, who carry bombs, things like that, stealing airplanes, causing much fear to all the people, all those things, obliging to accumulate negative karma. Besides their own life in the danger, being careless of their own life, besides bad reputation, all this, they get killed, they get shot in the court—all these things came from following the dissatisfied mind.

While one has a wife, not being satisfied with her, because of the dissatisfied mind, evil thought of worldly dharma, having secret friends outside. One day she hears, she finds out, and after he comes home in the evening time when all the family is together there is a big hassle in the whole house, screaming, throwing things back and forth, fighting each other; then she leaves from home. One is left at home, and the next day one hears she is with another person—first she was unhappy, much worry and fear, then second thing she left and more depression, fear. Then third she is with another person, more jealous, mind suffering; all this confusion is created by oneself. One causes all this confusion to this wife, her unhappiness and your jealousy. Also one is creating confusion between that other couple, that husband and wife, who was your secret. Besides your own confusion, one creates confusion and disharmony among so many people.

Then also, without wish to have a child, one becomes pregnant, and after that the husband runs away, doesn't want to take care, make the expenses—after he did what he wanted to do, he leaves. One cannot tell the parents and there is so much fear, borrowing money, making great debt, doing abortions.

All these are shortcomings of the dissatisfied mind, the evil thought of worldly dharma. So examining is important, accumulating negative karma, suffering, going through all these pains, troubles, confusions, also the bad reputation.

I think I stop here.

Lecture 37, December 2nd pm.

At least listen to the teachings by generating the creative bodhicitta, thinking that I am going to listen to the commentary of the steps of the path to enlightenment, in order to receive enlightenment, for the benefit of all mother sentient beings.

The listening subject is the path of the middle capable being and general path; that has two basic outlines, the second one: showing the nature of the path, which leads to nirvana. That has two outlines: reflecting the all-rising, the evolution of samsara, and actually showing the nature of the path, which leads the practitioner to nirvana. That has three basic outlines; first one is how the delusions, the disturbing unsubdued minds rise. That has four basic outlines; first one is recognizing the disturbing unsubdued mind.

According to the Kadampa Geshe Chengawa's advice, there are four methods to meditate on patience, in order to control the anger: meditating with the example, receiving the arrow, putting the target; then second one, meditating with love and compassion, as I explained yesterday.

When a crazy person gives harm to other persons who are not crazy, whose minds are not crazy, the people whose minds are not crazy don't retaliate back to the crazy person, whatever the crazy person says, bad words or giving harm with body. The people whose mind is not crazy do not retaliate, they think and instead of retaliating, mind thinks: how pitiful, in order to rise compassion, how pitiful he is, like that.

Thinking like that example:

"Other sentient beings who give harm to me are great crazy people, who are possessed by the mara of very violent, disturbing unsubdued mind. So, the sentient beings themselves have no control at all, whatever is done, they give harm, something is done without choice, without freedom." So, then thinking, "How pitiful this sentient being is," meditating on compassion by thinking like this.

Furthermore, besides what I mentioned yesterday in the evening, by mentioning Shantideva's quotation, oneself is the one who persuaded them to accumulate negative karma and, by persuading them to accumulate negative karma, throwing them in the lower realms, such as narak, in the deep hole of narak. It is effective to think, even though it is not mentioned directly in the Geshe Chengawa advice, it is very powerful in order to generate compassion.

Furthermore, the person who is crazy, being possessed by the spirit, that is small crazy, he is not that much harmful. It gives harm to oneself and others, and also this crazy being possessed by spirit is not something that has been from beginningless previous lifetimes and it's not something that will continue all the time. It is only for a certain number of years, certain number of months, certain number of days, being crazy, possessed by spirit. However, it's a short time. The harm that it gives is only this present life, one's own and other's body and life, that's all; and the length of time is very short, few years, few months, few days.

More dangerous are those sentient beings whose minds are not crazy like the other one possessed by spirit, the one who has normal mind, giving harm to other sentient beings, this is greater crazy, this is much more harmful. You see, the one who has natural, normal mind, giving harm to other sentient beings, giving harm to oneself, other sentient beings, is crazier, much more harmful. This sentient being who gives harm to other sentient beings and oneself have been under the control of the disturbing unsubdued mind, the mara, extremely violent, the disturbing, unsubdued mind, from beginningless samsaric lifetimes. They have been under the control such a long time, from beginningless samsaric lifetimes. As they have been under the control of the mara, the extremely violent disturbing unsubdued mind, their body, speech and mind have been accumulating non-virtue for incredible length of time. Being careless with body, speech and mind, they have been accumulating non-virtue from beginningless samsaric lifetimes until now, carelessly. From that, they were born in the realm of the suffering transmigratory being and experienced suffering numberless times. As they are accumulating now—even now, by being under the control of the disturbing unsubdued mind, continuously accumulating nonvirtue with the body, speech and mind, creating the cause to be born numberless times in the realm of the suffering transmigratory being in the future life, experiencing suffering in those realms, giving harm to me, giving harm to other sentient beings who have natural normal mind, giving harm to me, giving harm to other sentient beings, giving much more harm to themselves. So, these sentient beings are much more pitiful than other sentient beings who are crazy, being possessed by spirits.

By remembering how the sentient being who gives harm to oneself has been under the control of the disturbing unsubdued mind from beginningless previous lifetimes, accumulating negative

karma by being under the control of that, then result, numberless times being born in the lower realm experiencing much suffering; even now continuously being under the control of the disturbing unsubdued mind, creating the cause to go back again to the realm of the suffering transmigratory being, suffering for incredible length of time. By remembering, by seeing all this, how they give incredible harm to themselves by giving harm to others, by seeing all this, then generating greater compassion for these sentient beings, thinking how those sentient beings are much more pitiful. So then make a conclusion: "This sentient being who gives me harm, how dare I get angry with them; I shouldn't get angry with them."

There is also quotation from the *Bodhicharyavatara*; anyway, I'm not going through that, it takes much time.

Then third one: meditating on patience by recognizing the disciple and the virtuous teacher. For example, if there is no abbot who grants the ordination, one cannot receive ordination, one cannot generate the ordination within one's mind. If there is no virtuous teacher who explains the Dharma, there is no way to understand, no way to receive extensive understanding of Dharma. Similarly, without having the enemy who gives harm to oneself, there is no patience, no way to receive patience, no way to generate patience, no way to practice patience. The enemy, who insults, who argues, who badly treats oneself: recognizing him as the virtuous teacher who gives patience in one's hand.

By recognizing this, by understanding this, when somebody gives harm to oneself, feel the happiness, instead of rising anger, instead of feeling unhappy, depressed, feel happy in the mind, feel happiness instead of rising the flame of anger within one's own mind, being unhappy. Instead of that, being happy; he is giving patience, the method, the path to receive enlightenment. By remembering the kindness, recognizing this, feel happiness and then repay the kindness; meditate on the repaying. One is the disciple who received the patience and he is the virtuous teacher who gives the patience in one's hands. By meditation like that, one shouldn't get angry. So Geshe Chengawa says, "So, one should feel happy and meditate on the repaying; meditating on oneself as a disciple of patience, one shouldn't get angry." How one should feel happy, how one should remember the kindness is like that. Then one should stop rising anger by meditating on repaying the kindness.

Also in the Eight Stanzas of Thought Training, Mahayana thought training, it is said by Kadampa Geshe Langri Tangpa. "Whom I have benefited and have great hope, even when he gives terrible harm, patience to recognize the holy guru."

What Geshe Langri Tangpa is saying is, in the past times, the person to whom one gave great help, in the past or even now, when one is giving great help even now, and having great hope to benefit to oneself in return, not expecting at all that he will give harm, not having one single expectation at all that he will give harm, not expecting one single harm from that person, in return only help, in whom one has great hope. What Geshe Langri Tangpa is saying is, of course, other sentient beings, whom one didn't give great benefit in this life, whom one doesn't have great hope to receive help from, of course, generally in the world, the worldly peoples, it's recognized as the most terrible; who you have been kind to, who you gave much help, the other person is supposed to never give harm, because you gave great help for him, so he is supposed to never give any harm, only help in return. You see, in the world, the normal people, it is recognized that if somebody to whom one gave great help, gives harm to oneself, that's the most ridiculous, shameless kind of life, as if it is not human being, out of human action, as if the other person is not human being, can't remember how one has been kind, how one gave great help; it

is recognized like kind of not having mind, the most terrible person, kind of careless, kind of shameless.

So that's why Kadampa Geshe Langri Tangpa is saying, of course, with other sentient beings, even the sentient beings to whom one gave great help in the past, even one is giving now, whatever, having great hope to receive only help in return, then even that person... normally you see, the people in the world, when a person like this gives even a little harm, criticizes or something like that, giving even a little harm, incredible anger rises, "Oh he doesn't remember my kindness," the person complains, tells everybody, "Oh so much help I gave him in the past, he doesn't remember my kindness, how dare he do like this." The person tells everybody and also by going in front of him, that person tells him, "Don't you remember all the help that I gave you?" then how you've been kind, oneself been kind, each one, "When you had such and such difficulty in life, I gave you this, I gave you clothes, I gave you food, I gave you those," like this, with much anger, incredible anger. Because it is difficult to control, such this anger is more difficult to control than rising anger with somebody, to whom you didn't give any help, giving harm. The other person retaliating, criticizing or giving harm is more painful because you gave much help, it's more painful for the mind, generally, it's like this. So Geshe Langri Tangpa is, explaining how to handle such situation, such a problem.

Then Geshe Langri Tangpa is saying, even if such person like that gives terrible harm, not just small harm, gives terrible harm, besides he has stolen all the material possessions that one has in the house, besides that and besides he criticizes, always complains, with ill will. Besides that he cut one's limbs, besides having stolen all the money, all the material possessions, besides criticizing, always complaining all the time, with mind ill-will, with speech criticize, then also cut the limbs, like that terrible harm. Even the person gives terrible harm, just idea like that example, terrible harm—if one gets angry, if one retaliates it's cause for samsara, it only causes samsara, it only causes to be born in the narak.

If one practices patience by recognizing oneself as disciple, he as the virtuous teacher, teaching patience, the virtuous teacher who is helping to generate the realization of patience, who gives the realization of patience—if one practices patience by recognizing this, this present life will be very happy and there will be happiness also in the future life. Practicing patience like that makes one achieve enlightenment. Other one, to rise anger, retaliating, makes one to be born in the narak. So, when one is in such a situation like this, one has to choose, enlightenment or narak. (laughter.) If there is still interest to be in the narak then let the anger rise as much as possible, (laughter) bigger then this world. Any way I am fooling—actually it's like that. Depending which one you want, either one follows patience or follows anger.

So Geshe Langri Tenpa said the practice is to recognize as the virtuous teacher! Why to recognize as the virtuous teacher, the reason is what I have just explained, the reason. By practicing like this, one receives only profit, no harm at all, only profit, only advantages, happiness in the mind, by doing this practice. The other one, following anger, has not one single, slightest advantage, profit, only suffering, no profit, only loss.

The commentary of this, the meaning of this verse, "Practice by recognizing as virtuous teacher," that is the enemy who gives harm to oneself, such that person who gives terrible harm to oneself, not looking at it as virtuous teacher, even though it is not virtuous teacher, but looking at it as virtuous; not like that. One who is not a virtuous teacher, who teaches patience, who helps to complete the paramita of patience within one's mind. It's not just thinking, "Oh, he is the virtuous teacher who completes the paramita of patience within my mind," not just

believing like that, it's not like this, one who is not believing he is, not like that. "He is the one who gives harm, he is a virtuous teacher," in fact, just merely believing it.

From one's side, not merely believing it, not just saying, is completing the paramita of patience within one's mind. Calling one who is not a virtuous teacher, or saying, "He is a virtuous teacher who completes the paramita of patience within my mind," not like that. He is the actual virtuous teacher who completes the paramita of patience within one's mind. As he is that, recognize it.

The problem is that one does not recognize this. He is, but one doesn't recognize. It is the same as with the guru practice, not recognizing, not having realized [guru is] essence of Buddha. Similarly, one who is the actual virtuous teacher completing the paramita of patience within one's mind, recognize him as the virtuous teacher who completes the paramita of patience within one's mind. Like this, practice, meditate. You see how the enemy is extremely kind, particularly the enemy who gives harm, who has dislike mind, who has ill-will towards oneself, how he is extremely kind to oneself. You see, Buddha doesn't have ill-will towards oneself, so Buddha is not enemy, so, there is no chance to meditate, to practice patience with Buddha. Same thing with the bodhisattva; bodhisattvas don't have ill-will towards oneself, so he is not enemy, so there is no opportunity to practice patience with bodhisattvas. The doctor who gives medicine doesn't have ill-will, so the doctor is not an enemy, so there is no opportunity to practice on them Friends, the friends who like oneself, they have no ill-will, they have no dislike mind towards oneself, so there is opportunity to practice patience with then.

So now, on whom we should practice patience, who is the one who gives opportunity to practice patience? Buddha is not object of our practicing patience; bodhisattvas are not objects of our practicing patience; friends who like to help one, who give only help, who don't give harm, who love oneself' the doctor who loves oneself, who doesn't have ill-will; there is no opportunity to practice patience with them. The enemy, if he doesn't have dislike mind towards oneself, if he doesn't have ill-will towards oneself, he cannot become enemy, the person who has ill-will, who has dislike mind towards one self. If he doesn't have ill-will, he cannot become enemy, the enemy is called 'one who has dislike mind, one who has ill-will towards oneself,' that is the enemy. If there is no dislike mind towards oneself, he doesn't become an enemy.

So extremely kind, the enemy having dislike mind, ill-will towards oneself—that is extremely kind; because he is having ill-will he is enemy. One can meditate on patience on him, if he doesn't have ill-will, the base on which the name is received, the ill-will, if he doesn't have that there is no way to practice patience on him. So then enemy, having ill-will towards oneself, is extremely kind. Without practicing patience...the bodhisattvas' actions, the six paramitas, are the path to enlightenment, so without completing the paramita of patience, there is no way to receive enlightenment, impossible to achieve enlightenment.

On which object one should practice patience, on which object one meditates on patience, that is no other except the enemy, except the enemy. The enemy is the only one, the enemy who has ill-will towards oneself is the only one with whom one can make progression in the practice of patience. Enemy is the only one, one who has ill-will is the only one with whom one can progress the practice of patience, so if you do not practice patience on the object, the enemy, on whom, on which object we can meditate on patience? No other object except the enemy. When the enemy who has ill-will is giving harm to oneself, if that time we do not practice patience, when we will practice patience; in that time, when he is giving harm, in that time if we do not practice patience, when we will practice patience?

The guru-buddhas explain, they give the teaching, which shows the path to enlightenment, give the teachings how to practice patience. But as they do not have ill-will, do not rise anger, they are not object, no opportunity to practice patience with them, with the enemy. One who has ill-will, as there is danger to rise anger, on this object, what I'm saying is this, you see, this enemy, one who has ill-will, by giving harm, having ill-will, giving harm towards oneself, in that way gives the opportunity to practice patience; in that way the anger gets subdued; the anger, the disturbing unsubdued mind, which disturbs to receive enlightenment, gets subdued, gets pacified. So the enemy is the real virtuous teacher, who practically, not only talking, explaining teachings, who practically helps oneself, who shows very clearly the nature of one's own mind, how much anger there is; however, who practically helps oneself to complete the practice of patience. So he is the actual virtuous teacher who gives patience within one's mind. He is really the virtuous teacher who gives enlightenment in one's hand.

However, by remembering the quotation as Shantideva said, "If he benefits me as a doctor, how can I practice patience? Because of the reason that patience gets generated by depending on the extremely great hatred, because of that reason patience rises, by depending on the great thought of hatred, it is worthwhile to make offering as holy Dharma."

What the great bodhisattva Shantideva is saying is, let's put this way, if all the sentient beings benefit oneself as a doctor, without having ill-will, without having hatred towards oneself, no way, no way—how can I practice patience? How can I get the opportunity to practice patience? No way, the patience rises on one who has great hatred towards oneself, by the kindness of that person, by the kindness of the enemy, one receives the patience. That's how one completes the patience, that's how one receives enlightenment. Same thing, by depending on Buddha one receives enlightenment, by the kindness of Buddha one receives enlightenment. The teachings that are shown by Buddha, by practicing them, one receives enlightenment, that's how Buddha gives enlightenment. How the holy Dharma leads oneself to enlightenment, by actualizing within one's mind, that's how the holy Dharma leads; by depending on the holy Dharma, one receives enlightenment.

Because of that reason, Buddha is recognized as very holy, precious, holy, revealing the path, making it possible to receive enlightenment. The holy Dharma is precious because by actualizing it, one receives enlightenment. So it is holy and precious. So same thing as one respects Buddha and holy Dharma, makes offerings to them, same reason, with the enemy, by practicing, as the enemy gives opportunity to practice patience, and by practicing patience one receives enlightenment, same thing. The enemy is also a precious object from whom one receives enlightenment, from whom one receives patience, from whom one receives enlightenment. So, as one respects Buddha and Dharma, one should respect also the enemy and make offering to the enemy.

Before talking about the fourth meditation, meditating on shunyata, I will just mention this. When somebody complains or badly treats oneself, that time, without thinking, "Oh he gave me harm, he said terrible things to me, how bad he is, how terrible he is" instead of, without thinking like this, by taking care of one's own mind, "Oh he is extremely kind, oh he is extremely good, he is helping, myself alone isn't enough powerful enough to destroy the devil, the self-cherishing thought, to pacify the disturbing unsubdued mind, the anger, the I-grasping ignorance, myself is not enough." Like if you are fighting with somebody, concentrating on the person, the enemy, the one who harms oneself, as a helper one is fighting together with, who tries to defeat together, against other people, like that think, when somebody hurts oneself, when somebody badly treats oneself, instead of considering as the enemy, think, "He is my helper, helping me, together to destroy my self-cherishing thought, ignorance of true existence,

I- grasping ignorance, the disturbing unsubdued mind, the anger. In the world, in the fighting, yourself not having enough power, depending on other people's power to defeat, like that.

However, "the virtuous teacher, the Dharma friend, the helper who helps me to destroy, to defeat the real enemy, the inner, real enemy, the self-cherishing thought and those disturbing unsubdued minds, the 'I'-grasping ignorance, the anger—he is my helper." Instead of thinking "he is my enemy" instead of thinking that think of yourself and the other who harms yourself as being the same party. Then the self-cherishing thought and those disturbing unsubdued minds, anger, as the enemy. By thinking like this, "They are my helper in order to practice Dharma, helping to practice Dharma in order for me to achieve enlightenment." Think like that.

When somebody hurts oneself, thinking, "That person is extremely good, helping me," remembering like this, is like having taken tranquilizer medicine, which kills the pain, keeps it down, like that. When you think how the person is extremely kind, so good, whenever you think this way, without following the delusion, instead of rising dislike mind towards the person, when you think in this way, remembering his kindness like this, "He is giving me opportunity to practice patience," instead of rising dislike mind, you like the person *more*: instead of rising thought not wanting to look at his face, not wanting to see the person, instead of this, from the depth of your heart you feel the kindness of the person, helping in Dharma practice. And instead of retaliating, it makes you help. As you feel the kindness from the depth of heart, from very inside, impossible to rise the thought to retaliate, only rising thought to give help, "How can I help him?" Same thing, which automatically makes to respect that person, as one feels, remembering his kindness from the heart, kind of automatically, it makes one respect the person like Buddha, like a virtuous teacher, like Buddha.

There is elaborate practice on patience, in regards to controlling the anger, explained by the great bodhisattva Shantideva in the *Bodhicharyavatara*; it is extremely beneficial.

Now, meditating on patience by reflecting on emptiness, shunyata.

What Geshe Chengawa said, the way to think, "Absolutely, the object of harm, the enemy who gives harm and the harm itself, are empty. Absolutely, the object of harm, oneself, the other enemy who gives harm and the harm itself are completely empty, don't exist."

I will go straight. It's like now, perceiving other sentient beings, the enemy giving harm to oneself, perceiving, having vision, now having vision of other sentient beings giving harm to oneself—all these are like illusion, like dream, projection of vision, the vision of the hallucinated mind, like the vision one gets by taking LSD. Fighting with someone, somebody is cutting your body into pieces. The same as you get on LSD. Then by reflecting like this, by thinking like this, one shouldn't get angry. It is said in the *Bodhicharyavatara*, "The existence that is empty, like that, what is there to receive and to lose? Nothing, what is there to like and to dislike? Nothing. What is there badly treated?"

After having woken up from a dream of the enemy, with the enemy of the dream, the enemy one has dreamt, after one woke up from the dream, one realizes it doesn't exist by its nature. Anyway, one realizes it doesn't exist, so one doesn't get angry. Like that, even this present enemy who is giving harm now, it is similar to the dream; that enemy doesn't exist absolutely. So therefore, without feeling hatred towards the enemy, mediate on patience. I'm sure you have understood very clearly what is absolutely empty, so...

However, simply, the last one, if one can think, as I told one of the times during the dedication time, if one can think like that, what is happening here, the situation what happens here, at least if one can think, "I am dreaming," like, you see, in the dream, when you are dreaming, when you recognize that you are dreaming, when you realize you are dreaming, what you are seeing, the surrounding material objects, you realize you are dreaming. "What I'm dreaming, they are not real," this harmful knife, those sharp things in the dreams, recognizing that they are not. The people that you see, the people who hurt, who are throwing things, who are hitting things to oneself, when you recognize, "I'm dreaming," at the same time you know that, you feel that those things do not hurt; at the same time you feel like that, it doesn't hurt. It doesn't hurt and at the same time there is no fear, as one recognizes the dream.

Even if one cannot recognize what is empty—oneself, the object of harm, the person who gives harm and the harm itself—even if one cannot recognize that they are empty absolutely, in absolute truth they are empty, even one cannot recognize this; even one cannot recognize, even one cannot understand, try to recognize as a dream. In other words, completely believing, "I'm dreaming," like that.

Then if even one can't feel that, then the simplest way... by tomorrow what happens, enemy giving harm today, he is badly treating. However, he is harming to oneself today, by tomorrow it is only a memory, by tomorrow it is only object of memory. It is past. By tomorrow, it doesn't exist; it is only object of memory by tomorrow, it's only object of memory. Things that happened, at the time of death, you see, the whole life—how many friends one had, how many enemies one had, whatever one did, the whole life just becomes only object of memory, the whole thing. How much wealth one had is only object of memory, just exactly like last night's dream, only object of memory. So at least, what one will feel in the future, how today's situation will be perceived in the future, bring that into the present, then look at it, feel in that way. You see, how the whole life will be perceived at the death time, when it is time to leave this body, how the whole life is perceived by the person is just only as objects of memory, like last night's dream—bring that into the present.

At least this is the way, without any mistake, this is the way to meditate, looking at things as illusory; it is similar method, looking at things as illusory, to meditate the three things. I think, that much in regards to the part of anger.

The third: Pride.

The nature of pride is, by looking at the good object and bad object, by seeing the good object and the bad object; by having wealth, material possessions, wealth or power; by having beautiful body; by living in moral conduct; by having much intelligence; by having much education—oneself having like this. When one sees others who have lower education; who have less intelligence; having degenerated, not keeping moral conduct or having degenerated the moral conduct; having ugly body, like that. By having seen these objects, the bad and the good, then it is in nature of feeling up or lifting up... filled up! Feeling kind of highness, like looking from a very high mountain, down below, feeling kind of highness, the nature of mind is kind of lifted up, filled up, like that.

In order to control the pride, the remedy that one should think, that time one should try to think, one should try to remember as much as possible all one's own faults and mistakes. You see, if you think of the good side, then pride rises. The method to control pride is try to think, try to remember as much as possible the side of the mistakes, how deeply ignorant one is, all the subjects, all the Dharma subjects that one does not understand, that one has no understanding.

Remember those things, having no single realization, not one single realization, even not the realization of the perfect human body, eight freedoms and ten richnesses, having not received this realization, mind is completely empty, instead of realization, only filled up with pride.

"There is no negative karma that I haven't accumulated; nothing that I haven't accumulated!" Think of all the mistakes. According to every day activities, action of body, every day, "I can't receive enlightenment, according to this, there is no hope to receive enlightenment, there is no hope to receive nirvana, there is not even hope to receive the body of the happy transmigratory being in future life, according to my every day life's action." Think like that in order to control pride. Then think also, "I'm servant of all sentient beings, I'm slave, slave of all sentient beings, I belong to all sentient beings."

Especially do the bodhicitta practice, taking other sentient beings' sufferings and dedicating one's own body and material possessions. In this practice you dedicate yourself, give yourself to all sentient beings. So remember also this practice: that you are already given to the sentient beings. Think, "I am the servant to all sentient beings, in order to free them from suffering and to obtain happiness for them." Also think, with whom one gets pride, with whom one feels pride, think, "This is uncertain, not sure, maybe he is bodhisattva, maybe he is buddha, I cannot say, I cannot discriminate he is this; according to how I perceive him, I cannot say."

I think I stop here.

Lecture 38, December 3rd am

"I must attain enlightenment for the benefit of all sentient beings, therefore I'm going to listen to the commentary of the steps of the path to enlightenment." Please listen to the teaching's well, by generating such as this creative bodhicitta.

In the world, also in the West, people have to form many organizations, many societies, groups—this is from this, this is for that, solve that problem, this is to solve family problems, this is to solve...what? Purpose of having, educating in psychology, forming the different organizations, I don't know the name of those things, social? However, as long as you know, I think it's okay.

All those are supposedly to deal with, to stop the problems caused by the evil thought of worldly dharma. In fact, the problems, which they are trying to stop, are the problems which come from, which are caused by the evil thought of the worldly dharma. They do not recognize the cause of the confusions of this life, aggression, depression, schizophrenia, all these things, they try their best, by forming more and more organizations, giving ideas what can by done, by developing more and more material, externally developing.

The cause of the whole confusion is one thing: just the attachment tightly clinging to the happiness of this life. As long as this is not changed, as long as this is kept in the heart, as long as nothing is done with this, then, how many billions of organizations are formed, similar problems come over and over, different problems come, like this. As long as from the side of the person who has the confusion, he doesn't change, he doesn't do anything, as long as he doesn't recognize that the source of the whole life's confusion is this, as long as he keeps it, takes care of this, keeps it without disturbing it, keeps the evil thought of the worldly dharma like a treasure without disturbing it or moving it, keeping it there from the beginningless previous life time. No matter how many millions and billions of organizations are formed in the country, even one

stays in space, even one stays on this earth, even one stays on the mountain, in the jungle, with birds—I'm joking—in the cage, wherever one is there are always problems.

Sometimes it is believed that having aggression, depression, those things, not having freedom, it is recognized or it is believed this is from not having freedom, whatever one wishes to do, not having freedom to do it, not having done it, whatever thought arises, not having chance to do it right away: if you want to sleep, sleep; if you want to dance, dance; if you want to have sexual intercourse, have sexual intercourse; if you want to shout, shout. Whatever one wishes, whatever thought comes, not having done that. That is a kind of block; not having done whatever the thought says, whatever the thought came, not having done that is kind of block, the cause of depression or aggression, those things. Doing whatever thought comes, putting in the practice whatever thought comes, immediately putting into practice, as if it is kind of door of peace for the life; whatever the attachment says, doing that, kind of the door of the peace.

In fact, what it comes to is whatever the thought of worldly dharma wishes, says, doing that, giving freedom to that, to the evil thought of worldly dharma, the door of the peace, the door of the peace of the life. So, if you want to shout, you shout for hours, in a group, in the line, you shout for hours and hours, then of course, after several hours, one gets tired. You see, before shouting for one hour, there was not that tiredness, there was no tiredness and as there was no tiredness at the beginning before the action was done, there is not also the physical realization which comes from that, from the tiredness, there was not before. So first, in order to get that realization, physical realization you have to get tired before that, otherwise there is no way to get that realization. So in order to get tired, you shout for hours, other people can hear from miles. Anyway, afterwards, of course, you feel, because you are tired, when you stop, after that you feel kind of realization, which is nature.

By working so hard, cutting stones, the laborers, the workers, working very hard cutting stones, creating a load—when you stop the load, when you take the load off, even when you rest the load or when you put the load on something, even when you rest like this, because you are tired, you feel realization when you stop, when you put your load, rucksack, when you put it on something, you feel realization from that, or working so hard in the office, in the factory, when you came back, you feel realization.

So what's the difference? That realization came by torturing yourself, those kinds of things are recognized as methods to free from aggression, depression, things like that. Kind of the person is freed from those things; that is a kind of method which frees the person from those. However, as long as the strong clinging, attachment clinging to the happiness of this life is there, there is no peace; there is no realization in the mind. Something is missing in the mind; something is missing all the time, in the life. No matter how much material possession you get, no matter how much money one can earn, millions, up to one million, two millions, how much you can earn, how much nice apartment one has, how much you get, there is always something missing, there is no actual peace in the mind, very inside, there is no real peace, something filled up, there is no real satisfaction. How there is no real peace in the mind, real satisfaction, is due to the evil thought of worldly dharma, so there is always pain, there is no realization in the mind.

Also, I see, by traveling in the West, what I have seen different days how incredibly easy for life to be up and down in the West, where there is very high material development. The countries where there is more material development, the life of people gets more up and down, more unstable. The people who live in primitive countries, like the Tibetans or those who don't have even one machine, who don't have even matches. Of course they have problems, because first of all, we are living in samsara, so of course there is problem, just having the body is a problem

at the very beginning. The very first thing, they do have their own problems, but not like in the West, where the life is one minute like this, another minute like that, one hour like this, another hour like that; how to change that expression of the mind, it's all explanation of the mind. Of course the primitive people, the people in primitive countries, do have unhappy life, and someone they feel happy there [in the West] but kind of, being so happy with small things, life is kind of easily collapsing, depresses. This they don't have so much, I haven't seen so much, like it is in the West. So, that has to do with the person's mind. It is good to find out why it is like this, different, easily unbalanced life, every day.

As I mentioned yesterday morning, the whole thing, the whole answer is as I explained yesterday morning, that was the answer. Guru Shakyamuni Buddha said in the sutra teachings, "If one wishes all the happiness, if one renounces all the desire, one will achieve the sublime bliss" which means enlightenment. As long as one follows the desire, one doesn't get satisfied. One who dispels, who stops the desire with wisdom, with Dharma wisdom, will find satisfaction. One cannot get satisfied by desire; being satisfied by wisdom is happy, one who is satisfied by Dharma wisdom is happy; the practitioner who is satisfied by wisdom, doesn't get overwhelmed by craving. Like this, Guru Shakyamuni Buddha explains the benefit of renouncing attachment, facing the attachment with Dharma wisdom.

Also one very highly realized yogi, Drokun Tsangba Gya, one very highly realized Tibetan yogi —I have seen this—first of all I will mention what he said, very interesting teaching.

"In the door of the house of the practitioner, there is a happy person lying down, there is a happy person, peacefully lying down in that door, but the person who seeks delicious food doesn't feel that."

What this great yogi is saying, the door, "in the door of the house" means the mind, the practitioner's mind, that's what he is talking about, "there is a happy person peacefully lying down," means in that practitioner's mind, who is facing the attachment, there is real happiness, there is real realization, there is real peace. There is real peace, real happiness, real realization, but those people who are on the other side, worldly people, who are strongly clinging, who seek the happiness of this life, who always seek delicious food, rich clothes, rich place, comfortable place, who always seeks—that the one who has faced the attachment has the real happiness, the real peace, the real realization—doesn't understand this, doesn't feel this, doesn't see this. That's what the great yogi is saying, "The person who seeks delicious food doesn't see this."

Then again, "In the door of the house of the remedy, in the door of the house of the one who has the remedy, one who practices remedy, in this way, the eight worldly dharmas are lying down in that door, but those who have attachment don't feel this."

What he is saying is, in the mind of the person who always practices the remedy of the evil thought of the worldly dharmas, the evil thought of the worldly dharma doesn't rise, because the person who practices the remedy all the time doesn't let himself be overwhelmed by the evil thought of the worldly dharma. He keeps down the thought of the worldly dharma all the time, he doesn't let it to rise and to disturb him. Like this there is great peace. But the worldly beings, those who have attachment, who don't practice the remedies, who completely follow the evil thought of worldly dharma, who are always overwhelmed by the attachment, don't see this, they don't see this one who practices the remedy, keeps down, controls the evil thought of worldly dharma, doesn't feel this.

Also he said, "In the door of the house of one who has cut off the root, there is the happy mind lying down in that door, but those who have doubt don't feel this."

One who has completely cut off the root of confusion, the evil thought of the worldly dharma, the "T"-grasping ignorance, in that person's mind is the real happy mind, all the time. But those who don't recognize the root of the delusion, the "T"-grasping ignorance, who haven't cut off this, who haven't cut off the evil thought of the worldly dharma, whose minds are full of expectations and doubts, fears and worries—they do not see that in the practitioner who has cut off this root, the root of the confusion, the evil thought of the worldly dharma, root of the disturbing unsubdued mind, the "T"-grasping ignorance, there is the real happy mind. They do not see that there is the real happy mind, they do not see this, they do not feel this.

Also, "In the door of the house of the person who has satisfaction, there is the real rich person lying down in that door, but the desiring ones, the dissatisfied ones do not feel this."

What he is saying is the person, whether he has material possessions... this way is better: even (if he is) materially poor, who doesn't have even one meal, one who is materially poor, having nothing, but having satisfaction, one who has satisfaction—this beggar, this poor beggar, one who has satisfaction, there is the richness. That person, the poor beggar, one who has satisfaction in his mind, there is the real richness, real wealth. That is very true because how much material possessions one has, perfect place, very luxurious place, how much material possessions one has, how much money one has, always thinking "I don't have." Not having enough, being dissatisfied and being unhappy like this; that is like even externally he has everything, but in the mind he thinks it's not having enough, always thinking he is having little, thinking not having enough. In fact, being discontent, being dissatisfied, that's same as the beggar. In fact, no difference between (him and) the beggar.

Even though he has enough, as long as his mind thinks he is not having enough, it's like he doesn't have. Then, even the beggar who doesn't have one single external material possession, but who has satisfaction in the mind, that person has happiness; who has satisfaction, who has contented mind, there is happiness in the mind. There is peace in that mind; so that satisfaction is the real wealth, the real richness. The desirous people, the other side, the desiring people do not see that the person who has satisfaction—even he doesn't have any external material possession but having satisfaction—is the real wealthy person, real rich person. Satisfaction is the real, best wealth, best richness, best possession, which brings peace in the mind of that person, the real realization, the real realization from the uptight, the dissatisfied mind. The ones who are dissatisfied do not feel this, they do not see this quality.

What I was going to say regarding things that I have seen, is this. I have seen this great yogi's robes in America, I think a very, very old statue. I think one time there was, maybe kind of happened in Tibet and the statue was brought to Bhutan, one very old statue and somehow they opened it, they opened this big statue, and the robe of this great yogi was preserved. I think it was put in the statue as relics, with mantras, with other texts. Somehow one American guy, who has a center in Indiana, I think his name is Mike, I'm not sure exactly what he teaches, I think there is kind of Hindu temple, but inside all the paintings are protectors, all Buddhist paintings, normally what they paint outside the temple and monasteries, protectors, things like that. The paintings are like that. He asked to make the thangkas, then he stuck these big thangkas to the wall. So, without need to have artist in America to paint on the walls he put big huge thangkas.

So he has a whole set of this great yogi's robes, which somehow he got from Sikkim or Bhutan. It is very amazing, his having this, it's very old, very old, like this robe and one, which is called

dongka, another, he hangs in the cupboard where he usually hangs his clothes, he hangs with... I don't know what it is called? clothes hanger. And he has some pieces of Padmasambhava's hair, and some other great yogi's hairs, because it came from the same statue. So I got a tiny bit from that.

He says, he has taken pictures, sometimes, maybe when he gets depressed, he told me that sometimes he put on the great yogi's robes and he really feels, he says that time when he wears the robes, that time he feels much, having much power. Then he holds the *purba*, the religious implement which is used with the method of Secret Mantra, which is used to do wrathful actions with the method of Secret Mantra. There are different kinds of the pointed ones, according to different deities, on the top of that the face of whatever is the deity and the body pointed like that. He put on the robes and then he was holding this *purba* in the hand and in this hand, I don't know what it is called, dagger, maybe, then he took picture wearing the robes, holding it like this and grinning teeth. He took pictures. He says when he is wearing this, it's really very powerful, really powerful, he says he really gets power.

It is very amazing because still it has the natural scented smell, which before the great yogi was wearing, the natural scented smell, normally we call it the smell of morality. One who lives in pure moral conduct, there is natural smell, highly realized beings, there is kind of natural smell. Still it has the previous natural scented smell existing with that. So, I asked him for one tiny piece from that robe.

This great yogi, I think when he was a shepherd looking after sheep in his early life, he always made offerings before he ate his food to his guru. One day he forgot, somehow he forgot to make an offering; he ate tsampa, after he put the tsampa in the mouth he remembered to make offering, so he took the food from the mouth and threw like this, making offering to his guru. So, even the guru is quite far from that place where he was, suddenly the guru has got in his mouth, he got the tsampa, which the yogi had made as an offering. Suddenly he got the tsampa in the mouth and then he explained to the disciples why it happened. His name is Drokun Tsangba Gyadu, one very great yogi.

Also this great yogi said like this: "If one gets beaten by the guru, it is initiation; if one receives scolding from the guru, that is wrathful mantra; if you need to remove the hindrances, that will remove the hindrances." He advises in regards to guru practice like that.

The great pandit, one who achieved enlightenment in the brief lifetime, Aryadeva, said that "One who follows the worldly beings, who finds it very difficult to see (that one is) receiving happiness by renouncing this life, go extremely deceived."

It means the worldly beings, who find it very difficult to see, to understand receiving happiness by renouncing this life, those people are much more foolish and will be deceived for long time. The whole point comes to having dissatisfied mind; as long as there is dissatisfied mind there is suffering, suffering even in this life, whenever; as long as there is this dissatisfaction, there is unhappiness and suffering. Whenever one receives satisfaction by stopping the dissatisfied mind, as Shapowa, the great yogi said, "Once the attachment seeking the happiness of this life is renounced, then the sun of happiness has risen," as it has been their experience.

This happiness is something we will experience in the future life or later, whenever, the happiness of satisfaction, whenever we stop the dissatisfied mind, the evil thought of the worldly dharma, *immediately* there is the result, happiness. For instance, when the dissatisfied mind rises, besides the husband one has, to have relationship with others, to have another husband or—

when the dissatisfied mind rises, expectation rises, this uncomfortable, uptight mind rises—thinking, "Oh, what's the point to accumulate another negative karma for myself, besides what I have been collecting from past time, what's the point to give another donation of negative, another suffering to myself."

Then think especially about the shortcomings of samsara: nothing is definite in the relationship, nothing is definite. The relationships in samsara, nothing is definite, nothing is to be trusted. Then all those other people with whom I want to have contact, I had contact with them numberless times since beginningless past lives, I had contact. He has been my boyfriend, he has been my husband numberless times, we lived together numberless times, have gone through the problems numberless times with him, by having problems, by having confusion in the life with him, how much I cried, all the tears, if they had been piled up, if they had been collected, all the tears that I have cried by having confusion with him, with that person, if they were piled up there wouldn't be any space left, much bigger than the ocean, by experiencing suffering with him, so what's the point to be attached to him?

When one cuts the attachment like this, whenever one makes determination, whenever one stops this dissatisfied mind, whenever one stops it, immediately right in that minute there is great realization in the mind.

All those great yogis, the ones who have renounced this life, the practitioners equalize happiness and suffering; by renouncing the attachment they equalize happiness and suffering. Doesn't matter, whatever happens, receiving material, not receiving material, they equalize. So, whatever happens it doesn't shake their minds, doesn't make any change to their minds. Even there is criticism, even there is bad reputation, or even there is good reputation, it doesn't make any change to their minds, doesn't make their mind up and down, it is equalized for their mind. When somebody praises or compliments or somebody criticizes, their mind is equalized by having renounced attachment, it is equalized, doesn't make any difference, whatever happens. So wherever they go, even they go in the city or they live in the mountains in a solitude place, wherever they go, the mind is in great peace, has great satisfaction, always in great peace, like this.

Also the great yogi Chepawa said, not being attached to happiness is the best happiness. Not desiring reputation is the best reputation. Not desiring compliments, praise, is the best praise. Not being attached to material receiving is the best receiving. Of the others, the four desirable objects, no matter how much one receives, only suffering, but this one, this second one, not being attached to those four desirable objects, how much there is, greater and greater peace in the mind, closer and closer to nirvana, closer and closer to enlightenment.

That's why in the teachings, in the great yogi Milarepa's biography, those many teachings, it says there is great peace in the life of the person who practices Dharma, who lives the ascetic life. "Ascetic" means, not the bare body living in a cave, but rather having renounced attachment, however it looks outside, rich or having no possessions. However it looks outside, if a person has renounced attachment that is an ascetic, even if he is a millionaire. There is great happiness by practicing Dharma, there is great happiness in the life – the whole thing is this, having satisfaction, having renounced attachment, that's what it means. So, you see, renouncing this life means renouncing the cause of suffering. It does not matter whatever material possessions one has is thrown out through the window, everything—the sleeping bag, jacket, cameras, everything one has, shoes, bags, what else, whatever he has he throws outside through the window, makes the room empty; or take all your clothes and run towards the mountain—it doesn't mean that. In that case you have to leave the body also (laughter.)

So renounce this life means renounce the suffering, renounce suffering. First of all, practicing Dharma—practicing Dharma means renouncing this life. What it means is renouncing suffering. What it actually means, renouncing suffering, that is the greatest suffering, the dissatisfactory mind. The evil thought of worldly dharma, attachment seeking the happiness of life. Renouncing this, the greatest suffering; this is what it means, practicing Dharma, or renouncing this life.

When someone doesn't understand the meaning of renouncing this life, or practicing Dharma, can't put together, how the happiness rises by practicing Dharma, by renouncing this life how the happiness rises, person who does not understand the real meaning of practicing Dharma, renouncing this life can't put together.

Normally, whatever higher teachings one practices, whatever Dharma what one practices, normally, in our life, the mind has to be oneness with Dharma. The Dharma is here, yourself is here, there is a gap, there is a space between you. In that way, even if one practices such as dzogchen or completion stage, the teachings of the Secret Mantra, however profound, whatever one practices, even if one practices Mahayana teachings—the person doesn't become Mahayana, even the teaching what the person practices is Mahayana teachings, but the person himself is not Mahayanist. There is not much benefit to the person himself. Whatever he does becomes cause of... mind not becoming oneness with the Dharma, having a gap between, then whatever profound or higher teachings one practices doesn't benefit, it becomes cause of samsara. So, if the eight worldly dharmas are not renounced, it is difficult even to close the door of the rebirth in the lower realms, difficult to stop the rebirth in the lower realms.

One should equalize the eight worldly dharmas in order to practice holy Dharma. There are ten Kadampa's practices, which are called the ten innermost possessions, ten innermost treasures. The Kadampa's ten innermost jewels, you see, advice in regards renouncing this life, in regards renouncing the evil thought of worldly dharma, the attachment; there are ten things, a method to renounce the evil thought of worldly dharma, how to renounce. It's very, very, effective, so effective for the mind.

The ten innermost jewels: the four reliances, three vajras, being exiled, and received; ten innermost jewels, like this.

- 1. The first of the four reliances, the innermost of the mind, relying on Dharma. Like if somebody came from the West to Nepal, even if he is making pilgrimage, going to see the different places, the innermost of his mind is to see his girlfriend, to meet his girlfriend, the main aim, the main consideration, even though he does a lot of business, even though he does a lot of other things, but his main, his innermost, is to meet his girlfriend, his main aim of coming from the West. So, innermost of the mind, relying on Dharma.
- 2. Then, the innermost of the Dharma, relying on the beggar.
- 3. The innermost of the beggar, relying on death.
- 4. The innermost of the death, relying on the cave.

The first one, the innermost of the mind relying on Dharma, that is at this time the precious human body qualified with eight freedoms and ten richnesses, which are highly meaningful and difficult to find again, has been found once. This doesn't last for a long time, it is definite to die and it is uncertain when the death will occur, however much material enjoyment, respect,

material receiving, reputation one has. However much one has, they do not benefit even a little, except the holy Dharma. Therefore, I must practice Dharma, I must practice Dharma.

So, the innermost of the mind, relying on Dharma: however much material possessions and reputation there are, none of these benefits at the death time. What benefits? Only holy Dharma. That's the main idea, the thought to practice Dharma. The thought to practice Dharma is the most important thing, among all the other thoughts, this thought to practice Dharma is the main consideration.

Second one, the innermost of the Dharma, relying on the beggar.

I think I stop here.

Lecture 39, December 3rd pm

Please listen to the teaching by generating the motivation of bodhicitta, thinking, "I must achieve enlightenment for the benefit of all the mother sentient beings. Therefore, I am going to listen to the commentary of the steps on the path to enlightenment."

As I mentioned, when you think of the other person in relation to whom you feel pride, when you think he is lower then yourself in regards education and beauty, in regards material possessions, many ways, then, the pride, pride. That builds up pride. When you think opposite, put him higher, "Maybe he is Buddha, who knows? Maybe he is a bodhisattva. There are numberless buddhas, there are numberless buddhas just in my room. There are numberless buddhas just in front of me, except that I am unable to see them because of my heavy obscuration, the heavy, thick karmic obscuration, only because of that." From the side of the buddhas, they are not non-existent, as I mentioned in the beginning of the course.

As I mentioned, one story of this Kadampa Geshe Chagiluha, as you remember, he was perfectly offering service to his guru. One day, as he was going down through the steps, after he cleaned his teacher's room, as he went down one step, suddenly, he entered the path. He had received the path of merit. As there are three divisions, the concentration of continual Dharma, which is one of the levels of the division of the first path, the Mahayana path of merit. After he made one step down, he received this path and all of a sudden he saw uncountable numbers of buddhas just there, while holding the garbage in his robe. Before, he could not see because the obscurations were not purified enough. It was not that the buddhas only at that time came to that place. They were there all the time, only the obscurations were not purified before, so after continuously offering service, one day, as these obscurations were removed, as he received this path, then he saw uncountable number of buddhas, as he was going down the steps.

Just like many of the stories of those previous meditators; it is not because Guru Shakyamuni Buddha is non-existent that we don't see Guru Shakyamuni Buddha. Unable to see Guru Shakyamuni Buddha, unable to communicate, is not because Guru Shakyamuni Buddha is non-existent, it's only because from our side the obscurations are not purified. If you practice like them, as you gradually enter, as you gradually proceed through the different levels of path, we see more and more buddhas. While one is sitting on the same cushion, in the same room, whenever the obscurations are purified, one sees just right there, one see numberless buddhas.

As one gradually proceeds to the higher, the gradual, different levels of path, one receives teachings from hundreds of buddhas, one is able to go in hundreds of pure-fields of buddhas,

one is able to manifest hundreds, thousands of bodies in millions of different forms, able to receive teachings from buddhas. So how can we judge other sentient beings' level of mind? As they appear to oneself, how can one trust in that? How can one judge and believe in it?

Then, not seeing the emptiness of the "I" is not because of the emptiness of the "I," the absolute nature of "I" doesn't exist. Oneself not seeing the emptiness of "I"—the absolute nature of "I" doesn't exist. Oneself not seeing the emptiness of the "I" is not because the emptiness of the "I," the absolute nature of the "I" does not exist. It's because of the hallucinated mind that one cannot see the emptiness of the "I." Same thing, even though life is impermanent, we believe it is permanent. Even if it is definite that death will happen today, still believing that I will be living for long time. We make mistakes in our perception. We see in different ways; in the evening time if there is a piece of log, piece of tree, we see there is a person there, we believe like this. Even with very ordinary things we make mistake in our perception.

So it's very difficult to judge. Because our obscurations are not purified, even if the people around us were actually buddha from their side, or bodhisattvas, whole body and mind completely stainless, no obscurations, having completed all realizations—from our side we cannot see because of the obscurations.

In former times there was one bhikshu, one gelong, Guru Shakyamuni Buddha's disciple, called Lekpo Karma. Wherever Guru Shakyamuni Buddha goes, begging for alms, wherever Guru Shakyamuni Buddha goes, he goes with Guru Shakyamuni Buddha. He lived with Guru Shakyamuni Buddha, I think, for twenty-five years, something like that, offering service. But even though he was living with enlightened being, with actual Buddha, he couldn't see Guru Shakyamuni Buddha as a buddha. He saw Guru Shakyamuni Buddha as a great liar. He didn't see Guru Shakyamuni Buddha as pure. Even though he sees an enlightened being, he didn't see any kind of purity. When Guru Shakyamuni Buddha goes to different cities, to different villages for alms, each time when benefactors offer food in his begging bowl, Guru Shakyamuni Buddha right away explains the karma of that, for each benefactor, each person, due to this karma, what the result will be: After long time, in a such and such a time, you will become a buddha called such and such a name, due to this karma, like that, and then temporal result, while he is circling in samsara. All the time Guru Shakyamuni Buddha predicted all the results that the person will experience due to this karma. So, this disciple of Guru Shakyamuni Lekpo Karma, all the time he sees him as a liar, he is always lying in order to get food. He never trusted him, that's what he projected.

The teacher whom he really trusted was another Hindu guru, from those who are living with naked bodies. I think this teacher got sick and then Guru Shakyamuni Buddha predicted his reincarnation. Guru Shakyamuni Buddha advised Lekpo Karma that he should not have water and brown sugar; if he eats them and dies, after death he will be born as a preta. Guru Shakyamuni Buddha predicted that would become the cause of death. So Lekpo Karma thought, "He must be telling completely opposite thing. I am sure, if he does not take that he might die. Guru Shakyamuni Buddha must be telling a lie," Lekpo Karma thought this. So, he asked the Hindu guru to drink water and brown sugar and he died after one week. Later, when Lekpo Karma was passing in the road he heard a noise—ka, ka, ka—on the side of the road, and it was the noise of his Hindu guru reborn as a preta. He dare not tell this to Guru Shakyamuni Buddha, so he said, "My guru passed away and was born in the god realm of the 33" (the very top of mount Meru, the realm of the desire realm gods.) He told Guru Shakyamuni that his guru was an arhat. Then, Guru Shakyamuni Buddha said, "Oh, I see, there *is* an arhat who gets reborn in samsara, creates the cause to be reborn in samsara."

As you remember, if you read the biography of the great yogi, Milarepa, one *Bonpo* competed with Milarepa by riding on a drum to reach the top of the mountain, Mt. Kailash, first in the morning, when the sun rises. He made a song about the one called Milarepa: Before he is seen is so famous, but once seen is nothing—skinny and blue, an old naked body. That's all he saw when he met Milarepa. He didn't see the richness of Milarepa's mind, the realizations. How Milarepa appears on the outside, that's how he believes he really is—a shameless old man with a blue skinny naked body. Even he was meeting an enlightened being that's all he saw.

There are many things like this about how people saw previous great yogis. When Marpa met Milarepa for the first time, Marpa appeared as a very simple person with dust on his face, digging, making a farm, an old man. Milarepa expected his guru Marpa to be something much more magnificent. When Milarepa approached him, Marpa asked him to plow the field, then when he went to Marpa's house to look for him, that was Marpa!

One great yogi, Sangye Yeshe, I think, I don't remember exactly, when he met his guru Dronbipa, actually he is the buddha called Heruka, the embodiment of Heruka—but Sangye Yeshe saw him in the field, picking up worms in the field and making soup with them in the pot, and eating that, a most evil kind of person. There are many stories like this.

So when you feel pride, to think like this is good. "Nothing is sure, there is uncertainty, maybe they are buddhas, maybe they are bodhisattvas, I cannot judge the level of their mind."

The person who has incredible pride, even if the person is listening to the teaching, the teaching that he is hearing is very difficult to benefit that mind. The person who listens to teachings with much pride does not benefit because he will think; "Oh, I know that, I know that," whenever he hears the subject, "I know that." Or, "What mistake is he going to make, what mistake he is going to make?" Either, what mistake he is going to make or "I know that." It is difficult to progress in general education, the Dharma knowledge, very difficult to progress for a person who has incredible pride. Even though he doesn't understand, he doesn't want to ask other people, pride makes him not to ask the other people. Pride makes him not ask the other people, because the person feels shy, shy.

As the Kadampa Geshe Langri Tangpa said in the "Eight Stanzas of Thought Training," in regards controlling the pride. "With whomever one accompanies, practice recognizing oneself as the lowest of all; sincerely, from the heart, respect others as sublime, and cherish them."

Like that, thinking, "Down below me there is no other sentient being except the water in the stream, no other sentient being down below me, only water," like that one should think. Also whenever one sees other sentient beings having material possessions, even having received the results of good karma, having a beautiful body, like that, feel happy instead of feeling jealous, feeling pride—feel happiness within one's mind, sentient beings having received perfections. When one see another person has greater education, understanding Dharma, having realizations, accumulating merit, think, "Usually the sentient beings are full of mistakes, but this is wonderful, this is amazing, how wonderful it is to find sentient beings who have good qualities." One should feel happiness, like when the son becomes wealthy or highly educated the mother does not feel upset by this but is happy.

In the sutra teachings Guru Shakyamuni Buddha explains the shortcomings of pride. If one follows it, the negative karma is rebirth in the evil-gone realms, which means the three lower realms, where there is no freedom to practice Dharma. Even if one does get born as a human being, he is born as a fool or in a dark age when there are no teachings or no Buddha. One is

reborn as poor and in low caste or blind, without capability, very ugly color and shape. The impressions of the delusions get thicker and thicker and one cannot receive enlightenment.

One remedy to pride is to be humble. As said by Kadampa Geshe Langri Tangpa, the verse I have just mentioned, remember the kindness of beings, like you meditate on the benefits of cherishing them. These benefits themselves are the kindness of mother sentient beings. When, during the meditation session you meditate on the kindness of mother sentient beings, one thing you think about is the benefits of cherishing others, the kindness of others—bring that into the mind at the time when you feel pride.

Also remember the present benefit you are receiving, practically, from that person to whom you feel pride. He is giving you an opportunity by showing there is pride within your mind and persuading you to control it. Think, "He is helping me in my Dharma practice, to control pride." Then mind becomes sincere. By remembering the kindness, cherish that sentient being, then physically be humble and be respectful with speech. Be the same with all sentient beings, not only respecting Tibetan lamas, also all Injees (laughter). Whatever color they are, whatever language they speak, whatever clothes they wear, remember their kindness then cherish physically with body and respect with speech. It doesn't harm anyone at all; it only gives happiness to the minds of others.

The fourth one is ignorance, unknowing. When you close your eyes, completely dark, you don't see anything, completely dark. Completely becomes dark, doesn't see any object, like that, not understanding, being ignorant of karma, the cause and result; and being ignorant in the Buddha, Dharma and Sangha, the Triple Gem, unknowing. Besides that, unable to see all the future evolution of the world, unable to see all the changes, unable to see all the past, the past times of oneself and other sentient beings, how the world has been, the past evolution, one can't see; even just tomorrow, one's own life, how it will be, unable to see clearly. And unable to see even the material objects; unable to understand how it is or where it is, unable to see. All this is ignorance, unknowing: the base of the disturbing unsubdued mind.

The fifth is doubt. Doubt whether there is such a thing as the noble truths, whether there is such thing as the Triple Gem or whether there is such thing as cause and result.

If one has doubt about the four noble truths, the Triple Gem, results of karma, like that, it disturbs to generate realizations. The more the doubts, the more difficult to generate the realizations of the path to enlightenment by practicing moral conduct, charity, receiving result finding the perfect human body and perfect enjoyments, receiving the result happiness. Having doubt in this, as the person has doubt the person would not practice. As he doesn't practice, he won't achieve the body of the happy transmigratory being. That's how doubts about karma disturb to receive the body of the happy transmigratory being, perfection in the future life. As the person has doubt in the four noble truths, he won't attempt to actualize the true path and the true cessation of suffering; that's how having doubt in the four noble truths disturbs him to achieve nirvana.

Even if the person has understanding, listening and studying, if the doubts are not purified by accumulating merit, by practicing much purification; if there is a doubt continuously, then even if the person has intellectual understanding he won't achieve the result, the happiness and perfection of the future life, receiving nirvana, these things, as the doubt itself is hindrance to follow the path.

In the beginning of the course I said it's extremely good to have doubts, there is: one is good, one is bad; one is disturbing, one is good, depending on... in regards to not having even a doubt at all, completely believing, while there is course and result, while it is existing, while oneself is involved in that, oneself is going through that—while it is existing, completely believing it doesn't exist, such as reincarnation, the four noble truths and the Triple Gem; while they are existing completely believing they do not exist. Depending on that, better to have doubt whether it exists or not, better to have doubt. In that case having doubt is more useful, more beneficial than not having doubt at all. By having doubt, there is a possibility.

Having doubt itself is a door. First of all, completely holding, believing there is no such thing as cause and result, four noble truths, the Triple Gem, reincarnation, at all. Then, whenever the doubt rises, "Oh may be it is not," oneself has opened the door, the opportunity to understand. When one is completely sure, when there is not even a doubt, the door is not opened, the opportunity to understand, to discover these things, is not opened, it is completely closed; so whenever the doubt has risen, the door is opened, the door of the Dharma wisdom, the door of opportunity to practice Dharma is opened; when the doubt has risen, it's opened. Having doubt makes one check up, it gives more questions; it makes more questions rise, to find out more, to check up more.

Then as one tries to understand more and more, as one checks the Buddhadharma more and more, it becomes more and more clear, one understands more and more, then one gradually, gradually sees the need of practice, that the attainment depends on practice. Then gradually, as one enters in the listening, understanding and the meditation practice, the doubt becomes less and less and less. Like this one gradually generates the realization of the path. So like this in the beginning having doubt is very useful, it's very beneficial.

I have just mentioned how doubt is harmful to receive nirvana, even to receive the body of the happy transmigratory beings in the future life, those things. If one does not try to eliminate doubt... you see if one has doubt, then one should check in fact, how it is, one should check more and more, whether it really exists, whether it is really true or not, one should check up. Without just ignoring, one should check up until one finds whether it exists or not, whether it can be attained or not and, in order to attain that, what should be done, what hindrances should be purified. Without attempting this, if one keeps the doubt all the time without trying to eliminate it, it interferes to receive all those attainments, nirvana and enlightenment. No matter how much one has intellectual understanding of Dharma, it disturbs to achieve nirvana and enlightenment, to generate the realizations of the path.

These are called the Five Non-views. Again there are another five which are called wrong views. These are called five non-views and the rest are called five wrong views. One can understand as I go through, by mentioning each definition, one can understand the meaning of it.

There are five wrong views. The first one is the view of changeable. "Changeable" means the aggregates; the five aggregates are not permanent, they are impermanent, in the nature of changing. There are five aggregates. View of the changeable: changeable means the base, the five aggregates, which are in the nature of changing, so it's called view of the changeable. Because it is in the nature of change it's called changeable; view of the changeable, the view.

You see, the disturbing unsubdued mind, ignorance, which is called deluded wisdom, views "I" and "my," which are merely labeled above the five aggregates, as a truly existent "I" and "my." The view of changeable—changeable you understand; the meaning of view, "view" is the wrong view, the view of the disturbing unsubdued mind, the ignorance, which is called also the deluded

wisdom. The view of this, the wrong view of this, how it is viewing; the disturbing unsubdued mind, ignorance, which views the "T" and "my," which are merely labeled above the mere gathering, the five aggregates, as truly existent; truly existent "T" and "my."

Such a deluded wisdom, which views like that, is the view of changeable.

When somebody admires, when somebody abuses, criticizing, normally we call it "what he did to me." "He told me such nice things, this and that," or "he said terrible things, he told me terrible things, this and that"—normally what we call "blowing the ego." Not blowing? "Blowing the ego" like blowing the balloon? Blows? [inflating is suggested] Blowing is okay. Inflating, I'm not sure what is exactly inflating; some kind of filled up, but I'm not sure exactly. However, blowing like when you blow the balloon, like that the ego is blown up.

Normally what you say, just exactly like before the balloon is blown it is kind of flat, very small and flat, but once you start blowing it becomes bigger, bigger, bigger, very easily, within a few seconds it becomes very big, then it's very dangerous, great danger. Exactly like that, when somebody says very nice things, how sweet boy you are, how you are sweet boy, sweet guy, somebody says very nice things about oneself, at that time, exactly like blowing the balloon, that time—"How good that person is, he is telling me such nice things, how good he is, how good he is,"—as he is telling, the "T" gets blown up. Suddenly it gets bigger, the more he says, it gets bigger and bigger. Similarly, another person criticizes more and more; as he criticizes heavier and heavier, the "T" gets blown, the "T" gets bigger and bigger.

Anyway, so you see, what we call ego or what we normally call "I," which gets bigger and bigger and bigger, more and more real, more and more truly existent—that is the object of deluded wisdom, ignorance, the disturbing unsubdued mind, ignorance. That is what we have to realize is empty. That is what it is empty of; that emptiness is what we have to realize. What gets bigger and bigger, that is not the general "I," it is not that, which is merely labeled on the base of the aggregates, it is not that. The object that gets bigger and bigger is the object of the disturbing unsubdued mind, ignorance: it doesn't exist. That is the one which, as ignorance believes in it, is why it gets bigger and bigger and bigger, when somebody admires or when somebody criticizes.

I think I stop here.

Lecture 40 December 4th am

"At any rate I must achieve enlightenment quicker and quicker for the benefit of all the mother sentient beings; therefore I'm going to listen to the commentary of the steps of the path to enlightenment."

Please listen to the teachings well by generating at least this creative bodhicitta.

First one: usually in one's own life, day and night, all the time, the innermost of the mind depending on, relying on Dharma, in whom the mind takes refuge, who the mind relies upon, the main thing is Dharma. In the depth of one's own heart, the holy Dharma; not parents, not wife, not husband or material possessions, (but) the holy Dharma.

Then a question arises, thinking that the material possessions and these things won't benefit at all at the death time, only Dharma. "Doing only Dharma, without obtaining any means of this life's happiness, if one does only Dharma, won't I become beggar, without having even the conditions, the means of living, the conditions to practice Dharma? Without having even these, the food and clothing, the means of living, the conditions to practice Dharma, without having even this, won't I become a beggar?"

The fear and doubts arise. You're saying it's true, that nothing of these—reputation, receiving material possessions, all these things—will benefit at the time of death, except holy Dharma, it is true. But if one does only that and doesn't try to obtain any means of the happiness of this life, if one does only Dharma, "If I do only Dharma, won't I become a beggar, without having even the conditions of Dharma, the means of living, food and clothing?" You see, the doubt, the fear rises.

Well then, the answer is this: the innermost Dharma of relying on the beggar.

"Doesn't matter even if I become a beggar, by bearing the hardships for practicing Dharma, the holy Dharma, even if I become a beggar, doesn't matter. I will try to be able to practice holy Dharma, even if I have to live by begging the simple ordinary clothes and food, even if I have to practice holy Dharma by living on the ordinary, simple clothes, the food by begging. I will try to be able to practice holy Dharma."

Then again the fear, doubt rises, "There is no way to complete my life; how can I complete my life? There is no method to live, there is no method to complete my life, if I try to practice holy Dharma being a beggar, without having collected even a little possession, I have no method to complete my life. I might die in starvation without having taken food, I might die without having clothing," the fear, doubt arises. Then, when this fear or doubt rises, which disturbs to practice holy Dharma, to do pure Dharma practice; to counter the evil thought of worldly dharma, one should make determination like this, this is the answer. "In many past lives, I didn't have experience of giving up my life for Dharma. Of course, it is worthwhile, this time, in this life, of course, it is worthwhile, if I am able to die by practicing holy Dharma," making determination like this.

Then thinking like this, "Furthermore, generally in the world, all the rich people, all the beggars, are same, they all have to die. Rich people, one who has more material possession have longer life and one who has no material possessions, who is a beggar has shorter life—nothing definite like this, they are all same, they all have to die. There is no such thing, the rich people, the ones who are the richest don't die, they have the longest life. Nothing definite, they are all similar,

they all have to die. The rich people, how they die? They have accumulated so much negative karma, various negative karmas in order to make themselves rich, to collect all these material possessions. Then after that they die, after having collected so much negative karma in order to become wealthy. By experiencing, by bearing the hardships in order to practice the holy Dharma, if I am able to die, I have achieved great success. If I die by bearing the hardships for practicing the holy Dharma, I have achieved a great success.

"Rich people die; after having accumulated so much negative karma for them to become wealthy, dying by bearing many hardships for meaningless work, by bearing much hardship in order to create the cause of the lower realm, they die. If I am able to die by bearing many hardships in order to practice the holy Dharma, I have achieved great success. Therefore, in order to practice the holy Dharma, doesn't matter even if I die by being cold, without clothing, even if I die of starvation, I won't renounce the holy Dharma," making determination like this.

The whole thing, in fact, how it is, this Kadampa geshe's advice is not just to cheat oneself, which doesn't happen like that; in fact it is not like that. It is true like this, in actual fact.

Then, the question comes, again fear with doubt arises, "If I don't have any material possessions or surrounding people with me all the time, what happens if I get sick, what happens if I become old, couldn't walk, couldn't move? Even that time if I die, I need a servant to carry me when I die, I need a servant to serve me after the death, I need a servant to help me; at least when I die, at least I need somebody to carry my corpse out. How can it be left there in the room with bad smell, full of worms? At least I need a servant to transport my corpse!"

However, when fear and doubt arise like this, worries coming like this, that is clinging to the perfection of this life, even thinking like this. "I need like this, so what can I do? Without having any surrounding people, any material possessions, if I become sick, old age, power of senses lost, couldn't walk, if I die, to take out my corpse, what can I do if I don't have any material possession, any surrounding, those times, what can I do? It will be difficult for me," worries and fear arise.

Even such as this kind of concern, clinging to the perfection of this life, the answer to that question, the advice, the way to think when such this clinging to the perfection of this life arises, is to think it is not definite at all that oneself will live long, until one becomes old; nothing definite that one is able to wait until one becomes old age for the death, without the death coming. Also thinking like this, "If I die, if I die suddenly with the thought of clinging to the material possessions, I throw myself in the lower realms. If I die suddenly with the thought of clinging to the surrounding people, I throw myself, I lead myself to the lower realms. Therefore, I will practice holy Dharma and by practicing holy Dharma, even if I die in the dried cave, or the solitary, isolated place without having one single person around, without having one single helper who looks after myself; even the corpse, like dead dog's body, full of worms, even my corpse becomes like that, whatever happens, without clinging at all to surrounding people, material possessions, the property, I will practice holy Dharma, in the isolated place."

As I mentioned yesterday, as I mentioned during these several days, you see, physically, even the person is living in the isolated place, not doing physical work, cutting off the work of the family, cutting off the physical, worldly works, the business, farmer, these things, by cutting off these works, even the body is in isolated place but the mind has not renounced the evil thought of the worldly dharma. If the mind is still following the evil thought of the worldly dharma, attachment seeking the happiness of this life, then the mind is not living, actually, the person is not living in the isolated place. The person is not living in the isolated place as long as he is following the evil

thought of the worldly dharma. The body is in an isolated place but mind is not in isolated place. Being in isolated place, living in the isolated place, living in a hermitage, in fact in the teachings it says: Practice the holy Dharma by living in the isolated place. "By living in the isolated place" in fact means isolated from the evil thought of the worldly dharma.

Those who have seen Lama Tsong Khapa's teachings on the three principle aspects of the path to enlightenment, at the very end Lama Tsong Khapa wrote, "Practice this, actualize this by living in an isolated place, my son." That meaning, to live in isolated place, in fact, is not to recognize the body being in isolated place, mainly what he is talking about is the mind being in isolated place. That means, mind being isolated from the evil thought of the worldly dharma, from the worldly thought. This is the real isolated one, who has cut off the clinging to this life. That person wherever he is living, even he is living at the beach, even he is living in the busiest city, in the most luxurious hotel, wherever he is, he is living in the isolated place. If he is living in the hermitage, he is in the isolated place.

Generally isolated place means also from self-cherishing thought; then isolated from the "I"-grasping ignorance, the ignorance believing the "I" is truly existent, there are different ways to think about it. Similarly the meaning of retreat, at least the retreat has to be retreat of holy Dharma. The retreat which is holy Dharma that is the retreat from the evil thought of worldly dharma, retreating from that, that is the actual retreat. Otherwise how much mantra the person recites, even the whole life he recites mantras and keep silence, doesn't see anybody, keeping the body all the time in the cave, locked in the room, anyway it is not retreat, it does not become actual retreat, only worldly retreat, not retreat of the holy Dharma.

If he retreats from self-cherishing thought, then retreats from the ignorance—who doesn't cling, who doesn't believe or hold the "I" as truly existent, that person is doing retreat from clinging to the "I" as truly existent. Whoever has cut off this clinging is retreating from the ignorance holding the "I" as truly existent.

The point I have mentioned, however, to practice Dharma without clinging to any of these—body, material possessions, surrounding people, "Without clinging at all, I will practice Dharma in isolated place," that's what I'm trying to clarify, that actually, "isolated place" is mainly to do with the mental state, the isolated place of mind, mind isolated from the evil thought of the worldly dharma.

One of the meditators, whose story I told you two days ago, the meditator who experienced the karma of beating the monk, who is also Geshe Rabten Rinpoche's student, one of my best friends, to encourage me when I sleep too much, when I become very lazy. When he was living in a cave, down below, between the mountains where there are Tibetan people living, he lives under, not so much big rocks but kind of big stone; his cave is not luxurious cave like the cave I have up on the mountain—this is modern cave, it's cave to practice the eight worldly dharmas, to make it more powerful, it's not a cave to renounce it, that's why it's made very luxurious, having lots of things inside, having lots of decorations. The Kadampa geshes' caves, and those who have renounced this life, their caves, there is no decoration, nothing, just the bare rock, then put leaves on the foot, there is no spring bed, they use the leaves, put leaves and sit on that.

His cave is very low. One day he wasn't there, he was somewhere else. One of Lama Yeshe's disciples was staying there, so he invited, we had soup in his cave; we didn't meditate but we had soup. It's very low, even you can't stand up, you can't stretch your body up, you have to bend it.

There is one Tibetan nun, I think she lives in Nepal, her family is very wealthy, I think there is some relationship between them, I think, other people they tell him that she is his aunt or something, I'm not sure, she became his relative, she knew that he is a great meditator and all this, she knew, and she wanted to receive lam.rim teachings from him. So one day she went to see him by taking offerings of big round of butter, like cheese, how they make in Kathmandu, in the place where they sell the cheese, like that, big round butter—usually it is recognized that butter is kind of practical, useful thing for the monks (Rinpoche laughs) because they make Tibetan tea.

So, anyway, she went to ask for some teachings. She came in the cave, offered the butter and sat down on the bare ground and asked him to give teachings. Then he said, "I don't know any teaching, I can't teach, I don't know anything" and he said "What I know is how to make prostrations, that's all I know that I can teach you! If you want other teachings, you go see some other lamas, I don't need the butter, you take the butter away."

He explained to the nun, [about prostrations] "After you touch your forehead to the ground, then you should get up as quickly as possible. That signifies releasing from samsara, the releasing from samsara, so as soon as you touch your forehead on the ground, you should get up as quickly as possible; that's all, that's what I know, so you take your butter with you and you go away." Somehow when, I don't know what happened to her, whether she got angry or not, I'm not sure, anyway, he didn't accept the butter, then afterwards, I think she had nothing to say so she left. In the beginning she insisted very much [for him] to give teaching, also he is her relative. Like that. So he didn't care, even though her family is wealthy or whatever she is, relative or whatever she is, he did not care.

Those ascetic meditators who live in the hermitage, ascetic meditators like those Kadampa geshes, don't keep anything, except if they are monks, then they keep the necessary things, like these yellow robes, the necessary things that are needed for the monks. Otherwise material possessions, decorations, like that, they keep nothing. Even when there are many people coming to make offerings, when the meditator's presence becomes well known, they move the place, they go to another place, another cave or another country where they are unknown. When the people find out that he is a great meditator and start to bring offerings, things like that, then again they escape to another place, from one mountain to another mountain.

That's how I see, in some ways, the Western young people who are called "hippies," in some ways, somehow, kind of wandering, like ascetic meditators, kind of nothing definite, homeless. Wherever he goes, wherever he stays, every place, the whole world is home, nothing definite in regards to place, dislike having much material possession. In some ways kind of quite similar to the real ascetic, the mental ascetic, the outer looking is in some ways similar, except not having understanding, not having the mental ascetic, mind not being in isolated place; only physically in some ways it is similar.

So, in order to not let to attachment rise, those ascetic meditators don't keep any material possessions, offerings, things like that, in their room. Many they don't accept and many of them right away make offerings to the monasteries or their gurus, like that immediately they try to get rid of it. However, the whole thing is to not let rise attachment to material possessions, things like that.

Next is the three vairas.

Practicing the vajra which cannot be captured before, which cannot be captured. The idea is this: there is a mouse and the cat cannot catch; the mouse is very wise, very skillful and runs away from the cat. Even the cat has seen him, but the wise mouse runs away so the cat cannot capture. That's what I'm saying, practicing the Vajra which cannot be captured, practicing before, the Vajra which cannot be captured, the uncapturable Vajra. Anyway, I will explain the meaning, then you will get the idea, but the reason why I use is like that example.

The meaning is this; making oneself unable to be captured by worldly people, from practicing Dharma. So now, from ones' own side, one has made all those determinations, one did all the four reliances, did all these things: the innermost of the mind relying on the holy Dharma; then the innermost of the holy Dharma relying on the beggar; the innermost of the beggar relying on death; the innermost of the death relying on the dried cave or the isolated place. So one has made all these determinations, but then there is a danger, then there is a difficulty. From one's own side, one has made all these four determinations, from one's own side one has renounced all this and planned to practice the holy Dharma.

Then difficulty from the parents, from the relatives, the friend's parents, the relatives' friends, difficulty from them. Asking: "Oh you can practice Dharma, you can go to make retreat, not in hurry now, you have plenty of time, you can do it later, after a few years you can go to make retreat. What's the point of torturing yourself, going in isolated place, torturing yourself, what's the point? Oh, if you get sick who will help you, you will die, if you are in the cave you might get sick, who will help you? It's not good idea what you think; better to work, better to stay at home, work to make your life very comfortable, make a lot of children, then it becomes very big family, many relatives, many brothers many sisters." However, saying many nice things: "If you marry, if you make a lot of children we will help you with anything you want, we will give you property, house, we will give land so that you can do anything you want, you can make a lot of money. I will give you a factory, you can make a lot of money, you can enjoy your life, you can travel any where you want to. What's the point of going to such a primitive place, you might get TB, you might get cancer, you might get diarrhea. You stay here comfortably, you work, you build a house, whatever you want, we will help you."

Then also sometimes, "When you finish the work, then you can practice Dharma if you want to. If that's what you wish you can do. Aren't you foolish, such this comfortable, such this luxurious place, where there are many varieties of food, everything is very clean, where you can get everything, many varieties, whatever you like, all the material possessions, whatever you want, everything is here around, having such great comfort like this, having everything around, leaving this and going to a primitive place where there is nothing, just in the hut, that you are going to stay in a hut, primitive place where there is nothing, just bare land, nothing, where there is no supermarket, where there is no bar," anyway, I'm joking. "You are fooling yourself, you are giving up all this comfort and going to such a place that you want to practice Dharma, that you want to make retreat or to stay. You are fooling yourself."

[Saying] a lot of nice things, causing difficulty, capturing you from Dharma, making delay for practicing Dharma, saying how good it is to involve in worldly works, how the life would be happy, all these things, saying a lot of things—saying that they will help you, giving you food and clothing. "If you do this, then I will help you, if you will work with me, if you do business with me, then I will give your family millions of dollars," anyway saying things like that

As the great Milarepa advised his disciple Rechungpa, "Son, if you are thinking to practice holy Dharma from the heart, and rise devotion from the depth of your heart, if you are not looking back towards this life and if you are following my truth, then Milarepa is saying, listen to this: the

relatives are Mara who delay, who stops one, who prevents one to practice holy Dharma; the relatives are Mara who prevents one from practicing holy Dharma; don't think, don't believe it is true; cut off the clinging, the attachment to them. The food and material possessions are the spy of the Mara, food and material possessions are the spy."

The first one, as I described just before, saying many nice things, one starts to believe it. "Oh that's really nice what they say, oh that may be true, that really looks nice, really good," then by believing it, one gets trapped in it. Once one gets trapped in it, then unable to practice Dharma—then the food and material possessions are spy of Mara, the Mara's spy.

It gets worse and worse the more you become familiar with it. Generally with a spy, more and more you become friendly with that person, with the spy, he understands more and more about your things, he finds more about your things and as you trust more to spy, believing that what he pretends is true—he is pretending not being spy, kind of pretending he is not cheating oneself—by completely trusting in that, as one becomes more friendly then he finds more information about oneself, then afterwards one completely gets cheated. First pretending as a very good friend, as if he is very sincere, he takes you to the restaurant, gives you food and coffee then he tells very nice things, "What help do you want? I will help you any time," then slowly, slowly, he finds out many stories about oneself and then he asks, "Do you have any LSD? I want to take." "Oh, yes," the other one says. "I want to buy," then completely trusted what he said, then afterwards what happened, finally, you end up in prison.

Like that, Milarepa said, more and more, better and better, more and more, all the time like this, it gets worse and worse, the mind gets worse and worse and worse. Same thing the injections, the drug, the injections; first you try, then second time, third time, then get worse and worse and worse, afterwards you can't control at all. Same thing with wine; first time you try, then second time, third time, forth time, then more and more and more you get familiar, it gets worse and worse, then very difficult to stop; same thing smoking.

Therefore, cut off the attachment. Milarepa says: "The objects of desire are the maras' tying rope... I have forgotten the name... I think, what you put on the animals, lasso. So object of the desire are the maras' lasso. It is definite that it ties oneself; therefore cut off the clinging." Clinging to the object of the desire, the main thing it ties is oneself to the samsara.

Lecture 41, December 4th pm

Even the tiny creatures, tiny worms which cannot be seen by naked eyes, except by telescope, even in their mind there is ignorance, the view of the changeable. Like the animals, which carry shells, if you touch little bit on the head, it takes the head back, takes the head inside, like the tortoise when they get scared. They contract all their limbs inside, the small pieces which come out of the bone, like a rock, the piece which comes out, they keep inside when they meet something. When you touch the head or something; the long worms when you touch it, even the long worms they contract their body. Just by touching their body a little bit with grass, they jump; the long worms get so frightened by touching a little bit of grass.

There is one type of fly, I don't know the name, I think normally it stays in the wood, kind of quite hard when you touch it, it has wings. When you touch it, it doesn't move at all, pretends as dead. When you move it, like this, it just falls down like this. If you constantly watch without touching, after some time, few minutes, slowly it starts to move, because of fear, "Ah! now something is going to happen, something is going to happen to me." You see, all those, even

those long red worms, which come in the rain from the ground, those tiny creatures, you see, why they move their limbs, take them inside, why this one pretends as if he is dead—that is due to having fear, it's because of having the view of changeable, this ignorance; that is what causes to have fear. Similarly, it happens with us; when somebody says two or three bad words, when somebody says two or three good words, sweet words from the depth of the heart, from very inside, rising up the truly existent "I," on the view of changeable, appearing, rising up or appearing from very inside a truly existent "I," uncreated, independent, truly existent "I"—those are the view of changeable.

So the second one: the extreme view.

The extreme view is this: there are two kinds in this. Similar to what we talk in the subject of shunyata, there is talk about the two extremes, not falling into the two extremes, abiding in the middle way without falling in the extreme of exaggeration or in the extreme of nihilism.

The extreme view is those two types. You are the "I," which is held, the "I" which is perceived by the view of the changeable, this ignorance, believed as truly existent, as permanent—that's the extreme of exaggeration. Also, believing that the "I" ceases at the time of death; this kind of belief, believing the "I" is truly existent, by doctrine, believing the "I" is truly existent, having this conception that the "I" is truly existent, due to doctrine, the "I" is permanent. There are many of the outer beings, many of the Hindu religious people, as they have doctrines, they have belief that the "I" is permanent and truly existent; also many who believe that the "I" ceases at the death time. Believing the "I" ceases at the death time is the extreme of nihilism.

Also believing by doctrine, intellectual belief, because of having met teachings, doctrines which have the belief that nothing exists; "I" does not exist, nothing exists. All thoughts, whatever you think, is object to avoid, whatever thought arises, doesn't matter virtue or not virtue, it is something that has to be avoided; their attainment is not having any consciousness.

As I mentioned a long time ago, the attainment is not the cessation of consciousness or blank mind, not that kind of attainment: not having any thought, comprehending nothingness, not having bodhicitta, wisdom of shunyata or any kind of thought. Since it is thought it is object to avoid, cut off. Believing nothing exists; oneself, "I" does not exist; others do not exist; no samsara, no enlightenment, nothing like that—the view of extreme.

As I usually tell in the courses, if it is true that nothing exists, why should we take medicine when we get sick? Why there should be hospitals? Why should we wear clothes if there is no body existing? There is no point to eat food—to whom are we giving food? If there is no body, what is the point to work so hard in order to seek the means of living? Without doing one single movement one can just lie down on the bed without moving for months and months, days and days, years and years; just lie down on the bed, then see what happens.

Actually, in Australia just recently there was one old guy... he didn't tell me, but I heard from somebody. I had taught just a tiny bit the beginning about ignorance, trying to introduce little bit about ignorance, how things are perceived, how we believe things, the "I" which exists and the "I" which does not exist. So this man, I think somehow he heard, I don't know, he believed, or I don't know how it happened, he thought the "I" does not exist. Where the Tara house is, in Melbourne, up on the mountain, where they built the Tara retreat house, just little bit down below there is water, what you call it—lake. There is a lake, quite nice, very nice lake actually. So this old man he went to swim, I don't know, he went to swim or bathe and the water was extremely cold, then he discovered the "I" does exist. Before that he thought the "I" did not

exist, then because the water was too cold, he really discovered very clearly that the "I" does exist.

It is like a whole house burned by fire completely, the whole thing completely red, oneness with the fire; if this does not exist, if there is no such thing as a house being burned by the fire, if it is not true, if this is not all-obscuring truth, a deceptive truth, if this does not exist, like a dream you see—if you dream that you are inside a fire, how long you are there, there is nothing to burn your body. Let's say even if you dreamed for one hundred eons of your body being in a fire, constantly; even if you dream that much the body being in the fire, not one single part of the body is burned by the fire. When you wake up, not one single part is burned.

It should be like that if what we are seeing now—the self, other sentient beings, the material objects which are existing—do not exist at all, even in name, like things we see in the dream do not exist at all, even in name, as they are not the deceptive truth. What I'm saying is, if it does not exist—one's body being in the fire, the house being burned, completely oneness with the fire, the whole thing, walls, roof, the floor, the whole thing oneness with fire—if it all does not exist at all, even in name, like things we see in a dream, it wouldn't burn the body [no matter] how long one kept the body inside the fire. But it is not like that; can't stand even two or three seconds touching even the fire of the incense, even two or three seconds holding the finger in the flame of the candle, we can't stand it, it's unbearable, immediately it burns the body.

If it doesn't exist, then one's own body wouldn't burn by leaving it in the burning house. What happens if you just leave the body there, staying there constantly thinking, "Oh! the fire doesn't exist, there is no burning, my house is not burned by fire, what I see, the house being burned by fire, doesn't exist," completely believing it doesn't exist, just believing that. When the body starts to burn, "Oh! there is no such thing as fire, there is no such thing as the body being burned by fire." If there is no fire, there is no reason why the body is burned, why the person is experiencing suffering by having contact with the fire.

The conclusion is this: if there is no suffering, then same reasoning, there also wouldn't be happiness existing, there wouldn't be disturbing unsubdued mind existing, there wouldn't be samsara, there wouldn't be nirvana, there wouldn't be enlightenment. There wouldn't be one single reason for the works that the people in the world do, there wouldn't be any reason for any movement of the body, speech and mind.

The third wrong view is the view that believes there is no existence of four noble truths, Triple Gem, the law of cause and result—which involves also reincarnation, no existence of past and future lives. Also the wrong view exaggerating, like some Hindu followers believe that the world is created by Vishnu, Tibetan term is *kiam jhu*, I think it means Vishnu. I don't know the Sanskrit name for those followers, those different religions. Some of the Hindu followers believe in the universal principle consciousness; they divide the whole existence into five, and the whole thing is created by the universal principle consciousness; some believe like this. The world is created by Mahadeva, the inanimate world and all the living beings are created by Mahadeva. Even though they haven't created, but believing that they have created the whole thing. Such things like this.

Without talking much, let's say Mahadeva or Vishnu or whatever it is had created the world. What I'm saying is, if they hadn't created the world and the living beings, now all these different countries wouldn't have to fight each other. If it wasn't created then all these countries wouldn't have to fight each other. All this wouldn't have happened. All the beings who are living on this earth, all the creatures having much suffering, the human beings having much suffering,

experiencing suffering of birth, sickness, old age and death, all the thousands and thousands of problems that they experience in their life, wouldn't have happened.

If the world was not created, these living beings would not have the problems that they experience in their life; many people dying in starvation; being oppressed, tortured by other people and escaping from that country; being refugees, taking refuge in another country, and the other country not accepting them; like the Vietnamese, or what happened in Tibet, or recently around Thailand, they are going through much suffering, or Cambodia; so many hundreds of people dying in starvation that they have to go back to their own country, other countries do not accept them. Anyway, the whole world's problems would not have happened; the beings would not suffer.

So the whole question comes simply just with talking, the mistake comes here, how it is not right. If they have created the world, why they have created the suffering, first of all, why they created the suffering? That's one question, why did they create the suffering? If they haven't created anything, then they don't have to create extra things, they do not have to create happiness, suffering, all these things.

Second question is: in the very first place, why have they created the world? In the very first place, what is the reason that they have created the world, why did they have to create the world? What happens if they haven't created, what happens, what mistake would come, somebody is going to suffer? Why have they created and what happens if they haven't created the world in the first place, if they didn't start the creation, what happens, what would have happened, some mistakes are what?

Then third, what happens is, because they created the world, created the beings, the suffering came. But the suffering is not directly created by them; the person might say that the suffering is not created by them, later, after a certain number of years, somebody started the suffering. Even if the suffering happened later, not directly created by them, however in the first place if they haven't created the world, if they haven't created the beings, there wouldn't be suffering, there wouldn't be the subjects who would experience suffering; there wouldn't be the possession of suffering. So, actually the whole suffering, all the problems of the human beings and the creatures on this earth, why they have problems: whose mistake is that? That's the mistake of those who created this world. It becomes like this. If they hadn't created this world, then the living beings wouldn't have all those problems, so the whole mistake is that the creation was started, that they have created. So like that, the blame for all the world's problems goes back to the creator. That's what happens. The way to check up is like this.

Holding the view as best: first one just believes that the view of changeables, the wrong view and the extreme views are the best, most pure views. Second one: some particular persons, by depending on the skandha, believe the type of view that they believe—view of changeable, the wrong view, extreme view—is the best. Such this deluded wisdom, believing like this, is "holding the view as the best."

What is recognized as holding these views are the best, where it is pointed out, is the deluded wisdom, which believes these views are best and then, by depending on the aggregates of the person, these views what he believes are the best.

The next one, holding these moral laws and the conduct are the best. There are Hindu religious followers, who believe, always walking with one leg, keep one leg up always, recognize this moral law is the path to nirvana, always walking like this; jumping in the fire, letting oneself burn, such

as these things; beating oneself as much as possible, recognizing that as purification. There are many and various ways that they are torturing themselves, which are believed as purification and the path to nirvana. Such as bathing in the river is purification, path to nirvana.

Then burning the body, they use the finger for lamp, for offering lamp, like candle, they tie with strips and then it becomes dried, I think, I don't know whether they put wax or whatever they use for offering lamp; believing as it is the path to nirvana. Things like, there are many varieties. Jumping on the trident; you put many three-pointed tridents down in a big hole, then you jump, I think from the roof, from mountains! Put the trident down there, in the big hole, then if the center prong of the trident one goes straight through here, and if the two other points come here, that is recognized as receiving nirvana or something like that.

That time the person cannot speak, so you cannot ask: did you receive nirvana or not? There is no way to get an answer. Things are believed as path to nirvana. Keeping the body naked, the conduct which they believe is by keeping the body naked, putting dead body ashes on the body. There are some Hindu followers, they can remember one past life, two past lives, three past lives, some who can also see one future life, two, three future lives; after that they can't see any more, then they believe, because they can't see any more, they believe that is the end of the lives, that's the end of the reincarnation. They have only that much power of clairvoyance, very limited power of clairvoyance, to see only one, two or three, certain number. After that they can't see anything so, because they are unable to see beyond that, they believe there is no life after that.

Some who remember past life, they see their past life was dog, so what they believe is, after the dog rebirth they were born as human beings, so that's the way to be born again as human being. Believing like this; this time I was born as human being because the past life was dog, so if I act, if I behave like a dog in this life I will be reborn as human being next life. So in this life, by having this conception, then they walk like dogs, besides two legs, also they put both hands on the ground and eat the food like dogs, exactly imitate the dog's conduct. Make noise like the dog and eat food the way the dogs eat, believing that he will be born as human being next life. Also one who remembers that past life was cow, this life they imitate a cow, and then pig, like that. So that kind of thing, holding such moral law and conduct are the best, believing these things as the cause, liberating from suffering.

The six root delusions and twenty secondary delusions, from where they came; also all the suffering, which came from the six root delusions and the twenty secondary delusions, the sufferings, the karma, which came from those—all those came from ignorance, the view of changeables. All this came from that base, ignorance, the view of changeables.

Just briefly how such as the disturbing unsubdued minds, anger, attachment and those things, have risen, how they came from ignorance, the view of changeables. You see, when one is receiving benefit or receiving harm the...

Before mentioning that, one thing I left to tell, to clarify. There are two things in regards believing truly existent: believing truly existent, in regards ignorance, believing the "I" truly existent, and believing "my" as truly existent. The view of the changeable which is the root of all those disturbing unsubdued minds, all the karma, suffering, that is the view of changeable, the ignorance which believes "I" is truly existent, this one.

When somebody compliments, saying nice things, when somebody criticizes, during that time, from very inside, "I," something which is not merely labeled, the uncreated, existing by it's

nature, existing from it's own side, appears to oneself from very inside, then the ignorance clings to that; appears from very inside, this truly existent "I," then the ignorance clings tightly, holds that. As it tightly holds that truly existent "I," which appears from very inside, then it appears to oneself, this truly existent "I," as the subject. As the truly existent "I" appears to oneself, the ignorance tightly clings to that, holds that, then that truly existent "I" appears as the subject, as oneself.

The distinction, the difference between the self which exists and self which does not exist is unclear, kind of oneness, unclear; this truly existent "I," what ignorance holds and believes, as if it is oneself, as if it is the real subject who enjoys things, who possesses things, possesses the body, possesses the material possessions. As the ignorance tightly holds, clings to the truly existent "I," which appears from very inside, this real one, so craving to the "I" rises from that. What makes to rise the attachment to the "I"? That is because of ignorance tightly holding the truly existent "I" which appears to oneself from very inside, which comes up from deep inside.

Similarly, like this also the ignorance holding "my," "my possessions"; the ignorance holds "my" as truly existent—the body, material possessions, all these things—as truly existent, also the other sentient beings as truly existent. So, like this, attachment to the possessions; one's body and material possessions, attachment which clings to that rises. Then as somebody gives harm, disturbs one's own happiness, anger rises; when somebody benefits, helps for one's own happiness, attachment rises to those surrounding people. The ignorance rises on the object, the strangers, who do not give harm or help, who do not disturb one's happiness or help one's happiness, the strangers; on the object stranger, the ignorance rises. Then on the basis of this, jealous mind, ill-will, pride and all those other disturbing unsubdued minds rise—on the basis of the view of changeable, which clings, holds the truly existent "I," being the root.

As it is said in the Madhyamaka teaching, at the very first, by labeling "I," one clings to the self; first, believing the "I" as truly existent, then clinging to that; then one believes "these are my possessions." As one clings to "my possessions" also as truly existent, attachment rises on those objects, the possessions.

However, this ignorance, the view of changeable, by being root of the six root delusions and those other disturbing unsubdued minds, with those different disturbing unsubdued minds one accumulates karma. As one accumulate karma then one circles in the samsara.

The root of samsara: in regards ignorance, the view of changeable, there are two kinds. One is intellectual, that you believe like that because of the wrong, because of the doctrine, intellectually believing like that. One is intuitive belief, like how we believe now, how we are holding the "I" now, how we are holding the self right this moment, intuitive conception of "I." Other one is wrong conception, intellectually you believe; one receives the wrong conception by having met a particular doctrine, then one believes, one accepts the "I" as truly existent.

So, there are two things, one is the conception of truly existent "I" which happened by having met a doctrine, which says the "I" is truly existent; the other one is intuitive conception of "I." The wrong conception of "I," which rises by having met doctrine, only human beings have. The other one, intuitive wrong conception of "I," exists even in the mind of the creatures.

In order to cut off the view of changeable, this ignorance, one has to attempt to generate the wisdom realizing selflessness, which is the remedy of the view of changeable, the "I" grasping ignorance; by cutting off that, all the delusions, all the rest of the disturbing unsubdued minds get removed.

I think I stop here.

After this, then just this part, after the six root delusions, the five non-views, the five views that I just described. This is how the delusions, from the outline—I forgot to mention the outline in the beginning—the outline, how the disturbing unsubdued minds rise, the graduated, how they rise.

After this, the six causes of the delusions. If I go over the six causes of the delusions, I think, if it is made too short, it won't make much sense. However, I think in the library, there must be, there is a small pamphlet, I think last year or year before, in one of the courses, Lama Yeshe gave an explanation of the six causes of the delusions. I think if you read that, it has more examples, explanations, so I think that will be sufficient.

Lecture 42 December 5th am

"I must achieve enlightenment quicker and quicker for the benefit of all the mother sentient beings. Therefore, I am going to listen to the commentary of the steps to the path to enlightenment." Please listen to the teachings well by generating at least the creative bodhicitta.

Yesterday, I didn't complete the great yogi Milarepa's quotation regarding the objects of desire, the maras' lasso. Because of being attached to enjoyment of the sense objects, material possessions, as one enjoys more and more, the dissatisfied mind gets stronger and stronger and stronger like that. One passes the whole time just trying to get more and more, putting all the time and effort in that. Then one doesn't get time to practice Dharma, one doesn't find time to make retreat or things like that. Even though the person is a Dharma practitioner, being attached to the material possessions.

First of all, maybe there is no attachment to the person's body, to the person, but being attached to the material possessions that were given by that person, which were given by the benefactor or whatever, being so attached. Then somehow that gives attraction, that makes to rise attraction to the people who give the material offerings, who give help; attraction or attachment rises for that object. Also if one is living in moral conduct then, after attachment rises to the object, other person who praises oneself, who gives material possessions, then that makes to get closer and close and it makes to lose the moral conduct, to break the moral conduct; one is completely overwhelmed by attachment, then unable to practice, unable to meditate without distraction, things like that.

First of all one gets attachment to material possessions, which are given by other people, then that makes attachment rise to them. Then afterwards, one is completely trapped in their hands; whatever they say one has to listen, one has to follow, somehow could not reject because of the material possessions, things that were given; so, if other person asks to do worldly things, non-Dharma, worldly works, one has to listen. If the other person asks to do non-virtuous actions, one has to listen. Kind of easily, without choice, easily it makes one accept, one is completely trapped, completely involved in the worldly work.

I met one monk, I don't know how learned he is, but he decided, probably he planned to do the samatha, tranquil abiding. Before that, easy way to do, easy way to achieve samatha, tranquil abiding is by achieving the "taking the essence," which either you can do with water or with flowers, pills made of flowers, different collections of wood flowers, which are not poisoned.

You make certain number of days, it is up to the individual, normally seven days, it is uncertain. You cut the food less and less and less, like that. You make retreat. You bless the pills through deity's method, the different aspects of Buddha, that method.

If one has achieved this, "taking the essence," then, one can live on the pills, so it stops a lot of work. Like every day cooking food, these kinds of things which keep kind of busy, which makes one go outside to seek food, during the retreat, which keeps kind of busy to make food. So it saves a lot of time. Like that, by having achieved this, it saves a lot of time. Also it helps very much; it makes much less physical difficulty. There are no physical hardships, less tiredness, not much disease occurs. Also mind becomes very clear, very easy to meditate. There is no heavy, sinking mind; there is no foggy mind, sinking. Like very calm clear water, mind becomes the nature of very calm and clear, so that makes very easy to achieve samatha, tranquil abiding.

So I think he planned to practice, kind of live ascetic life, and planned to do samatha. I think he tried to do this, he tried taking the essence, I don't know, flower or water, strong. But it's not so easy; it has incredible benefits, this "taking the essence," this method; again to do this needs quite strong renunciation. For a person who doesn't have strong renunciation, very difficult, can't face the difficulties. Before achieving this, one has to go through great hardships; it depends on how it appears, how difficult it is to the person, how it appears to the person, it's up to his mind, how strong his mind is. If his mind is weak, then it becomes very difficult. There are many people who tried this, but couldn't achieve. You know, those who have very weak thought of renunciation can't achieve this. Half way through, they have to stop. Even if there is no renunciation of the whole samsara, what is needed is renunciation of the happiness of this life. Person who doesn't have very strong renunciation of this life doesn't become successful, when the person goes through the difficulties, before achieving, before completing the practice of "taking the essence."

After, this body becomes extremely light; when you walk, like flying. There are so many benefits. Also person doesn't get wrinkles; it's the best way not to get wrinkles. Even you have white hair, it turns black, black or yellow, whatever it is, or blue. I'm joking.

So this monk tried this "taking the essence." I think he planned to do samatha. What happened was, during that time, when he was trying to do like this, trying live ascetic life, his brother is little bit rich, so his brother insisted, "Oh, you can't, how?" His brother asked him, "That is silly what you are trying to do. You studied for a long time, why don't you do the examination? I will be the benefactor to you, make offerings to the monks in the monastery, so why you do like that? Why you go to the retreat, doing like this, you are silly, you must do the examination. I will make the offerings. I will give all the money to make the offerings, to the monks in the monastery." Then he listened to his benefactor, the brother. He listened to that, then he took the examination, to get the title of Geshe. After then he became more and more busy, busier. Then he was unable to complete the practice, the samatha and those things.

This is just one example. Like this, one gets completely trapped in the hands of other people. That is due to the mistake of not having practiced before the vajra, which cannot be captured. One is unable to make oneself un-captured by others.

So, like great yogi Milarepa said: "The object of desire is the lasso of the mara, and the riding girl is the mara's girl. If you practice like this, then you the son has the fortune to practice the holy Dharma." Like this great yogi Milarepa gave advice to his disciple, Rechungpa.

From one's own side, even one has made all those other four determinations, planning to practice Dharma by renouncing this life, but difficulty arises from relatives, from the parents, friends causing difficulty, not letting to practice Dharma, making delay to practice Dharma, not letting to go to make retreat in solitude place. Things like that, making delay or not letting to practice the holy Dharma. When this difficulty rises, how one should practice, the pure Dharma practitioner, how one should practice when this difficulty rises, caused by them; make oneself unable to be captured by them.

The friends, relatives, for whom one has much love, who are like one's heart, even the eyes become full of tears, with much worry, even the eyes become full of tears—without changing one's mind at all, like the vajra mind, indestructible, unchangeable, vajra mind, inseparable in the sense of inseparable from the holy Dharma, like the vajra mind, without changing at all, making determination to practice the holy Dharma purely, being in a solitude place without any attachment, without any worry, making determination, like this. I explained yesterday, the different meaning of the solitude place. Like that, how much they scream, even if they follow one, how much they scream, even the eyes full of tears, however, not changing, keeping the mind as the vajra, mind being like vajra.

Before I said like the vajra mind, in a sense, not separating from the holy Dharma, it's ok. Being like a vajra, which cannot be destroyed or changed by them, by their screaming, by their talk, by their showing even kind of upset face, not changing the mind, like a vajra, which cannot be destroyed, which cannot be easily changed by them; making determination to practice pure Dharma, without any attachment to the family, to the surrounding people, without any attachment and worry to them.

This is what he means, "practice the vajra, which can't be captured, before." Seeing oneself in the worldly life, worldly work as essenceless, then seeing the practice of holy Dharma as meaningful; seeing this and then, having aversion to the worldly life and worldly work, escaping from the worldly life to the isolated place, in order to practice holy Dharma. Making oneself unable to be captured by the worldly people.

The conclusion is, making one unable to be captured by the worldly people, from practicing Dharma. If this determination is not done before, then even oneself has intention to practice, great intention, determination to practice holy Dharma from one's own side, even one has planned to practice holy Dharma, they disturb, they don't allow oneself to practice holy Dharma. Therefore, there is need for determination before, to make one unable to be captured by them, from practicing Dharma. This is like preliminary practice, it can be said, practice the preliminary vajra, which is unable to be captured. I think it can be said also in that way.

The next one: Leave the careless vaira after.

When the person wanders after having renounced this life, the outside people complain, how he is terribly poor, beggar, how much they complain, how much they criticize, how much they make fun of the person, saying: "Oh he is such foolish person, he has all," for instance, saying like this, "He has four limbs, his eyes not blind, able to hear every thing, why he doesn't he go to work, why doesn't he do a job, do something. He is a lazy person, extremely lazy person, living on begging without doing job. He is a foolish person, he is crazy, everybody works for food, he begs, he is crazy, everybody works so hard for their food, but he begs, crazy person, lazy."

"Terribly poor beggar," how much people say like this, kind of feeling disgust to see oneself, how much other people feel disgusted, see oneself in disgust and criticize, or how much other

people say, "He is divine, he is a divine god," or, "He stays in the cave, he doesn't need luxury house, he doesn't need to depend on surrounding people, family, he doesn't feel lonely, there is not these difficulties, he is able to live wearing rag clothes, on simple food, he must be god, he must be transformation of divine, must be son of the god." I am joking.

How much other people praise, "how good, how good he is." Even they say Buddha, even if they believe Buddha, how much they say nice things, even if they say extremes, they believe and respect as Buddha, they compliment as Buddha; or they criticize as devil, "he is devil," the lowest thing they can say. Whatever they say, highest Buddha or lowest devil—the worst they can say, devil—whatever they say does not matter. "Whatever they say does not make any difference to me," thinking like this, not caring what they say.

When I discussed the four desirable objects and the four undesirable objects, the eight worldly dharma, as I mentioned at that time—if you care about the reputation, if you care so much what people say, then you can't practice Dharma, it becomes hindrance. So, "Whatever they say, for me it does not make any difference. Whatever friends say, whatever the relatives or parents say does not make any difference to me."

Caring about, keeping their face, anyway, caring about friends and relatives is the originator of many vices, negative karmas. Caring, paying attention and following what they say, is the originator of many negative karma. By following what they say, paying attention and following what they say one accumulates various negative karma.

"Anyway, caring about what they say is hindrance for me to practice the holy Dharma." By understanding, recognizing, thinking this, then make determination, "Therefore I must renounce," make determination. "Therefore, I must renounce following them with attachment, being care of them." So this is what it means to leave the careless vajra after. You see, after one has renounced this life, as one wanders, all the country people, family, relatives, friends, whatever they say bad, whatever they say not caring, being careless of the reputation. Thinking, "Caring about reputation, being careful whatever they praise, the highest, god or Buddha or something, or the lowest, devil, whatever they say, caring about reputation; being careful of the friends and relatives is the originator of many negative karmas, and hindrance for me to practice Dharma." One must practice holy Dharma by renouncing this; being attached to reputation, relatives and friends.

Next one: the transcendental wisdom vajra accompanies oneself.

That is making the determination to not break the pledge, not breaking the promise one has made to practice the pure Dharma by renouncing this life; not passing from this, not breaking this. Without breaking this, completely renouncing all the essenceless works of this life, making determination, to make equal the life and practice, with the unshakable, unchangeable firm thought of Dharma, with the unchangeable firm thought of the holy Dharma.

You see, how many years, how many months, how many days there are to live, making it equal with the practice of holy Dharma. How many days there are, for instance from now, until death time, how many years there are, how many months there are, how many days there are, making the life and the practice equal, not the life is longer and the practice shorter, not like that. Usually the Tibetan lamas, the meditators, pray for the life to be equal with the practice of holy Dharma, like great yogi Milarepa. "May my life be equal with the practice like Milarepa." This prayer is recognized as a very important prayer. If one's life becomes equal with the practice of the holy Dharma, then the whole life becomes highly meaningful, it never gets wasted.

To be able to do that, one should have unshakable or unchangeable firm thought of the holy Dharma. If the mind gets easily overwhelmed by the disturbing unsubdued mind such as attachment, then one cannot practice, the life becomes unequal with the practice of holy Dharma; it makes more of the life that is wasted and not so much of meaningful life which practices holy Dharma. That's why making determination, "without breaking the promise that has been done, renounce completely all the works of this life, which are essenceless and with the unchangeable firm thought of holy Dharma make the life equal with the practice of the holy Dharma."

So you can understand the transcendental wisdom vajra, means having this unchangeable firm thought of the holy Dharma, all the time, it accompanies oneself.

The last three: being in exile, having reached and received.

So the first one, being in exile means being out of the line of the human beings, like the person who does the behavior of craziness, who behaves as being crazy. Because of their behavior, they are out of the line of the normal human beings, completely recognizing all the perfections of this life as enemy, being dissimilar, being different from the top people in the country; any kind of top people and the lower people, being different from their life, from their conduct, being different from them. One's life is different, dissimilar from them, then practicing the holy Dharma.

The way to think, here, the way to understand, the main thing is the attitude. As I mentioned so many times before, all the people in the country, in the world, even kings, ministers, presidents, generally any top people, how much they are wealthy, how much higher rank they have, the attitude is attachment seeking the happiness of this life. All the time, they prevent as much as possible bad reputation and all the time they try as much as possible to receive good reputation, all the time. All the time, they try as much as possible to receive materials, they try to prevent as much as possible not receiving. They dislike not receiving material, they dislike criticism and they have aversion when they meet suffering. Attachment to happiness and receiving praise; always the aim is to obtain food, clothing and reputation. The aim is the happiness of this life; the whole work is done for that. Similarly, the lower people; also the attitude is the worldly concern, the evil thought of worldly dharma. The aim is the happiness of this life, whatever different work they do, it is done for this.

Oneself who has renounced this life, the Dharma practitioner who has renounced seeking the happiness of this life, the attitude the evil thought of the worldly dharma, having that aim, all the conduct of body, speech and mind trying to obtain the happiness of this life, the four objects of desire—for one who has renounced this life, for the Dharma practitioner, these are what one has renounced. What the rest of the people in the country they do—that is what one has renounced. All the actions of body speech and mind of the practitioner, oneself, are not worldly dharma; the rest of the people, any of the higher people, any of the lower people, are worldly dharma. So, you see, one is completely out of the line of the human beings; actions different, attitude completely different, completely opposite.

As I mentioned one morning, some of the students go to the West straight after the course and try to practice little bit hard, they try little bit, as there is little bit energy which has not faded away, the leftover energy, anyway, I'm joking, I'm joking. So at the beginning, one tries to face the evil thought of the worldly dharma, at the beginning, for a few weeks, few days, while one is doing one's job, feeling no connection with the surrounding people and feeling oneself is living

in one's own world, that those people are living in their own world. This is because the attitude is different from them, and also the conduct is different, the conduct naturally becomes different from them as the attitude is different. That's how one feels when one starts to practice the remedy little bit, when one tries little bit to destroy the evil thought of the worldly dharma. So this is what it means, being out of the line of the human beings, or human beings of this life, human being who are concerned about this life, better to put it this way: oneself being out of the line of the human beings who are concerned of this life, the worldly beings.

The next one: reaching the line of the dog... or pigs; I'm just joking. Reaching the line of the dog: whenever there is a crowd of dogs, you have to get inside of that, then you reach in the line of the dogs. I'm just joking.

You see, the dog who stays at the master's house, how bad reputation he has, how good reputation there is, makes no difference to him. Even if he doesn't get drinks, even he doesn't get food, how much he starves, how much difficulty he has, he continuously tries to look after, tries to protect the property, the material possessions. If some unknown person comes or somebody comes, whatever he can do, he tries, barking, all these things, if he is able to he bites. Anyway, how much difficulty the dog has in his life, not getting food or drink, somehow he continuously stays at that same place, the master's place. Then as much as he can, continuously looks after that place, tries to protect it as he can. (Rinpoche laughs) He doesn't have clothes, even though he doesn't get food, even doesn't have good reputation. So like that, oneself bears the hardships, not caring about food, clothing and reputation, in order to practice holy Dharma, how much hunger and thirst there is, how much one experiences, practicing holy Dharma continuously.

What the dog does is looking after the master, the attitude he has, bearing all the difficulties, is all done for the happiness of this life. All this is meaningless work. For the Dharma practitioner, oneself, like the external example of the dog bearing all the difficulties, continuously practice the holy Dharma, bearing all the hardships, if one wishes to practice pure Dharma and if one wants to. What I'm saying is this, it is very difficult, one who cannot bear suffering, one who cannot bear at all the hardships, difficulties, one who seeks much happiness, pleasure for that person, it is very difficult, generally, to practice. Even just to practice pure Dharma, if he is unable to bear the suffering, hardships, seeking so much pleasure, that itself is hindrance to complete the Dharma practice, for the Dharma practice to become successful. It's very difficult to generate the realizations of the steps of the path to enlightenment, except if one's mind was well trained in past lives, then just comfortable, very easily bearing any difficulties of hunger, thirst, cold and hot. Then the inner difficulties, having short sleep, renouncing the pleasure of sleep, renouncing the sense pleasures; without bearing the difficulties... the comfort, such luxurious life, first of all difficult to practice pure Dharma; even if one tries to practice, secondly very difficult to complete, to generate the realization of the steps of the path to enlightenment.

I think there is some advice given by Geshe Chengnawa, cherishing the sentient beings more than Buddha. In order to achieve enlightenment there are four different things to practice, which are opposite to what the common people think. The common people cherish Buddha more than sentient beings; they cherish their happiness rather than suffering; they cherish the people who give help rather than the people who give harm; they cherish themselves more than others. That is how the common people do. Oneself, if one wishes to achieve enlightenment, it should be the opposite: cherish the sentient beings more than Buddha; cherish other sentient beings more than oneself; cherish suffering more than happiness; cherish the sentient beings who give harm more than the sentient beings who give help. The main point, what I want to say is why we should cherish suffering more than happiness.

Anyway I stop here.

Lecture 43, December 5th pm

Generate the motivation of bodhicitta, thinking, "I must achieve enlightenment for the benefit of all the mother sentient beings, therefore, I'm going to listen to the commentary of the steps of the path to enlightenment."

There might be some pamphlet, which talks from one of the previous courses, which contains the explanation of the six causes of the delusions; I heard, I do not know if anybody has found or not. If somebody finds later, maybe it can be read in one of the sessions. Actually, the subjects which are contained in the explanation of the six causes, most of them I think I have already spoken at the beginning, before the actual meditations on lam.rim, before it started. It's just a matter of calling a different name for each, giving different title for each one and making classifications, but I think actually the meaning was already explained. You see, one who attempts always to control the disturbing unsubdued one, who always tries the mind to not be overwhelmed by the disturbing unsubdued mind, should not get involved in the six causes of the disturbing unsubdued minds; one should try to keep away from the six causes of the disturbing unsubdued mind. Somebody who wants to practice holy Dharma, facing constantly, who wants to constantly face, practice the remedy to the disturbing unsubdued mind.

After this, the shortcomings of the disturbing unsubdued mind, what Maitreya Buddha said about the shortcomings of the disturbing unsubdued mind. Just abbreviated explanation of the disturbing unsubdued mind: whenever the disturbing unsubdued mind arises, the mind becomes nature of non-virtue, it changes the object from virtuous object to non-virtue.

Then each time the disturbing unsubdued mind arises, the seeds or the impressions, which are planted on the consciousness, become stabilized. The more the delusions arise, the impressions or the seeds, which were planted on the field of the consciousness, get stabilized. Also, as the disturbing unsubdued minds, anger, attachment, those things, arise, each time as they arise, they make a continuity to arise again in the future, so like this it becomes unceasing. The disturbing unsubdued mind becomes unceasing, continual, then as the disturbing unsubdued mind arises, the person involves in the vices, the non-virtuous actions.

If the person is living in the moral conduct, in the ordination, then the person breaks, degenerates the ordination, then the person involves in wrong actions, which makes oneself an object that holy beings abuse, that holy beings feel kind of upset with. Then no happiness in this life, no happiness also in the future lives.

Each time the disturbing unsubdued minds arise, it makes further and further, more and more distant from nirvana, from enlightenment. As the disturbing unsubdued mind arises, it makes, whatever virtue one is committing, whatever one is doing, the disturbing unsubdued mind stops it continuing, degenerates the virtuous actions. It makes oneself and other sentient beings evil; besides the delusions making oneself evil by accumulating negative karma, it obliges also other, it makes also the other sentient beings follow in the same way and also lets them accumulate non-virtue, by letting to arise disturbing unsubdued mind in their minds.

Then also, rising disturbing unsubdued mind makes life difficult. For instance, it makes life difficult to receive, it makes to become less the perfect surrounding, the helpers, the necessary

means of living, the material possessions—they become less and less, and one finds more and more difficulty in life.

One who follows the disturbing unsubdued mind, who accumulates negative karma becomes object to be abused by the Buddha, even the protectors, the Dharma protectors, even object of upset. Also, as one follows the disturbing unsubdued mind there is danger of killing oneself, also killing other sentient beings. Such sufferings as these arise. Also, by following the disturbing unsubdued mind more shortcomings, like one does the non-virtuous actions like stealing, causing harm to other sentient beings; one has to quarrel with other sentient beings, one has to go to court, receiving bad reputation. Also, in the future life, even one gets reborn as human being, one gets reborn in an outlying country, where there is no teaching existing, where there is no lineage of the ordination; that kind of place, where there is no freedom to practice holy Dharma; or being born in the lower realms, things like that. So, by recognizing the delusions, as soon as they arise, by recognizing, "This is my real enemy, who doesn't give one single benefit, who always gives harm," by recognizing as real enemy as soon as it rises, then one should put the whole effort, in many ways one should attempt to stop it.

Kadampa Geshe Langri Tangpa, as it is mentioned in the stanzas of Mahayana thought training, "Examine... whenever the disturbing unsubdued mind rises, as it makes evil to oneself and others, the moment the disturbing unsubdued mind arises," first of all it starts like that, that stanza, "Examine, and the moment the disturbing unsubdued mind rises, as it makes evil oneself and others, practice immediately to dispel it."

As Kadampa Geshe Langri Tangpa mentioned, the way to control, for oneself to not be overwhelmed by the disturbing unsubdued mind, how to do? "The disturbing unsubdued minds, they are so strong, unexpectedly they arise, so how should I stop rising the disturbing unsubdued mind, how should I control?" Geshe Langri Tangpa explains the way to control or the way to stop rising the disturbing unsubdued mind, the stanza starts, the very first thing it says is "examine." Examine what? Examine the mind.

I didn't mention the beginning of the verse; it starts like this, "In all the actions examine the mind." That's how it starts, the verse, this one stanza. The moment the disturbing unsubdued mind arises, as it makes oneself and others evil, therefore practice immediately to dispel it. So, "in all the actions" means the four basic actions that one does every day: eating, walking, sitting, sleeping and all the rest of the actions one does. In all those actions constantly, whatever action one does, constantly watch the mind, all the time. Examine the mind, like the guard standing at the door of the house, watching if there is any thief coming, waiting, constantly watching, waiting at the door, constantly watching whether any thief is coming to steal the material possessions from the house. So, constantly watching, examine the mind, whether the thief, the delusion arises or not. Always watch the mind with remembrance and awareness.

How to watch the mind? with remembrance and awareness. The guard, just watching at the door of the house, just watching the house, not watching whether the thief is coming inside the house or not, not trying to recognize that, just watching the house, that doesn't help. Just looking at the door of the house can't stop the thief coming in and stealing the material possessions. Even the thief came in the house, still watch; even the thief has picked up the whole material possessions, still watch. Even if he has taken out, he took from the house and put everything in the car, still watch. That kind of watching doesn't help. After having seen the thief coming, stealing the material possessions, having recognized that, being aware of that and knowing that he is supposed to keep the possessions from being stolen—having recognized the thief, if he does only watching, that doesn't help. Even the person is aware the delusion is arising, if he doesn't

try to control or avert it, lets the delusion continue to arise... such as anger, one is aware the anger is arising but not trying to dispel it—that is like watching and letting the thief steal all the possessions. Within one or two seconds the anger has completely destroyed the merit; so many causes of nirvana and enlightenment completely destroyed by letting the thief, anger or heresy, enter the house of the mind.

So, watch with remembrance and awareness and then, when the delusion arises, understand that the moment the delusion arises, it makes evil oneself and other sentient beings, it has been obliging oneself to experience samsara from beginningless lives, and this will continue; it will oblige oneself to experience samsara endlessly. By remembering this, practice immediately without delaying even a second. Immediately means: without delay, even a second, practice to convert, to dispel the delusions of the unsubdued mind. How? With method and wisdom; method and wisdom contains the whole lam.rim meditation, from the beginning up to the end—destroying the disturbing unsubdued minds with method and wisdom. Wisdom, realizing the subject, the object which causes to rise delusion, and the delusion itself—the whole existence—are empty. Recognizing these existences are empty, as they are empty in fact; "Oh these existences are empty," as they are empty. Then method, using such as compassion, love and bodhicitta; destroying the delusions with method and wisdom.

This method and wisdom contains the whole teaching of sutra and tantra, because the whole teachings, if they are totalized, come in two: method and wisdom, the whole teaching of the Buddha.

The great bodhicitta Shantideva said in the *Bodhicharyavatara* how the disturbing unsubdued mind is so powerful, the disturbing unsubdued mind is very scary, it's a very frightening thing, very powerful thing, more than outside enemy. As Shantideva is saying, "Even if the sura, asura, all the sentient beings, arise up as enemy, all become enemy of me, they can't lead me in the fire of the unbearable suffering state of the narak, but this powerful disturbing unsubdued mind, even one disturbing unsubdued mind, the enemy, whatever it meets, even the great mountains can be destroyed completely in one second, without leaving even any dust. The enemy, the disturbing unsubdued mind, even one can throw me into the unbearable state of the narak in one second."

If one becomes friendly with an external enemy, the enemy's anger is pacified and he stops harming one. But no matter how close one becomes to the disturbing unsubdued mind, it gives more harm. Instead of receiving benefit like the outside ordinary enemy, one receives only harm. As one becomes closer to this mind, becomes more friendly, the harm grows greater. It doesn't become less and less. Like this, the disturbing unsubdued mind is incredible, so powerful, very frightening. When you think of your own disturbed unsubdued mind, when you think of the disturbing unsubdued mind in other people, it's very frightening. For instance, like the first war, second war, millions of people who got killed by the explosion of the atomic bomb, other countries, without mentioning all the creatures, first of all, so many millions of people got killed, then by the explosion of the atomic bomb—how much they suffered. All this perfection that they built for so many years, many thousands, the thousands of people in different lives, the people in different times, so many thousands and thousands of them, worked so hard, many expenses, worked so hard to develop, to create all these perfection, different people who lived in different times, worked so hard, put so much energy, all this, spend so much money, energy, time, life. This, one day completely gets destroyed, completely, millions of people put energy to actualize all this perfection, the whole thing completely gets destroyed in a minute.

All this danger, all this harm came from the disturbing unsubdued mind, which is formless, colorless, which cannot be touched, which cannot be seen by the eye, which is shapeless and

colorless but incredible, so powerful, how it is so incredibly harmful is like that. You see, the world is in fear of the atomic danger, that is also actually not so much the atomic, but is the danger of the disturbing unsubdued mind.

People, so many countries, always they have meetings. When somebody makes an atomic bomb, they always have a meeting not to use it. Each time, when each country makes an atom bomb, they always have a meeting to not use it, then that country says, "Oh yes, we don't use it on anybody. This has only been developed to protect our own country." Not to be used on anybody but only to protect one's own country. The atom bomb doesn't give food, doesn't give clothing, so how can it protect? When there is drought it doesn't make rain. The only way it protects is by destroying other countries, destroying other sentient beings. However, the whole world is in fear of the atomic explosion, everybody is having fear, small countries, big countries, having fear of each other. Even those who have weapons have fear of each other.

Actually if all the leaders of the countries don't have a disturbing unsubdued mind, if they don't have jealousy, if there is no anger, if there is no attachment, if there is no dissatisfied mind, then there is no problem, how many weapons there may be. Even if there are mountains of weapons, there is no problem, there is no fear, no need to fear. No matter how many material weapons there may be, there is no need for fear, no need to fear harm. So actually, weapons are not the object to be scared of. The object the people in the countries should be scared of is the disturbing unsubdued mind. And then try to pacify that, try to eliminate that.

When there is no self-cherishing thought, when there is no disturbing unsubdued mind in the minds of the leaders of the countries, as there is no self-cherishing thought, the other one is what? Cherishing others. So there is only receiving benefit, only help. The whole action is completely changed. Instead of giving harm to others, only help. The whole action is completely changed. Instead of giving harm to others, only help others. Then there is real peace in the world. When you watch the minds of the people in this world, the minds of the leaders of the countries, the disturbing unsubdued mind is very difficult to control. The disturbing unsubdued mind is very easy to arise; such as anger, very easy to arise. It's so easy for one country to destroy another, it's so easy to happen in a minute, so easy. It is just completely dependent on the mind.

The whole thing, the whole world's problems are dependent completely on the mind. It's just a matter of making less, pacify more; either making the disturbing unsubdued mind strong or make it more peaceful. So, the whole problem came from the disturbing unsubdued mind. The world problem, how millions of many people suffered in the second —which war? Second? (Student, "Yes") —all those things, unbelievable torture, all that came from one person's disturbing unsubdued mind. Even one person's disturbing unsubdued mind is so incredibly harmful for millions of people, it can give great harm. When you watch like this, the disturbing unsubdued mind in the minds of the people in the countries, when you concentrate on the disturbing unsubdued mind, it's kind of frightening. When you look at it, when you watch it, for me it's sometimes kind of frightening. It's kind of surprising that the third world war did not happen so far. It's surprising, according to the power of the disturbing unsubdued mind.

However, the way to control the disturbing unsubdued mind, the way to practice the remedy of the disturbing unsubdued mind is like how the Kadampa Geshe Ben Kungyel practiced. Usually the lineage lamas of the lam.rim teachings emphasize that one should practice the remedy for the disturbing unsubdued mind. Kadampa Geshe Ben says, the way he practices, what he says is, "I have nothing else, except holding the pointed short spear at the door of the mind; watching at the door of the mind, holding a pointed short spear. I have nothing but that. If he, the disturbing unsubdued mind, becomes stronger, I also get stronger. If he becomes loose, I also

become loose. When he gets stronger, I also get stronger. When he becomes loose, I also become loose." (Rinpoche laughs) That's how the Kadampa Geshe Ben Kungyel practiced, that's how he controlled his disturbing unsubdued mind. He said that was all he practiced. Whenever it rises, one should immediately practice the remedy.

I will talk very briefly on the next outline: collecting karma.

Generally, the meaning of karma, the definition of karma is the mind which came from mind. Mind which came from mind is the meaning of karma, meaning of the action. Generally, that's the definition. Karma is not a principal mind but a secondary mind. Details of this you can find in Geshe Rabten Rinpoche's teaching on the fifty-one secondary thoughts or minds. Many people must have copies. If you want to study more about the mind, the definite nature of the mind, the definite types of mind, the different thoughts, if you read that you will get the basic idea. However, the karma, action, has two things: action of mind, action of thought. When I finish, afterwards, you can understand what the difference is.

First of all, if you are going to tell a lie, the motivation is the mind, then the action. The motivation to tell a lie is the mind which makes to move, which makes the speech to move. That's the mind. The action of that, while the person is telling a lie, is a secondary mind which comes from the consciousness, which comes from that motivation of the mind, the motive of telling a lie, which makes to move the speech; which persuades, which makes to move the speech. That is the action of mind. That action of mind is a secondary thought. From where it came is the consciousness or the principal mind, as it is translated, the principal mind or consciousness. While the person is telling a lie, the action which persuades, which makes to move the speech, that action of mind is the secondary thought. One has to understand this. Nothing of the action is the principal mind; it is not consciousness and not the principal mind. Any action is the secondary thought.

So now, the action of thought is the action of body and speech. The actions of body and speech are the action of thought. From the disturbing unsubdued mind, many various karmas are collected; unfortunate karma, fortunate karma and immovable karma. Three different kinds of karma are created by the disturbing unsubdued mind, which means the ignorance, the view of changeable—the very first of the twelve links.

The non-virtuous actions, the unfortunate karma—such as taking others' lives, stealing, those things, done with the non-virtuous motivation, seeking the happiness of this life—causes to be born in the evil-gone realm. The fortunate karma, accumulating fortunate karma with the motivation of seeking the happiness of the future lives, causes to be reborn in the realm of the happy transmigratory beings, the human beings or the gods of desire.

Immovable karma, the particular karma which is called immovable karma—in the realm of form, there are seventeen categories. They are divided into the four levels of concentration. The cause to be born in the realm of form, to abide as a form god, the first category, the second category and the third category, there are three categories, the first three levels of concentration—the cause to be born there is the immovable karma.

How it is: first of all, one gets bored with the sense-pleasures; one gets tired of the outer sense pleasures. One seeks the inner pleasures which are derived from concentration. One renounces the outer sense pleasures and seeks the inner pleasures of concentration. The inner pleasures of concentration such as samatha, the pleasures derived or received from samatha, by having achieved samatha, but without having realized the absolute nature, also without having

renounced the whole samsara. Seeking the inner pleasure of the concentration, enjoying that causes to be born in the realm of form, such as in these first second and third categories, the first three levels of concentration. Again one gets bored with the inner pleasures which are received from concentration. Then one seeks the indifferent feeling; one gets bored with the happy feeling, the pleasure derived from concentration, one gets bored with it, again one renounces that. One seeks the indifferent feeling. Then one accumulates, as that person is seeking the indifferent feeling, neither happy nor suffering, that creates immovable karma; that karma causes the person to be born in the fourth level of concentration. Once you have accumulated the immovable karma to be born in the first category, second category, third category and the fourth category, it doesn't change. The level of concentration does not change. Those karmas do not have change; there is no movement, which is why they are immovable.

But fortunate karmas, which throw the rebirth in the realm of the desire, and the unfortunate karma, the results of those karmas change. How it changes? For instance in this life one took ordination and made many offerings, much charity in this life, but afterwards the ordination degenerated, got broken, so what happens? Because the precepts degenerated, afterwards, what happens if without having done any purification or anything, the person dies, what happens? If he kept the precepts purely or if he purified the degeneration, according to tantra, what has to be done and according to sutra, the different ways of confession, to purify—if the person dies after the precepts have degenerated, then, if the person kept the moral conduct pure, without degeneration, the result of that, having made so many offerings, having made so much charity, this fortunate karma, he will be reborn, he will receive a perfect human body, having perfect enjoyments, having all the necessary means of living. Because the precepts were degenerated, if nothing was done, if the person dies after that, then the person gets reborn in the animal realm, such as the naga. If he still has faith in karma, if he hasn't changed his faith, he gets reborn in the animal realm of the nagas, having incredible material enjoyments. Because the precepts had degenerated he has taken an animal body but he has the material enjoyments, great sense pleasures, which he was going to experience in the human realm but then he experienced the result of charity and offerings in the animal realm.

Also, you see, even the person who is going to be reborn in the narak, he took a human body in this life, even though he is on the way to narak, he is already born as intermediate stage narak, in the intermediate stage of narak, already in that form, or preta or animal or whatever it is, but due to the power of Secret Mantra or due to the power of the lama, it is possible, through the profound power of the Secret Mantra to change that intermediate stage. Even though he is on the way to narak, he changes on the way. One who is in the intermediate stage, changes and gets reborn in the realm of the happy transmigrating beings, again born as human being. Changes the intermediate stage of the narak into the intermediate stage of human being, then he gets reborn as human being.

The example is like this, I think according to Mahayana that it is possible to change in the intermediate stage by the power of the Secret Mantra, the power of the lama, that is, I think, according to Mahayana way. But according to Theravada it is not accepted. After craving, grasping, then having change of the rebirth... I think what is accepted is, immediately, whatever of the twelve links, craving, grasping has arisen at the time of death, one takes in the intermediate stage and one gets reborn in whichever of the twelve links, which body of the twelve links it is, then it takes that body.

I think I stop here.

The cause to be born in the first level of concentration, that karma doesn't cause to be born in the second level of concentration, it is kind of fixed; it has no change in the result. So, that is why it is called immovable.

Lecture 44, December 5th Lama Thubten Yeshe

All right now, I don't know. First of all one thing, fundamental, one has to understand that each of us, our nature, our reality is good thing. Good thing. What I say, you have to understand, each of us, good thing. You see it is a serious thing. It's not sort of I make compromise with you.

The Buddhist point of view, the human nature is inborn or originated with purity; it is already separate from the delusion, from the sin or negativity, or whatever you think. It is already separate. You don't need to separate. When I say this... let us say this is the human nature, our pure human nature. This nature is already separate from the clouds of delusion, clouds of delusion coming from here, from here, from here, isn't it? Kopan hill this morning, the fog is coming from here, to here, to here. But this foggy nature is not Kathmandu's nature, it is not Kopan's nature. It is already separate, isn't it? We don't need to make separate.

I want you to understand, I talk about the essence of what you think about, negative and the essence of the human being. Being *already* they are separate nature, separate character. But coming always like this. Always coming like this, you know, isn't it? This is the problem. So, for that reason when we meditate, if we contemplate on our own energy of consciousness or our original nature, it is already sort of beauty, purity, pure object already. So, our mind becomes neutral and pure. I think that is the most important thing. Even you cannot [do more], just can be neutral, you don't see bad side, you don't see good side, you don't visualize good, you don't visualize bad, just so; that's why the breathing exercise.

The point of the breathing exercise is not thinking fantastic, you are a meditator. But you bring from the cloud, sort of just medium, just medium, no morality, no immorality, but medium. That is also good enough; if you can bring, that's good enough. Somehow, that nature is also liberated, isn't it? Because sometimes we are so sensitively in already, you know, we can't get out, stuck. This is painful; Buddhist point of view *that* is the pain. Just this sort of nature, neutral, if you can stay, it's good enough.

So, we should understand this way and then you have some attitude that your nature, your own nature is the Buddha nature. Your own nature developed, this make clear—you are the Buddha. You should understand this one. For some reason religious people, we always emphasize: "Special is god, special is Buddha; Buddha and God are special", (general laughter) you know, I look... (Lama growing) (general laughter) From Buddhist point of view you disrespect yourself.

It works psychologically; actually when you disrespect your own nature, then for sure you disrespect other human beings. For some reason it works that way because you can't see your own good things, good value. So, "I'm heavy burdened, so all those people heavy burdened." "I'm the heavy burden, so, other people should be heavy burden." It's a dangerous thing, isn't it?

It's not easy to practice bodhicitta. Not easy. First of all, you should be reasonable, your own quality is something, "I can do something, I can develop, I can become a bodhisattva, it's possible," and this way the same thing, other people same possibility, both sides. Then you can see the beauty of other human beings. You don't need to push (Lama slaps his forehead) "Other sentient beings are very nice, yes, yes, yes,..." (Lama slaps his forehead again. Lama laughs,

general laughter) You beat yourself. "All mother sentient beings kind, oh, should be, lam.rim says, lam.rim says." (General laughter) It's not that way, it's not that way. It's logical. It's kind of natural, reasonable reason that all mother sentient beings are kind. Logical, there is logic. It's not something we are making psychological story.

So, now, remember we say *cloud* of attachment, *cloud* of craving desire, *cloud* of other things coming, cloud is coming. Those clouds, we are giving name, hatred or negative or whatever, we are giving name. We don't say in Buddhism that all sin is negative. We don't say that. First of all let's say, you people are listening too much lam.rim. Lam.rim is Mahayana teaching, therefore, much emphasis on self-cherishing thought is sort of the biggest problem in the world, in the lam.rim, isn't it?

It is a problem, but not necessarily it is the impure, it is the sin, it is negative. Not necessarily. Attachment can be positive. Why? If you don't have attachment you don't have this precious human rebirth. This precious human rebirth comes from attachment. No? Oh you people shocked, now I'm shocked too! (Lama laughs, general laughter) Attachment is also a precious thing—really true.

That's why, many young people question: "Why I am existing? Why on this earth?" (general laughter) This question comes, doesn't it? "There is no reason I came in this earth, be unhappy. Better I cut myself." The answer is that: your grasping mind brought this body to this earth. The answer is simple. You cannot blame god, you cannot blame Buddha; you cannot blame anything. Our grasping, individual grasping mind brings result in this life. And so we are existing, isn't it? So we are lucky. The attachment, the result of our body, we are here, isn't it? And we are able to think, able to understand, able to comprehend what is going on within us and our world. So, we are grateful to the attachment. It's true.

Same thing, eight worldly dharmas—remember? (Lama laughs, general laughter) In the lam.rim? Eight worldly dharmas; also sometimes we are grateful too to have eight worldly dharmas. Why? First of all, without going eight worldly dharmas, how can be completely liberated? Even Shakyamuni himself, he went through eight worldly dharmas, isn't it? It is evolution, existence. So, we have to go through eight worldly dharmas; then sometime, we reach beyond eight worldly dharmas, can liberate or become enlightened.

Therefore, Lama Je Tsong Khapa himself says in the great lam.rim, the Lam.rim Chen.mo, that the eight worldly dharmas have a white aspect and a black aspect, they have a mixture aspect. Lama Je Tsong Khapa explained clean clear. We do, we do. Our worldly dharma, one aspect is maybe good aspect, then through going there, then another thought coming to add, isn't it? So then, the result is sort of mixed. But still good, still good.

You cannot say philosophically and in the lam.rim also, you cannot say that attachment is negative. Sometimes western people are very sensitive, that every aspect of the lam.rim talks about, attachment is the biggest problem. Therefore, must be completely black and negative. Lama Je Tsong Khapa says "No." Logically we can see, our human lives, Buddhist point of view, all human life, our body comes from positive mind. The positive mind produces the body, which has the ability to enjoy, to enjoy. So, we have to understand correctly.

I'm not saying you misunderstood but human beings, we have limitation. When a certain aspect shows strongly in lam.rim, then "Wow! everything that has to do with attachment is negative. So I am completely negative. The world is completely negative." Then it becomes more dark, you know. Because you project it, you interpret it in such a way, exaggerated.

I want you to understand clean clear that... the thing is, we have the distinction: negative, or Western terms maybe sin, and positive, two things. The attachment, desire, can be negative or sin, and can be also positive, which *produces* pleasure, samsaric pleasure, human pleasure, solid pleasure. You understand; ability to enjoy world, seeing world beautiful and whatever you think is ok. So you cannot say all desire is negative, only producing pain. Wrong. You should not think that way. It produces some pleasure but temporary pleasure—aaaaahhh. (Lama laughs, general laughter) Now I'm not sure.

Ok, that is the distinction. You see, clear, very clean clear. Temporary pleasure, we are not saying temporal pleasure is always bad. Temporal pleasure, temporal happiness, we cannot say you reject that one. Then what is left over? If you reject temporal happiness, then what do you have? You haven't got eternal happiness yet, isn't it? Not yet, isn't it? What is left over is only misery, isn't it? You know what I mean?

This is the important thing. We should not be mistaken, we should have temporary pleasure. We can enjoy. But the thing is, we should not too much squeeze ourselves; and try... this temporary pleasure is, the mind wanting to believe that this is the best happiness—which is totally delusional, over estimate conception. It's like thinking that this cloud is coming, "Ah, this cloud is wonderful, oh this is permanent, oh I wish..." you are dreaming, isn't it?"

Same thing, any pleasure in our human lives, we should recognize its characteristics of the temporal: it goes, it comes. And we should expect limitation. Its nature is limitation. Therefore, our expectation should be exactly, you put expectation according to its energy. You cannot put: tremendous, "Ah, this is the everlasting, eternal happiness, oh, oh, oh, oh." We cannot, this is the delusion; this is the fantasy.

So now, I want to say this way: in lam.rim, Mahayana Buddhism, incredible sort of talk about the attachment. Attachment and self-cherishing thought is really a big problem. "Therefore, I want to give up, I want to give up that. From today, I want to give up attachment." What do you think about that? It's not possible, dear. (Lama laughs, general laughter) Not possible, it's sort of too much, too much ambition mind. You should have understanding. Attachment is a problem according to every day life with our too much fixed idea, without having reasonable expectation. This is the problem, yeah, ok.

Then you should work out slowly. "I'm grateful, I understand that one, but it takes time. Certain things I can handle now, certain things I can still do this way, but perhaps Mahayana method, I have sort of a little bit mixed." Remember mixture? Little bit white, little bit black. "That's all I can do at the moment."

So, not totally black; the result is coming sort of mixed result, rather than totally black. Kind of, you have to sort of, individual, that's the thing, individual judgment, how to handle attachment. According to individual experience and the ability, and time to time also, one has to judge. But not necessarily thinking, seeing all attachment as negative. It's not true. You understand? It's not true.

I want you to understand, if you think that one, then 24 hours... if I say this way, you can see: until the eighth bodhisattva bhumi, you don't remember? I think you know. First the collection path, remember? And then the preparation path—this is quite a long journey, it takes time (laughter). Then the seeing path, which is the beginning of the first bhumi; from the first bhumi to the second bhumi and then until you reach the eighth, still there can be some attachment.

Attachment has degrees. So how can we say, I mean, we are beginners. I mean, I cannot judge everybody is a beginner. I mean, who knows who is a buddha, who is a bodhisattva. Maybe you already are eighth bodhisattva bhumi!

However, we see that we are at this stage and that stage is incredibly higher, we cannot completely release the attachment. But slowly, slowly by dealing with the gross levels: "These things I have to work out."

You see, that's why we should not be so idealistic. "How fantastic Lama, I now discovered attachment, is best thing". Then you go back home and say to your father: "Your problem is your attachment." (Lama laughs, general laughter) Then you say to your boyfriend: "Your problem is your attachment." Then you crush everything, bam bam bam. Then one day they are going to put to you like this: "Your problem is ..." Oh yes, that's true, that's true. Practical, you know. Philosophically we understand clean clear. But practically we have to be reasonable. As the lam.rim explains, the attitude towards our pleasure, worldly sense pleasures, is kind of reasonable. So, if you can see some benefit for yourself and for other people, even in small things, as much as you can, you do. That's good enough.

I want you to understand that the expression of Buddhism or the expression of lam.rim seems "Now I should be suffering." I should be suffering." Buddhism says: "I should be suffering!" West says, "I should not suffer, I should have pleasure." So therefore, I now crush Eastern way of thinking. (Lama using his mala as a whip) "I can't put together now." You feel that way sometimes, isn't it? (Lama laughs) Is that not true? That's not true.

Buddhism and the lam.rim wishes all sentient beings to discover eternal bliss, eternal peace. The enlightenment experience, that is the goal, isn't it? Therefore, one thing lam.rim emphasizes is that you should not have the concept that this is the only happiness, giving pleasure. That's all, simple. "If we have this one, this is the only happiness." (laughter) "This is the whole universe, you know? No other universe. There is no Australia. This is everything. There is no US. This is the only universe." Such a narrow small mind. This is the problem. Specially, this happiness is ok, reasonable judgment, you can enjoy but tremendous unreasonable judgment grasping, that results in more pain. That's all Buddhism talks about.

You should have pleasure. You should not feel guilty, first of all. Let's say, my connotation pleasure. Pleasure is sort of, now I talk about my own sort of commentary now. Pleasure I talk about. Pleasure is sort of little bit satisfying at the moment. Things going ok (Lama laughs). And I am not totally disturbing. I get some pleasure. That's good enough. You should accept this. Instead of "Oh, I should feel guilty," that should not be. You should be as much as possible happy. That's all. It's true. If you are too much irritated, how can you be peaceful? If you are irritated, disturbed, you can't give happiness to your surrounding. Not possible, isn't it? Not possible. Even if you want, even if I cry to you and say, "I want to give you happiness, (Lama crying) I want to give you happiness, I want to give you happiness." Can I give you? No! You don't know how to handle this man. (Lama laughs) "He wants to give me happiness, but he cries, cries." Then you say: "I want to give you happiness." Then you cry. The only result is each other cry, you know. Well, that's not possible.

So therefore, if you have some pleasure, reasonable pleasure, sort of calm, clear, even if you feel that to some extent the seeking, grasping mind is there but even you feel sort of loving kindness to each other, you enjoy that. You should not feel guilty.

Also many of our students at Kopan, they say: "Wow, now I should help other people. Since I'm born up to now I never have helped anybody. Now I want to help. Now I want to go to Africa." (laughter) They do. They go there. (Lama laughs, general laughter) A couple of months later they came back, "Oh, I cannot do". That should not be that way. This is an unrealistic idea. You can't. I know my dog is suffering. What can I do? I should sleep with my dog, I feel guilty. I say: "Oh, I love my dog, tonight I'm going to sleep with my dog." What would people think? I think people would think, stupid, isn't it? I think you should say, "Ridiculous." Not necessary, is it? So you see, kind of reasonable, isn't it? You should not be guilty. Certain things you can do, certain things it takes time.

It is good to change attitude as much as you can, you know, that you can do, practically. It has method and exercise in lam.rim; you have to use those methods. Normally too much concerned with oneself; instead one becomes whole world and there is allowing to see other people, to change the self-cherishing attitude into holding others dear as much as you can. It's reasonable way. Don't force. You should never force. You should never force. "That should be because lam.rim said so." No, you should check up. Sort of easy going inside, then reasonable.

The Buddhist point of view, without some dedication for others, I think, you never get any satisfaction. I think all religions agree. It's not Buddhism, you know. All religions, all great men, everybody agrees. It's also logical. For that reason we practice bodhicitta. When we say loving kindness, it's not, you show "ha, ha, ha," like this, you know. This doesn't mean loving kindness. Loving kindness is understanding, touch into some reality, then it becomes loving kindness.

All beings want to be happy, don't desire suffering. And the same time, doesn't matter how much other people are confused but the inner quality of that human being is purity. Potential is to be clear. So, by knowing this respect, then you can have loving kindness. Then you can have patience also. You don't have sometimes, if other people are irritating," "Oh, he is hopeless, he's hopeless, I've no time, good-bye." You're not giving, you are not seeing that potential. You are not giving time and space.

Now, one of my points is, I missed maybe this one: I didn't talk about that one. Sometimes I jump; I don't have rules, you now. Remember, when I say "concerned only with the temporary pleasures of this life", "for the pleasures of this life you can do anything", you make limitation. "I have this life, this is my life, I should have as much pleasure as possible." Believing this is the only pleasure you should have, time and space you have. "Therefore I can do anything; I take as much as possible advantage." This attitude is dangerous. This attitude is limited; the mind is a dangerous one. You understand? I want you clean clear.

This is common in the West, isn't it? You know we are Westerners. We know they don't talk about past lives, future lives. You haven't heard so much. I mean, some people maybe heard but don't talk about it. I am making generalization of Western culture. Western culture is: "This is my life, I'm born, I'll die. The worst thing that can happen is that I'll die, that's all. So from this I should have all kind of pleasure that exists in the world, I have to experience it. So, for that reason I can do anything." That is the dangerous one. I think that's simple isn't it?

Why is it dangerous? This is the limitation. This mind itself has an incredible sort of pressure, concrete attitude. So then, you can do anything. Then you can do any immoral action. Point is you can do immoral action by seeing life is packet, which is totally ridiculous, ignorant. You make limitation of you and the world and beings. But we should not be lazy either. (Lama laughs) "Oh, we have so many lives, to do whatever, who worries, I relax." "I don't care if this life I cannot do, then next life." It's really true, isn't it?

As a matter of fact, this one, concerning this life packet, being concerned with only the comfort and pleasure of this life, remember lam.rim, there are three sections, isn't it? First section, middle section and great section, isn't it? (audience: "Yes") Yeah? Alright? O.K.

So first one, dealing with that mind and observing the karma: Because this ridiculous mind can do any action, so we are watching. If you do immoral action, maybe ten immoral actions perhaps you go to the three lower realms. Remember? You know. (Lama laughs, general laughter) This condition is *only* that attitude. You are only seeing this packet of these temporal pleasures. There is no room for other thoughts, for other possibilities. This one is too dangerous. If you are not observing negative karma, it can lead to a kind of condition of life. I want you to understand clearly.

So therefore, my suggestion is, you should enjoy as much as possible. But same time, don't grasp too much. Use this moment to enjoy eating an apple and have some satisfaction, a certain peace. Use this, and the next step to more last the pleasure of apple. Makes sense or not? I think that's simple, you know. Appreciation, this apple, grateful, I have something, comfortable. That is good. But only this way is not enough. Actually the Buddhist attitude is more, "I want more." Don't you think? "I want more pleasure. This pleasure is nothing." (laughter) That's right, isn't it? Another way of saying is "Yeah, I have pleasure, you give me coffee, that's good, I enjoy myself. But that is also not enough. Specially if I...this one, becomes miserable again." Ok, so free from that, maybe you enjoy that but release this grasping one—you can call this renounce, you can call renounce, not so much into neurotic situation. You can call this renounced.

Then remember there are two bodhicittas: relative bodhicitta and absolute bodhicitta, remember? The absolute bodhicitta is not having the craving, the concrete, craving attitude, holding concept of concrete on our five aggregates and oneself and the world, then—completely free! So, these two things are actually necessary. It's not good enough you have good attitude. Good attitude is greatly beneficial, essential. At the same time a lot of wisdom we need, a lot of wisdom we need. Everywhere in the world actually people do having loving kindness naturally, I tell you, everywhere in the world, don't think they have no compassion in the West, that's not true. West people, East people, everywhere, they do have loving kindness. To some extent they do have but what they are lacking is wisdom. Definitely, lack of understanding; lack of understanding makes even your loving kindness become completely black. I'm not sure, maybe you are thinking: "Wild!"—I say, without wisdom even your small loving kindness becomes completely black. That is not possible? Not sure. I think I'm sure. (laughter)

Without wisdom, maybe first beginning there is small wisdom then, too much emotion, the loving kindness, action going through the feeling of cloud. Feeling cloud? Emotion? Then completely end of, black. That makes sense or not, makes sense? I think I am sure.

First in the beginning, loving kindness, simple way, normally, we have sort of common sense, when this loving kindness functions. When enters that feeling, emotion, then it becomes dark dark dark dark and ends up completely black, self-cherishing.

I repeated two times. I think that should be enough. But check out that one. Because our mind has limitation, our loving kindness becomes sneaky, sneaky, so weak. Maybe first beginning strong like this, then when enter through this atmosphere, through process went, then it becomes weak weak weak weak weak, then disappears.

So then, ok, sharp wisdom, penetrative sharp wisdom behind loving kindness you need. Then your loving kindness becomes indestructible nature. No one can disturb you. I think so. I believe personally all human beings, even dogs have some loving kindness for each other. I believe. But not having intensive wisdom and awareness. So, it cannot cut through this false conception, cannot cut. So, completely enter into darkness shelter. Ok, I think it's simple.

So, at least this meditation course, at least if you can learn that comprehension, can observe your own mind. Somehow you are using method to bring mind from too much clouding into even middle, not too much sort of beautiful, penetration or meditation or concentration, but sort of middle, if you can bring, that's good enough. That means you begin, you can handle your mind. I think it's incredible. It's good enough. Unable to handle the mind is incredibly painful.

And the world becoming impure we say, many people talk about it. It came from each of us, isn't it? We cannot blame the world, we cannot blame the world. So, each of us is responsible for our own liberation and responsible for our own karma, as much as possible to live our life every day reasonably, without too much trouble of the negative mind or attachment or whatever you call it, all those things. And then, that's good enough. Maybe I not talk so much. It's not necessary. Instead of I talk bla bla maybe better you ask questions. Thank you, thank you so much.

John Schwartz: "We don't have much time, Lama. I'll give you this one first. On page 41 of the lam.rim meditation outline being used in this course it says that birth as a male (laughter) is listed as one of the eight favorable qualities of Dharma study practice. Is this interpretation of Buddha's teachings really meant to discriminate against women (Lama laughs) by citing her form as a hindrance? That's the first part. I'll just read you the second part. It says: Can an individual reach Enlightenment in a female form?

Lama: Is it still doubtful? (laughter) Amazing. Sure. It is no discrimination, actually for the man and the female in this life, even this life, from the beginning up to end, enlightenment is possible. Many Lord Buddha's texts and sutra say. And you cannot say... Where is the Tara? (Lama looking for Tara's tangka) ... Tara is much lower than Guru Shakyamuni. Is equal, completely, all these Buddhas, female aspect, male aspect are equal realization. Realization is equal. I don't think that is the question, you worry about that. No problem that. I think that's good enough. We don't need too much talk about it.

But historically, when Tara took bodhisattva attitude she says that there are so many male aspects of the Buddha. There is not so many female, so therefore, she determined: "My life, all the time female, female aspect and leading all sentient beings into enlightenment." So you can see. But then also can see us individually. If we are not strong, we can also be weak by believing "I am sort of being lady, therefore I can't do." If you believe then it becomes reality. (Lama laughs) Isn't it? If you believe, "I can do anything, I can see my potentiality," then that is the liberated attitude.

Remember, normally I say, bodhicitta, wanting to help other people, lead to the highest destination; enlightenment attitude bodhicitta, this itself is already sort of enlightened. Normally I talk about that way. It is. That attitude itself has sort of quiet, peaceful already. When you begin to actualize bodhicitta, actually I call you small Buddha. Ok? This I make up for the communication. Why I say Buddha? You a little bit opened; Buddha means opened not closed. That means when you opened, you are a little bit understanding, then you are more liberated. So, matter of fact you are small Buddha. I think so. True. That's right. I mean Buddha has strict

philosophy. Buddhism has, this is Buddha, isn't it? We have, philosophically. But practical view point, I can call anything, words, words I can give. Ok? More? John: I think we have time for maybe one more question.

Lama: Sure. I think now until eight o'clock, isn't it?

John: Seven thirty we ...

Lama: Not seven thirty, come on.

John: Some people call themselves Christian-Buddhists or Buddhist-Christians. Is it possible to be both Christian and Buddhist? Or is this a contradiction of terms?

Lama: No. I think it is possible. Why not? It depends on attitude. Example, let's say being Catholic. Let us talk about being Catholic. I'm Catholic, you know? (laughter) I'm Catholic. My interpretation of Catholic is: I believe there is a quality of god. Buddha explained god quality actually. Do we? We explain, we have sort of similar quality of Christian god.

Let's talk about Jesus. If I am Christian, Catholic and I believe Jesus is sort of helping all mother sentient beings; I look about, Buddha also helping similarly. Then many, many like Jesus, many, many like buddhas. What is the problem? What deity is, they understand some kind of bigger nature, rather than this apple—remember? Remember they understand bigger nature, bigger value of human being, and I understand too. Depends on what you look at; really true. Depends on what you look at, what value you put on that. I think that's all.

Practically there is some aspect, different rituals, Buddhism and Christianity, there is difference. But if you take real essence what they are practicing, I don't think there is too much big difference. What is different, I think philosophically, I cannot say it's all same thing, sort of, making like soup, you know. Because philosophically Christianity does not have, as explained by Buddhism, the Four Noble Truths and scientific explanation of reality, absolute reality. I mean they do have absolute, god is absolute, isn't it? But, they have different explanation. One way is good—god is absolute. So, who discovered god is absolute? No one can discover god is absolute. God, absolute is beyond our conception, isn't it? Remember Christians, they say God, no one can know. If you try to know, you compete with God, you are stupid, isn't it? Not possible, is it. God is THE absolute, omniscient. And we are the limitation. Anyway, what I'm saying is: Christians do have absolute explanation, but different. That's all I can say. Very different philosophically, I think different than Buddhism. But still you can practice loving kindness, helping other people and keeping straight your morality. I tell you, my experience when I travel in the West, I feel Christian people are very straight people. Excuse me, this is my impression. I mean, this is my experience. Many people I see, very strict in keeping morality. I think it's great, great. I'm really grateful. Even somebody just accepts good and bad for other people and these things. I think it's great.

So, conclusion is, we should also rejoice in non-Buddhist religions, I think we should rejoice. First of all in the world, many people are not concerned with karma, moral karma, immoral. Nowadays it's very difficult, isn't it? The Christians have this kind of explanation. Perhaps not explained, "because this, because this," in so many details. Sort of say, "Because god said so, that's enough." So you want know more. That's all, I think that's all for this question. Thank you.

John: Lama, this one says, some of us have jobs that we like...

Lama: ...good. (Lama laughs, general laughter)

John: ...and through which we think we can help others. How do we understand and apply renunciation to this life?

Lama: (laughing) So simple. You have a job, you take salary and enjoy your life and not too much this one before. Now I'm not going to use language, not too much this one, isn't it? I think it's so simple. No? That's not enough? (laughter) That's enough or not? I thought this is enough.

Actually that's good question. The thing is, I personally feel that our Westerners, when we go back to our life, our environment and the society giving comfortable life, you should accept. That is there, it's there. At least a comfortable bathroom is there! You don't need to do any effort almost; society offering effortless. You use that one, grateful.

The thing is, in the West, the problem is too many ideas; too much ideas and too much pulling each other. "I push you, you do this. You push me, I do this." Isn't it? Indirectly and directly; even strict, everywhere pushing each other. I think certain things you can take, certain things. Not necessarily you do everything. But in the West you have to do, "because my life is this." Remember? Life is a packet, you know? "He has, I should have." "I want two." (laughter) This is the complex in our society. This is almost, you cannot avoid. You are there, isn't it? They are there. They are point of view. Television says: "You should buy, otherwise you're crazy." Ah, don't take seriously. "Wait a minute, please give me time." (laughter) Television says: "Tomorrow at such and such place, night club," and at the same time there is at such and such place is playing such things. "What can I do? I want to go to both sides. I am only one." So that kind of things is kind of pressure. I think you know, actually. "Ok, it's good. If I have time I go, I enjoy. If I don't have time, ok." There is nothing to be guilty, some losing—not losing, actually. In the West we think we lose, isn't it, if you cannot do. You're not losing. Better you save your salary also. Anyway, I think that's ok. Yeah, thank you. That's good enough,

John: How is it possible to transform desire and particularly sexual desire into Dharma motivation and action?

Lama: That I answered already. Remember? Craving desire, attachment can be positive. If we don't have sexual desire, you understand? This body is existent without sexual desire—existent or not? It's true. You should think really grateful, some appreciation. I'm not joking. You think I'm joking. Ok? I'm not contradicting teachings, you understand.

So, craving desire can be positive, but one problem is that when the result of craving desire comes, when the pleasure comes, if you too much grasp again, then it becomes pain. *That* is the problem. However that human relationship, and having this sexual relationship, if you have the giving attitude, bodhicitta attitude, giving, other people need, time to time, then that is transforming. There is no conflict even between couples because one's sort of dedicated attitude giving what is needed.

Actually that is my interpretation; it is also scientific. Let's say, if we don't have any contact with each other, what happens? How many men become crazy? How many women become crazy? Now I talk about scientific level. There is energy, man and female both have some energy; to some extent, time to time period, some people do need to express this, otherwise completely

nuclear and then one day explosion comes and he becomes crazy. It's true. We have to go—it's not everybody, it's an individual experience, we have to go.

Example some married people, they are married, maybe they don't need sexual contact even one year, maybe once. Even they are couple. Also to do with psychological pressure, anyway in Buddhism we think psychological pressure. Western science think there is energy if you do not, explode, there is no room. There is no room. Anyway, have to freak out. That's the Western explanation. I asked many Western doctors. They tell me there is energy somewhere; if you do not release that, the energy becomes too much, then it is a problem. I mean some you can see, some you can see that it is true. But in Buddhism we believe it is psychological matter, it is not necessary energy released, that energy expresses such way to use. That is the most important thing. I think we don't need to talk about that too much.

However, even you lose energy, as long as you have the attitude, and also couples coming together, there is a purpose: to really help each other as much as possible. I think that's wonderful, that way you can transform it. Shakyamuni himself, one time when he was monk he married twelve years one lady, lady who is without having sexual contact she will die. For that situation he married, he give up his vow, he married twelve years. So it is good, that way, if we have bodhicitta attitude, then it is very good. Anyway, even if you don't have bodhicitta attitude, you just feel reasonable, worldly, he or she need help, they need help, they need to express some strong connection. So use that energy, that is the sort of key to express close relationship. And if they need time to time, you give. I think that's so simple, isn't it? If one can do that way, that is so simple, you don't need any big meditations. (Lama laughs) If you can't do meditation, you can do many different ways.

You see, the problem is, the sexual contact itself, you cannot say, it is negative. First of all, what is sexual contact, what is sexual desire? I think it takes time, isn't it? Anyway, the sexual contact itself is, you cannot say negative. Let's say it this way: the man and the female they join together sexually, how can you say that it is negative? You cannot. You cannot say that itself is negative. The thing is, problem is. Ok, what makes problem? I tell you now, ok. When we have sexual contact we lose comprehension, awareness, we lose. *That* is the problem. I'm not sure what I'm saying. (laughter) Ok, that's why, Buddhist meditation, what we try to approach, I tell you it's true, I want you to know, having blissful experience, at the same time you're awakening.

<end of tape>

... as much as possible you can have sexual contact. Well ...isn't it? I mean, precise, isn't it— some precise meaning or not? I'm not sure. How you feel that one. That is the problem, ok.? So, having concrete grasping, desire, losing consciousness and awareness, what happens is, result is, more desire comes up, isn't it? Karma, each time you produce karma, it just finishes that's ok, one time, ok it's finished, ok. Not like that, the energy you build up so that will happen again. I think this is true, problem.

If one has concentration and energizing blissful, produce more satisfaction, more concentration, one should do more. Well, it's logical, isn't it? What is the problem? Anyone who has negative, sort of negate, through Buddhism or through the religion, you can defeat me now. Come on, give question about that. Yeah, tell me, tell me what I'm saying. If you think it's something, something that is question, come on, we debate. We debate, come on, come on!

You see, actually Buddhism is extremely precise. Remember when we tell lies? Telling lie is normally negative, isn't it? You know what I mean, negative. Telling lie to change other people's

mind is negative. But if somebody is coming with a gun and says: "All these Kopan people are learning about the devil. I will kill all these people." If I say, "These people left yesterday, why are you coming?"—it's telling a lie. But as long as I have the right attitude—I am not saying, I have the right attitude—as long as I do have the right attitude, compassion, some kind of sympathy, Buddhism thinks that is not negative, is it? You understand? The action that you do, itself you cannot say it is completely black, it depends which attitude is coming, pushes you to this action, then you can tell whether that is negative or positive.

So therefore, what I'm saying is, the sexual contact itself, you cannot say it's negative, come on. First of all what is sexual contact? Male and female joining together, that is what we call sexual contact in the West. I like, we do western style. Come on. That is Western style sexual contact or not? (Lama showing new mudra with both hands) (Lama laughs, general laughter) It's true. If we not contact, we don't understand each other, again we produce more confusion, isn't it? What I mean is, the sex joined together, that is sexual contact or not? (Shasta: 'Yes, it is.') Yes, isn't it? O.K., you say yes. (Lama laughs) Ok, if that coming together is sexual contact, I cannot say that is negative, you know. It can be positive, it can be negative. It can be medium too. That's right, exactly. If you put together, no feeling, no nothing, then medium, isn't it? (Lama laughs, general laughter) It doesn't produce any reaction, you know, medium. Yeah! I think that's enough about this.

John: Lama, what is laughter?

Lama: Laughter? Silence is laughter. Total silence is laughter. That's enough.

John: Why is it meritorious to circumambulate stupas?

Lama: What does that mean?

John: Why is it good merit, why do you gain merit by circumambulating stupas?

Lama: Very good question, yes, very good. Normally, anyway we are circling. First of all I have to tell you, since we were born, up to now, we are going (laughter) anyway, that's not new thing, you understand. Anyway, we are going 24 hours like this, you know (laughter). So, instead of thinking such mundane objects, mundane, deluded objects, circling, circling; the comprehension or memory of totally opened wisdom, and thinking "This one is the liberator, *this* is the source of enlightenment," and then you go around: make you quiet, peaceful. I think it's so simple, isn't it? So simple.

Why? First of all, of course, when this stupa was made, the person who made, actually, the sort of attitude, the symbol of the totally enlightened mind, built in such a way... You see, the stupa has many parts; first foundation, then there are paths, twelve paths, penetrative such way going and then the top point, totally sharp wisdom, isn't it? Sharp wisdom, cutting through concrete conceptions or concrete visions; I mean, that's good enough, isn't it? Normally we don't think that way. So the memory of that, going around, very good; good enough, because some people need that kind of practicing, they cannot have sharp wisdom sitting like this, but using their physical energy, by the memory of that they could use. So the many things, Tibetan prayer flags, prayers, these things and many different examples, my mother and my father, they used to, they sitting at night. They sit at the table (Lama humming mantra), I mean they work so hard. The minute they have time, they do this one. Same time they have six, seven children and many workers, still they do commitment. Isn't that beautiful? They used it like tool, do something and it's good for them. Sometimes in Tibet, lamas methods for different people to use. So,

Buddhism in Tibet tries to help everybody, everybody, doesn't matter what you do, even butchers or whatever, they do some Dharma, according to their ability, according to their environment. So, that's usual, sometimes prayer flags, sometimes mala, sometimes prostrations, sometimes... I think that's all. Then? One question maybe?

Hermes: Lama, that was my question. Geshe Jampa Gyatso gave an example of a fly that was sitting on a piece of cow dung that was carried around stupa by the rain. It had no virtuous motivation at all but still it received a precious human rebirth because of that.

Lama: There is some vibration, itself has some vibration, he received vibration. That's good enough, yes. Let's say, even if you are there, I don't know who are you but still I receive some vibration near you, isn't it? Similar, I think, similar. So, it should be that way. It's true. Ok, I think so, vibration is there. Even those dogs, example those dogs, they don't exactly communicate for Dharma, but still these dogs can receive some vibration of Dharma. Possible. One time, one Lama giving teachings, one pigeon came, it always stayed and listened. The next life that bird became Vasubandu, remember Vasubandu? I'm correct, isn't it? Vasubandu remembers, as many books that could fill a house are in his memory, he remembers every word of these Buddhist texts. That came from when he was this bird, he listened and he took this vibration-blessing and next time he was able to handle that one. Possible.

Example, look at this, I make example. When you listen to lam.rim, you look about, subject coming, this way, this way, certain subject comes, it comes *Whoom*. That happened to you? Certain subject is flavor for you. "Wow, this is incredible, this I had heard before, I thought, now this man is telling again." I have this kind, when I listen to lam.rim from my Lama, certain part of lam.rim I like so much and certain lam.rim not so much. (laughter) Doesn't make my heart shake, in other words. There is some energy, some reason; I feel, my interpretation, I have some practice, some previous life. And that's why certain points comes out, my heart is little bit fertilized. Same thing, I'm sure, each of you when you hear lam.rim, certain parts they come out, you feel very comfortable and you like that one, sort of in your heart to practice. Certain things just don't shake your heart, isn't it? "I'm ok, it's O.K., but doesn't shake my heart. I don't want to practice this, some part." You feel that way. I think that must be according to your life experience.

Yeah, you think now we have to stop? Alright. So, we still have time. I'll try to come up again. Thank you so much.

Mahayana Precepts December 6th am Lama Zopa Rinpoche

Motivation.

Now this one time one has found the precious human rebirth qualified with eight freedoms and ten richnesses, which is highly meaningful, with which one can achieve the three great advantages even in one minute, whatever one wishes to achieve, one has opportunity. This precious human rebirth is difficult to find again in future lives so it is extremely important to make it highly meaningful.

Practicing holy Dharma, working for these three great advantages, should be started right away as one has opportunity. Doing first the works of this life and putting off doing the works for future lives, enlightenment and nirvana, putting off to next year, thinking to do it "whenever I get free time"—this is fooling, cheating oneself.

The time we have this precious human rebirth is definitely not 100 years, it is very short, after 25, 30, 40, 60, this age how much more life is left? Maybe one year, several months, several weeks; even just today it is uncertain whether the death will occur or not. One cannot guarantee, "I will definitely live today." We do not have power or knowledge to see that without any mistake. Today, this morning, so many people on this earth, even in Katmandu, there are many people dying. Who were very healthy yesterday, nothing wrong, this morning the body became a dead body. Just this morning so many people dying, who were so healthy in the morning, nothing wrong, getting dressed... not existing in the afternoon. Or very healthy in the afternoon but not existing in the night; after having gone to bed, not having time to get up next morning; so many.

It is uncertain whether one is in the group of the people who are dying today. The length of life is extremely short. Even one has 20 or 50 years to live, 15 years go by sleeping night-time; rest of the life, 15 years the daytime life, mostly just passes. Then one cannot practice Dharma due to old-age. Most of the life has worries, problems, disease; lots of the daytime passes like this with the problems of life, lot of time finishes with these things. Rest of the time, most of the day time finished by distractions. So how much time is left for practicing holy Dharma is very little. Actual time for Dharma, even if one lives for 50 years, is very little, that is the least of all.

Even to live 50 years is uncertain. At the moment we have human body, gathered together here, the family, having found human body this time, just like the group of flies come to dirty places, stay for a few seconds and go on to different places: they came from different places, they are together for a few seconds at one point and then they go their individual ways, go away separately. Like that, from the lower realms, the permanent residents of the lower realms taking rest, this time we have come from the lower realm to take a short rest in a human body. Meeting, like the flies, for one or two hours, then going on to different places. Here we are like a family, just for this time having human bodies. Each of us came from different realms, just like the flies, temporarily gathered here by having taken human body; again each one goes back to a different realm. As people gather in a restaurant for a short time then go back. Or how people gather in shops and very soon they separate, go on to different places.

As one's relatives, friends and parents have been dying one after another, as one has been hearing this unexpectedly, as they die, it is definite one day for one to also die. Same as with other people here, one's own turn for death; now one hears other people's death, soon other people will unexpectedly hear of one's own death, by calling one's name, "Oh that person died."

At the death time, all of a sudden one has a heart attack or breathing trouble, then mind thinks, "Oh now is the time of death, now I am dying." The mind is terribly upset. The whole family kept busy, running, worried, very upset and crying. "Now is my time to die. Oh, now I am dying." Then the mind is terribly upset, having much fear. That time, even the mind is upset, there is nothing to do. Even the mind is scared of death, nothing to do. Time is finished. There is no time to obtain the method. Breathing out is double.

One knows one is dying. It is time to leave all the surrounding people, the loving, dear ones. It is time to leave everyone and the heart material possessions; the surrounding people, the loving dear ones, with whom one has been living together all this time—now it is time to leave all of them, to separate from them. Oneself is feeling very upset that the whole life has been wasted. One cannot find any worthwhile thing one did in the life, one sees the whole life has been completely wasted and one remembers all the non-virtuous actions that were done in the past. In the present time, one is experiencing all the karmic visions, having much fear and experiencing the fearful karmic visions, the result of negative karmas, and having much pain. Having fear of after this being born, having much fear of experiencing the great sufferings of the lower realms.

It is uncertain when death will happen; it is definite to happen, but not sure when. As it happens to others, it is definite to happen to oneself, one day. The body is left at the cemetery, the consciousness faces towards the lower realms. All the surrounding people, family, friends and relatives are left with eyes full of tears, with greatly upset mind. The body is called "dead body." The name "dead" is given. The usual name of John, George, Dick or whatever, is joined with the extra name, Dead. Whatever work is not finished, traveling, building house, studying, writing books, business, working in the field, whatever work one is doing...

[break in tape]

... impermanence and death. So such is definite to happen one day. While one is doing the work, without completing it death happens; while one is eating food, without having finished it death occurred; one has gone out to work in the office, at the job, without having opportunity to come back home, death occurred at that time. It is definite: one day while one is doing something, without having time to finish it, death is definite to happen.

By understanding this, what is going to happen in the future, by keeping impermanence and death in the heart, since it is definite to happen, without wasting any time, from now until death time there are a certain number of breaths and however many there are, as much as possible make this precious human rebirth meaningful, without wasting the life.

"During each breath I must attempt as much as possible. However many breaths there are from now until the death time, make each breath highly meaningful as much as possible. I must think well the rest of my life without being crazy. I must remember what is definitely going to happen in the future."

At least, even one can't be like the high lamas, mind extremely happy like going for picnic or going home after a long time, how the high lamas' minds are so happy at the time of death, with much freedom, happy mind as they go to the pure realms.

"I must try to be like that. Even if I can't be like that at the death time, I must try to be like the middle Dharma practitioner, mind happy, very comfortable at death time, having complete trust to not be reborn in the realm of suffering transmigratory beings, be reborn in the realm of the

happy transmigratory beings, mind happy, no doubt at all. Even if that is not possible, I must try at least to be the lowest Dharma practitioner, not having worry or fear at the death time, having a comfortable mind."

Even one can be like that, able to be reborn again and again in the realm of the happy transmigratory being but still not free from the suffering realms of samsara, one must achieve enlightenment in order to free all the beings from all their suffering and lead them to enlightenment.

"Therefore I am going to take the Mahayana ordination."

Lecture 45 December 6th am Lama Zopa Rinpoche

"I must achieve enlightenment for the benefit of all the mother sentient beings. Therefore, I am going to listen to the commentary on the steps of the path to enlightenment." By thinking at least a short motivation like this, generate at least the creative bodhicitta. Please listen well to the teaching by generating a good heart—among all the minds, among all the attitudes, the highest attitude, by cultivating the purest, highest attitude, the attitude of bodhicitta.

Reaching the line of the dogs—then the next one: Receiving the line of the devas or gods, whatever name is used. That is how the title is given.

How it is, worldly works and completing the practice. When the practitioner completes the practice, he receives the Buddhahood stage, the highest among the devas, the highest god among the gods. The practitioner, being in the solitude place, renouncing all the worldly works, when he completes the practice of the holy Dharma, he achieves the highest deva among the devas, the buddhahood stage. Usually, the worldly gods, Brahma, Indra, the worldly gods in whom the Hindus take their ultimate refuge, the kings of the realms of the worldly gods, such as Indra—those worldly gods are not free from samsara. Higher than that are arhats, who are free from samsara. Indra and those are higher among the worldly gods, but arhats are higher then them because arhats are liberated from samsara. Higher than that, among all these devas, gods, is the supreme deva, the buddhahood stage, in this life; the practitioner, one who completes the practice of the holy Dharma, receives the supreme deva, buddhahood stage in this life.

If one practices the holy Dharma by renouncing this life, even if the practitioner becomes a beggar, there is no need to doubt that the practitioner will not die in starvation or by famine. He doesn't need to worry that he might die by starvation or famine. One Kadampa geshe, called Karak, said he has never seen meditators who have died by feeling cold and by feeling hungry, and it won't be heard of in the future. One who has completely renounced this life, who is practicing pure Dharma doesn't meet such these difficulties of life. It is natural. One reason is because the dissatisfactory mind is renounced. One who hasn't renounced this life, not doing pure Dharma practice, meets so many difficulties in life; dying by starvation, problems like that, by disease, attachment, and so forth. But practitioners don't experience such difficulties of life, such as dying by hunger and thirst, like that. There has not been anyone, so far there hasn't been one single story; also as it never happened so far it won't happen in the future, it won't be heard of in the future. But worldly people, dying by starvation, ones who do not practice the holy Dharma, who only do the worldly work, there are numberless who met all the difficulties, problems of life, numberless died of starvation, by disease, also by being cold, like that. So, as one has seen so many, also one will hear of worldly people dving of starvation etc. continuously in the future. But a pure Dharma practitioner dying of starvation, it's impossible; one who really

is a pure Dharma practitioner, having renounced this life. Why is it impossible? because of the power of practice. The main reason is that.

Also, another reason, when Guru Shakyamuni Buddha became enlightened, he dedicated the merits for the followers of the teachings' means of living. There are other reasons, but mainly the power of the person's pure Dharma practice. Guru Shakyamuni Buddha explained in the teachings, the *Compassionate White Lotus Sutra*, his prayer: "The followers who follow my teaching, who keep four inches of robe, even just that piece, if they do not get food and drink as they wish, then I have cheated Buddha; in that case, may I not receive enlightenment," like this.

When Guru Shakyamuni Buddha was a bodhisattva, following the path, generating the bodhicitta, that time he made prayer like this. He also said in the future when people exchange a whole pot of pearls and so forth to buy that much flour, my followers will not have poverty in regards to means of living. Even if all the worldly people have to plow a field the size of a nail, my renounced beings won't have poverty.

Renouncing this life and renouncing the evil worldly dharmas itself becomes a path of purification. Even contagious diseases get removed. When Kadampa geshe Karak was old he got leprosy, and his whole family did not want to take care of him. They kept him separate and he was terribly upset, so he made the determination that worldly life has no essence and he renounced it completely and lived on begging, saying the Avalokiteshvara mantra. That night he slept on a rock near the road, and he dreamed he was taken by a river, and then one white man came and took him out of the river, the whole body became completely wet. So after he woke up from the dream all the pus which was inside the wounds came out, he felt very wet, and his disease was recovered. However, this is one example. Renouncing the eight worldly dharmas is recognized as a powerful purification itself.

The great yogi Milarepa prayed like this: "If I am able to die at this hermitage, without my relatives knowing my happiness, without my enemies knowing my suffering, then I the yogi, the yogi's wish is fulfilled. If I am able to die in this hermitage without friends knowing my old age and without sister knowing my sickness, then the wish of the yogi is fulfilled, my wish is fulfilled. May this prayer that I have done with no one around to hear it be successful for the benefit of all the sentient beings." There are so many prayers like this.

This part of the subject always gets mixed up, the part of the subject of the lower capable being and general path. I think that much.

I think I stop here.

In regards impermanence and death, you have meditated several times on the basis of the outlines. Normally in the lam.rim meditation, this going through the absorptions, those things normally don't come. This explanation doesn't come there, in the lam.rim; this explanation comes when the lama explains the tantra, teachings of Secret Mantra, explanation of the ordinary evolution. After having explained well the ordinary evolution, how normally the sentient beings circle in samsara, details about the intermediate stage, details about reincarnating and being in the womb; there are about twenty-five things—the five senses and five aggregates, the elements—including everything. I just added it to the *Wish Fulfilling Golden Sun* by taking from the teaching of the Secret Mantra, the part that talks about the evolution of ordinary intermediate stage, ordinary death; details about the death, how the consciousness, from the gross becomes finer and finer.

Normally, that meditation goes with the evolution of ordinary intermediate stage, death and rebirth, then applying the tantra, the Vajrayana methods, the yogas of the different deities. Applying that, which is called the graduated path of generation. This is the main subject, the main object of meditation, one who meditates on the Vajra path, on the graduated path of generation. The Vajrayana path has two parts: graduated paths of generation and accomplishment. Anyway, having those understandings makes I very clear, even though normally it doesn't come, lamas do not explain particularly in the lam.rim teachings. It's kind of uncommon in the west, these kinds of details, which you can't see through a telescope, which you can't show, which you can't take pictures of.

The most powerful method, best method, most powerful, immediate, the best remedy, which works immediately, with which you can control the evil worldly dharmas immediately, this is the meditation on impermanence and death. If one wants to control, face any of the disturbing unsubdued minds—pride, jealous mind, ill will, anger, anything—the meditation of impermanence and death is nothing complicated, very easy to understand. It is all around oneself; in the city where one is living, all the time it shows, all the time things happen around, all the time what one hears, what one sees, newspapers, television, movies, even you go for sightseeing, even you go in city for shopping, all the time you see, everything explains, everything shows the impermanence and death; even if one goes for sightseeing, even if one goes for shopping. Generally to control any of the disturbing unsubdued minds, particularly to control the attachment clinging to the happiness of this life, the best remedy, most powerful is meditation on impermanence and death. One who wants to do pure Dharma practice, one who wants to cut off the attachment clinging to the happiness of this life—meditation on impermanence and death should be the main subject to concentrate on, to remember again and again.

If one has generated the realization of impermanence and death then one doesn't need to go through outlines, one doesn't have to put much effort in doing the analytical meditation. In the depth of the heart there is a feeling or understanding, very deep in one's heart one feels the life is very short, one doesn't think to live long, for many years, especially when one has generated the realization that the actual time of death is indefinite, the second meditation on impermanence and death.

Even if one starts the session, there is the intuitive feeling, the intuitive thought of uncertainty, not only words but from the depth of the heart, feeling, not only words, "it is uncertain that I will complete the session. After I sat down here, on this cushion, it is uncertain that I'll have chance to get up, it is uncertain." Even if one goes to make peepee outside, there is definite understanding in the depths of one's own heart from very inside, uncertainty, not sure to be able to come back. After going to bed, there is the feeling of uncertainty deep inside the heart, uncertainty of having chance to get up in the morning. All the time, whatever the work, action one does, constantly there is the very deep feeling of uncertainty, uncertainty that death may come right now, right this minute. This intuitive feeling, uncertainty of life, of the actual time of death, arises when one's mind reached such a state as this, when one feels like this intuitively, without effort, without doing analytical meditation from the outlines, when such thought intuitively rises.

Let's say you have cancer and the doctor tells you, you will die any time, you can die right this hour. Right this hour, even this minute, you can die right this minute, you can die any time; then one gets incredible fear and then constantly, after coming back from the hospital, once the doctor says that, constantly, while you are eating food, any action that you do, no matter, any action that you do, constantly the thought rises, "because the doctor told me that I might die any

time." Even when you drink a cup of tea, also this thought intuitively rises that I may die at any time, not so sure.

By meditating on impermanence and death, especially that the actual time of death is indefinite, when there is such a thought intuitively rising then one has generated the realization of impermanence and death, the actual time of death is indefinite; this realization is achieved. Then as this thought intuitively, constantly arises, continuously he makes preparation for the happiness of future life—no other thought coming except to practice holy Dharma, to make preparation for the happiness of future life, to take the essence with this perfect human body. Then the daily life actions, whatever one does, naturally, easily become holy actions, Dharma, pure Dharma; naturally, without effort. Now we have to put so much effort; because the evil thought of worldly dharma is very strong, we have to put much effort in order to transform it into holy, pure Dharma, into virtue.

After one has generated the realization of impermanence and death it is very difficult for worldly thoughts to rise, so then actions are very difficult to become worldly actions, very difficult. Now it is very difficult to become holy Dharma but that time it is very difficult to become worldly action, so easy to become pure Dharma; now very easy to become worldly action. Naturally it happens; uncontrollably it happens, after having generated the realization of impermanence and death, there is no time for worldly works, only time for Dharma. Now there is a lot of time for worldly work but there is no time to practice pure Dharma. So, the whole thing completely changes by changing, transforming the mind. There is no difficulty, after having generated the realization of impermanence and death, in practicing karma, no difficulty; no difficulty in regards controlling the disturbing unsubdued mind, so easy to control the disturbing unsubdued mind.

So, as Milarepa said with his experience, this is how it becomes.

After having generated the realization of impermanence and death, especially that the actual time of death is indefinite, then, every single action, whatever we do, whatever action is done becomes Dharma. As the great yogi Milarepa said, "I escaped to the mountain by being scared of death, now I have discovered the nature of the mind, the absolute truth; now even death comes, I have no upset. By remembering impermanence and death I have overwhelmed the mara of laziness; any action that is done becomes Dharma." Milarepa was talking about his experiences, like that.

Meditation on impermanence and death is extremely important, of course, for one who practices Dharma. But, I think, even if one wants to have peace in his life, one who has much confusion in this life, it's an immediate method to cut off the confusion right in that minute; it's just a matter of whether the person remembers the meditation or not, right in that minute, in the confusion of life. Before remembering impermanence and death, the confusion was unbelievably great, you can't stand it, can't stand it without killing the other person, or without killing yourself; there is incredibly huge depression, driving yourself almost crazy, can't control yourself. Before it was incredible, unbelievable, but right in that minute when you remember impermanence and death, as is explained in lam.rim teaching, that the actual time of death is indefinite. When you remember karma, the previous, huge incredible confusion becomes nothingness, like a water bubble popped; after that you don't see that you had problem. It wasn't a problem. It's something that makes you laugh at yourself, nonsense. You discover yourself, "What I was thinking, the way I was believing, what I was doing was crazy, nonsense."

The purpose of explaining the Kadampa practice, the innermost jewels—I am not expecting everybody to become ascetic. But it is important before one practices to have the understanding,

understanding is extremely beneficial. Also, I am not asking you to practice Dharma, but after one has understanding, whether one practices or not is in one's own hand. Is one's own choice, but as you came here to get advice for the life so I say, I emphasize, anger is very bad.

It is perfectly explained by the Kadampa geshes how they control the anger; anger is terrible, better try to control it. Even if one can't stop completely, impossible to rise for ever, that cannot happen. Even if one enters in the path, impossible to rise anger does not happen, forever; that does not happen even when one enters in the path, the beginning of the path. However, try to make it less as much as possible, month by month and year by year, try to make it less. And then those other harmful disturbing unsubdued minds, such strong attachment, clinging so much to the happiness of this life, which causes much danger for one's own life besides others'. The whole Western world is full of examples of this, all the countries, if one [is too attached or angry] there is danger to one's own life. This is the one that makes even this life unhappy, so try to make it smaller, try to have good heart, to control those disturbing unsubdued minds, anger and attachment, those things, make smaller as much as possible and then try to have good heart. That is what I am asking, that's the essential advice for the life, also this present life, each hour, life to be happy.

So before starting to explain the program, just brief explanation...

As I explained yesterday, immovable karma means: where results do not change. The immovable karma, which makes the meditator be born in the first category in the world of form, in the first category, in the first level of concentration.

Changing the result, the meditator gets born in the second level of concentration, changing the result of that karma, like that, as I mentioned yesterday, having created the karma to be born in the narak. The person has gone through the intermediate stage on the way to the narak but due to the realization of the lama, power of the lama, due to the profound method of Secret Mantra, the person changes from the narak intermediate stage to being born in the intermediate stage of the human beings and then takes the human body. That result changed, it moved. So, that is movable, that karma, that unfortunate karma which makes to be born in the narak, that's movable karma, which has possibility to change like that. The other one, the immovable karma, the result does not change; result doesn't move, so it's called the immovable karma.

So, after the fourth concentration, again he gets bored of the indifferent feeling, what he comprehends, what he thinks is nothingness. Thinking nothingness, comprehending nothing makes to be born in the realm of formless: the first one, which is called nothingness, then infinite space, infinite consciousness, then the very point of samsara. There are four different categories like this in the formless realm. So you see, person who meditates on nothingness, then thinking this is meditating on shunyata, believing this is meditation on shunyata—comprehending nothingness, meditating on blank, just blank, just space, comprehending nothingness—either it makes to be born animal, it destroys one's own wisdom, it fools oneself, it causes to be born as an animal, as animal whose mind is so foolish; or, if it's a little bit fortunate one, that karma makes the person be born in the realm of the formless, such us nothingness, the category nothingness.

Therefore it is emphasized very much, one should understand very well the teaching on samatha before one meditates, before one makes retreat on samatha, one-pointed concentration, experiencing the inner pleasures, inner bliss resulting from concentration. Even if one has achievement of samsara, without having renunciation, renouncing attachment, clinging to samsara, the body of the human being, the body of the worldly gods, all samsara. If one does not

have the thought of renouncing clinging to all the samsara, then having only the realization of samatha makes to be born, instead to be free from samsara, one gets reborn again in samsara, in the form and formless worlds.

Next outline: death, transference and joining the rebirth, experiencing death by finishing life.

The conditions of death, finishing life, finishing karma; there are various conditions of death, such as nine different types of conditions of death. Things like that, summarized. At the time of death the karma, which was collected on the consciousness by ignorance and the karmic formations, is made ready by craving and grasping, like heat and water, like the seed that has been planted in the ground, ready to produce the stem. Like that, craving and grasping made the impression of the karma, which was left on the consciousness, made stronger, ready to take, to receive the body.

Craving to this body, thinking now I am separating forever from this body, then clinging to this body; that is craving. Craving is to do with this body.

Grasping is, for instance: if the person is going to be born in the hot narak, at the time of death the person feels extremely cold. What makes to rise the grasping, is the condition, feeling extremely cold then the person has incredible strong desire of heat; probably because of being extremely cold makes the person wish to have fire around that time. Like that it can be different; however the desire is having incredible strong desire for heat, warmth. That's the grasping, then such as this craving and grasping makes to be born in the hot narak. Similarly, if the person is going to be born in the cold narak, when they are dying they feel extremely cold, they say, "I am so cold." How many blankets, warm clothes you put, the person never feels warm. If the person is not Dharma practitioner, if he is not lam.rim meditator, someone who does not have understanding of lam.rim, who does not know how to control, who doesn't know how to recognize the mind, who does not know how to control, then incredible strong desire for heat rises. The other one, to feel cold, kind of to be in the ice, to be in cold water; like for instance, when we feel incredibly hot, we wish right away for the body to be inside the cold water. Like that so strong the grasping rises to the cold. So those craving and grasping are the ones immediately after death, which lead, which make to join to the rebirth in the narak.

I think, similar, also, it's possible at death time one remembers or one gets dream that time of beautiful birds, certain pictures of animals come, finding much attraction in that, then, while this thought is rising—the ordinary, gross recognition—the consciousness stops. While this desire is rising, the gross consciousness stops. So, as the very last gross consciousness, the gross recognition, is non-virtue, that leads to the rebirth as an animal.

Lecture 46, December 6th pm

Please listen to the teachings by generating well the motivation: "I must achieve enlightenment for the benefit of all the mother sentient beings, therefore, I am going to listen to the commentary of the steps on the path to enlightenment."

In regards craving and grasping. If the person is going to be reborn in the realms of the happy transmigratory beings, the human being, the craving is the same thing, craving attached to the body, the aggregates; grasping, desiring the human body—then at the time of death, which karma will ripen?

There are many impressions of different karmas, many different virtues and non-virtues left on the consciousness. At the time of death, the object of the craving and grasping will make them stronger. So it depends on which are more powerful; whichever is heavier will bring the result first. If virtuous karma is more powerful, it brings a result of rebirth in the happy transmigrator realms. If non-virtue is more powerful, it brings a result of rebirth in the realm of the suffering transmigrating beings. If they are the same, then whichever was done last brings its corresponding result. If they were done at the same time, whichever is more habitual will bring its result first. If they are same in regards to habit, then whichever karma was collected first will bring the first result.

For example, in regards this, let's say many people came to a boat, so among those people, whoever is more powerful, who is more like leader of the country, whoever is more powerful first crosses the river. Among these people waiting at the dock, whoever is more important, whoever is more powerful like governors and things like that, then that one goes first in the boat, but if they have same power, then whoever who is closer to the sailor goes first.

I don't remember habitual karma (Rinpoche laughs.) The next one, if karmas are same habitually, then the first, like whoever made the request, made application in the hand of the sailor, he takes first. The time of making ready the seed of karma which has ripened on the consciousness, the time of that, at the time of death, whatever thought rises, up until the gross recognition stops, the gross consciousness stops—the ability to think, ability to comprehend, the gross consciousness that is functioning now in us—this gross consciousness, either anger rises, jealous mind rises or compassion rises, the thought of compassion rises, the thought of love, the thought of devotion remembering the triple gem, remembering the guru, things like that. Either the person himself remembers or during the time of death the surrounding people become the condition for the person who is dying to arise anger. Depending on the people who are around, you see, it can cause to rise negative mind in the person who is dying or it can also help virtuous thoughts to rise at time of death.

So like that, the person himself, even though there are no surrounding people but if the person himself remembers certain bad relationships he had with certain people, by remembering these things, remembering his enemies or other people who give harm to him, that kind of memory comes up and anger rises, or attachment rises. He remembers objects of attachment, material possessions or a friend, a person being attached, or maybe object of attachment is around him amongst the surrounding people, friends, wife, husband or parents—then strongly attached mind at the time of death, while there is gross recognition, rising the disturbing unsubdued mind—it becomes non-virtuous thought.

In Dharamsala two or three years ago, one very learned monk, who studied so much all his life, who was recognized as a very learned monk, somehow when he was dying he was screaming a lot, he had much pain. Again the same friend, this meditator [Gen Jampa Wangdu], he does not come often to see him, he was in his cave, but somehow he came to see the monk. So this friend, whom I mentioned before as my best friend, tried to tell this monk, "Do you remember there is such thing as bodhicitta? Do you remember?"

This monk whom I mentioned as my best friend, he is not recognized as a learned monk, he didn't study so much in monastery, he does not have a title given by other people, recognized as geshe, having done examination; but he is rich-minded, his mind is geshe, his mind is rich with realizations, even though he does not have any title recognized by other people. Absolute geshe, even though he does not have title recognized by other people... however, he tried to help this monk, "You remember such things as bodhicitta," but this monk screamed more, he made very

loud noise, then this friend, his name is Jampa Wangdu, saw there was no way to help; by giving him advice it will only cause him too much anger, then he left.

Then the surrounding people who were offering service to him, the lay people who came from same country, they were also thinking how can this be possible, such learned monk like this, at the time of death having much bad time... how is it possible? The friend wanted them not to degenerate their faith, those people who looked after the monk. So he told them, "Oh this monk is very different from us, this monk has only very little negative karma left. So before leaving the body, that's what he is experiencing now. He is not like us; he has very little negative karma left, so that is what he is experiencing now, without going to the lower realms." He advised to the surrounding lay people, in order not to degenerate their faith.

So you see, Dharma practice has to be done during the lifetime. To be learned, however much intellectual understanding one has, very difficult; if the mind was not well trained during the lifetime, if one did not practice during the lifetime, then how much one knows Dharma, what the person has learned during the lifetime, how much he learned, how much he knew, difficult to benefit, to make it useful at the death time. So therefore, understanding alone is not enough, practice is important in everyday life, to train the mind in the lam.rim meditation. So, in this way at the time of death, whenever the time of death happens, whenever the death comes the mind is ready; oneself is ready, [knowing] what to do at the time of death, one can look after oneself at the time of death, even there is nobody around.

This is very brave work. The person who can guide himself at the time of death, who can take care of himself at the time of death, making use of what he learned during his life at the time of death, that's the actual wise person, the real compassionate person. Otherwise the mind is full of words and understanding but when you meet problems in the life you become berserk, completely flummoxed, as if you don't know Dharma. Especially at the time of death it will happen, like this example, kind of very upset things. How much one has studied, how much one has learned, how much one tries to do practice, if one can not make it useful at the time of death, when one meets the serious problem, the greatest... how to say, danger of the life, that is the death. One studied so much, having much reputation, spent the whole life learning but at the time of death, when one meets the death, one is unable to take care of oneself, unable to take care of one's own mind; that's a very upsetting thing.

Usually, even the Tibetan families, when somebody dies, many families have some idea what to do. They don't let anybody stand there, around the body, when the person is in the process of death, just before the absorptions, those times, like normally who will cause confusion for his mind—that kind of people they don't send, they don't let them around. If there are people in the family who know what advice should be given to that person, who is in the process of death, who is on the way to death, they give advice; if not, they invite lamas or monks, whomever they can find. The lama gives advice. They ask the lama, if the person is dead, whether the body is still kept there or not, immediately, when the breath stops, they go to ask the lama to transfer the consciousness into the pure realm, to do this method. Or they invite the lama at home, then they ask to do whatever is the best thing to be done.

If he is a Dharma practitioner, somebody who has received teachings then it is very easy. Who has a guru, has received teachings during his lifetime, it is very easy to help at the time of death, very easy to remind him to remember the guru, or remind him to practice bodhicitta or whatever the deity that person normally meditates on, whatever he uses for visualization; reminding him to hold it, to think of it continuously until the gross consciousness stops, to hold on that.

Then also, according to the understanding of the other person, how much understanding there is in the mind of the other person, kind of reminding of the pure realms of the different buddhas, reminding. And most important thing is emphasizing that there is no essence to be attached to the body, material possessions, family, surrounding people, like that, that is the most important thing; this is the first thing, trying to cut off the attachment clinging to this life. That is the most important thing, this and anger, rising anger, those disturbing unsubdued minds, attachment, these things; these are the ones that throw him in the lower realm if the person dies with this kind of thought. If the person is little bit familiar with the pure realm, if he is practicing certain of the different aspects, like Tara, Avalokiteshvara or different other deities then, even the person himself can't say the prayer, somebody with whom he has good connection saying, reading the prayers of that deity or prayers to be born in pure realms, making request to actualize the path. It reminds him of the deity, the yoga of that deity. In that way he finds it easier, if there is somebody to remind. It is said in the teachings also, that if one is able to remember the guru that is the best method of transforming the consciousness, and that being will receive enlightenment soon.

I think, the beginning, did not mention; the beginning is: even the great evil one who accumulated the uninterrupted karma, at the time of death, if he is able to remember the guru, it becomes the best method to transfer the consciousness and that being receives enlightenment soon. It is advice, part of the guru practice. Among the gurus if there are gurus to whom one doesn't have devotion, if the mind is like that, it may be more effective he remembers the one to whom one has more devotion. It is not so much remembering the person, it's remembering with devotion. Then if the person's breathing stops, when it has trouble, with much noise breathing out, then one has to say very loudly in the ear, whatever, to remember the Triple Gem or to make request to the guru, by mentioning the holy name of his guru.

Also normally, even the Tibetan people in the house, if somebody dies, they don't make so much noise around, keep very quiet; it can cause, it can disturb the person's mind. So, anyway like this.

When high lamas transfer the consciousness into the pure realm, there are also many special signs that happen; like beams come, like rainbow, beams coming from the body, white light coming from the body, which shows signs that the person who died, his consciousness, he was born in the pure realm, his consciousness was transferred to the pure realm.

However, even one is dying, anyway I mention here, the very first thing, the most important thing is trying to cut off the attachment to the body, material possessions and surrounding people. That is the first thing, trying to see how they are essenceless. Then also remembering the shortcomings of samsara, the six shortcomings of samsara: nothing is definite, dissatisfaction, there are six, but especially those two; and also leaving the body again and again; remember all those things so that it cuts off the attachment to this present life's perfection. Also it cuts off the attachment seeking the samsara perfection, it helps not to have attachment to the whole samsara.

If one can think of the lam.rim teachings that one has listened to, that one has meditated during one's life, then remember that at the time of death; how the whole samsara, the human realm, the sura, asuras, the three lower realms, how the whole samsara is in the nature of suffering. Try to cut off the attachment by thinking how the whole samsara is in the nature of suffering, trying to cut off the attachment to the body, the samsaric body, the perfections. That is the higher one, better one.

The lowest one is at least cut off the attachment clinging to this life's happiness and perfection—that is the lowest thing. And on the basis of this, there are practices. The best method at the time of death, if one is going to do the bodhicitta practice at the time of death, then generate compassion by remembering the suffering of all sentient beings, all the kind mother sentient beings; generate compassion, then take all the sentient beings' suffering on the self-cherishing thought, "I"-grasping ignorance, destroying that self-cherishing thought, "I"-grasping ignorance. Feel the happiness, that all sentient beings become empty of all the suffering, then dedicate, without clinging even to the merit of the dedication, as much as possible dedicate one's own body, material possessions, the surrounding people, family, the whole thing, even the three times merit—dedicate completely to each sentient being. Dedicate it to each sentient being; each sentient being has received one whole set.

When you take not only the cause of suffering, also the result suffering that they experience now. Not only that, the result, the suffering, all the ugly, impure places of the sentient beings; also those you take in the form of pollution, like fog coming, in the form of pollution. Kind of wiped, like when you clean the garbage with a big broom, like that it takes away all the ugly suffering places of sentient beings, also you take at the same time. Then when you dedicate, dedicate the place to the sentient beings. Then all the sentient beings who practice Dharma, whatever they need, whatever they are missing now; the lower realm beings and the sentient beings who are in the higher realm, whatever they are missing now, they receive; they receive all the enjoyments and whatever they need. Whatever they need they have received from this; the body, the three times merit, material possessions, surrounding people, from this, all these, like wish-granting jewels, all these they have received, everything, whatever they want. Then, those enjoyments become cause to generate the whole path to enlightenment, the whole complete path to enlightenment and the whole place becomes a pure realm, as I described in the part of the usefulness of the perfect human body, as I described the pure realm. Like that if you remember, the lower realms, hot and cold narak realms, ugly places of preta, animals, and human beings—all those are transformed and become pure realm of Buddha. Similar to when you offer a mandala, you visualize all the continents in the pure realm, visualize all the sentient beings enjoying in the pure realm, then you make offerings, similar to that. Then all the sentient beings become enlightened. You can think Avalokiteshvara, if that is the Buddha that you meditate, or you can think guru Shakyamuni Buddha; all the sentient beings become enlightened in the essence of Avalokiteshvara, thinking like that.

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... the disturbing unsubdued mind and all the results, whatever they experience now, in the form of pollution, like that. If you are doing with breathing, then, like when you use vacuum to clean the garbage, the air sucks the garbage; like that, as you breath in, same thing, sucking all the suffering of sentient beings, receiving it in the form of pollution, like that.

If you are not doing the practice with breathing then not necessary to go through the nostrils, the suffering, you can visualize in the form of black pollution then just absorb, it goes right through the self-cherishing thought, "I"-grasping ignorance, the ignorance holding the "I" as truly existent. It absorbs to that and it dissolves in emptiness, it completely destroys it.

Even if one wishes to meditate on shunyata, if one can, then one can mediate on shunyata at that time. One can do all these practices, while one is remembering, while one's mind is aware of emptiness, in the emptiness, as illusory; by looking at all these things, yourself, whom you dedicate, what you dedicate, everything, the sentient beings, the sufferings that you are taking, everything as illusory. With shunyata practice, you can also do this bodhicitta practice.

When you give to the self-cherishing thought, then think: "This self-cherishing thought, this "T-grasping ignorance who always obliges me to experience suffering in samsara, I'm giving to my enemy; all this stuff I'm giving to my inner enemy, the self-cherishing thought and the "T-grasping ignorance." Then do the meditation of destroying it. The aspect is just black pollution but the essence is whatever suffering they have, the essence is that. If it is hot, hot; when they are suffering it is hot but when you receive it, it is not hot, not like that. If you visualize it in the same essence, then it's very effective for the mind. The worst you can think of, the most harmful thing that you can think of, when you use, when you take it to destroy the self-cherishing thought and the "T"-grasping ignorance, it's more effective for the mind. Inner pollution is very filthy, very dirty, much dirtier than what you smell in Kathmandu.

Any way, briefly explaining, this is the way to practice. Always, when you take the suffering, always you should start with compassion, taking other sentient beings' suffering should be done with compassion, by generating compassion. So, when you generate compassion, first you think of how the sentient beings are suffering; as I explained.

I didn't get time to do the part of the thought training, the meditation, which leads to bodhicitta, but the other meditation technique to train the mind in bodhicitta, the seven techniques of Mahayana cause and effect, I did at the beginning of the course. As I explained how to generate love and compassion, remember that here. So generate compassion by thinking of the sufferings, generate compassion. Then when you dedicate, generate love by remembering the kindness of the sentient beings.

The kindness, how it is explained in the seven Mahayana techniques, of the sentient beings, the mother's kindness; and then the kindness, similar, the benefits of cherishing others, all the advantages that one receives by cherishing other sentient beings—that itself is the kindness of mother sentient beings, which does not come in that section of meditation, in the seven techniques of Mahayana cause and effect; this one is deeper.

So, remember both those kindness of sentient beings, kindness by being mother and then other times when they are not mother, how they are extremely kind; both of those kindness, remember. Then, by generating love, you do the prayer of dedication.

Now, I continue talking about death time. After having done the special practice of generating love and compassion, then if one can, after this one should meditate on shunyata. One's own body, material possessions, surrounding people, the whole life, from birth until now, the whole life is completely empty of existing from its own side, completely empty of true existence—except they are merely labeled by the thought. The whole of this, from beginning up to now, the whole life, the body, material possessions, nothing exists from his own side, nothing, one slightest thing doesn't exist from it's own side, the whole thing is merely labeled by the thought—just on that, in that awareness. In fact, as they are like this, they are like this in their nature, so being aware in that while trying to pass away, trying to die while one is meditating on the whole life, the whole thing as illusory, without the mind getting, even one forgets, again remember that.

If one is able to do like this, even one dies while one is doing this special practice of generating compassion and love, this is the best method to transfer the consciousness in the pure realms; there is no more profound thought training method than this, it is much more admired, there is great incredible advantage in the teachings, in the thought training teachings. This practice has incredible advantage and benefits, which cannot be finished explaining. Then, even at the time

of death, it is the best method. Even one wishes to transfer the consciousness in pure realm by oneself, even one doesn't know those profound methods from Secret Mantra, if one is able to do this, even one has incredible pain, whatever happens, the mind is very happy, so happy and relaxed, one is very happy and also one is able to be born in the pure realm, like that.

As many of the meditators, those Kadampa geshes, I think Kadampa Geshe Langri Tangpa, when he was dying, when he was about do die, that time, usually his own attitude is not to be born in the pure realm, his own attitude is to be born in the narak. Kadampa Geshe Langri Tangpa, his own attitude is to be born in the narak for the benefit of other sentient beings, to be born in narak; that is the attitude he has from his own side. He wishes to be born in the narak but what happened at the time of death in the room, the hermitage, wherever he was, while he was sitting on the same cushion, just there, the pure view of the pure realm occurred to him. The pure realm appeared to him. So he told his disciple, "I wish to be born in the narak but now the vision of the pure realm happened, so quickly make offerings," like that. Such as this are advantages of this practice. You see this geshe, this Kadampa geshe, he wished to be born in the narak, same thing, taking other sentient beings' suffering. This is same thing, narak beings' suffering, all the other sentient beings' suffering, this is same thing, so it has similar benefits, but this one has other benefits.

The person who will be born in the lower realm at the time of death, (without mentioning the stories, all those things) the heat starts to fade from the head to the heart. The very last place for the heat to dissolve, to absorb, is the heart. Heat starts from the head, starts to come down to the heart. The person who has collected much virtue, who dies with a virtuous thought, the heat starts to disappear from the feet, like that.

Then the person experiences karmic visions. The person who is going to be born in the narak, anyway in the lower realms, even before, the negative karma vision like dream, he sees all kind of fearful things, like having fearful dreams. Then the external signs, all the hairs of the body, as the person gets so scared, the hairs stand up, the eyes go back, they go up like this. I think those who saw people dying, they might remember, the eyes go back, kind of like this, showing the white side. The kaka and peepee's coming, at the time of death, then moving the legs so much on the bed, the hands doing like this. Sometimes the person is able to say what it is seeing, all the terrifying, fearful karmic visions. Sometimes he can't speak, when the eyes are closed the hands try to grab things, kind of to hold; it is a sign of having fear, seeing karmic visions, or having much pain. However, those who have created much heavy negative karma, who have very heavy negative karma experience all this, they go through all this, the outer signs. Depending on how heavy negative karma the person has created, depending on that, not sure that everybody experience all these five or six things, not sure that everybody does these things, making peepee, kaka all these things at the time of death, by having so much fear. They experience two, three, or four, or the ones who have heavy negative karma do all the things, they do the whole trip. If you watch the people when they are dying, if you watch, if you go to see the people, you can understand; also tears coming because of the fear.

I think I'm not going to talk about the intermediate stage and about reincarnating in the womb, how the intermediate stage being sees the parents, how they leave that stage and how they enter. How the consciousness, what makes them to pass from the intermediate stage to... anyway this is okay. No need to describe the part of the intermediate stage, describing how they are. There are so many details about the evolution, like what is shown in the television, similar, there is a whole, not only the physical evolution, the teaching describes but also the experiences what the baby is experiencing, the suffering, it describes.

First, the being is in the intermediate stage, who is going to be born as human being, sees the seed and blood of the parents, kind of somehow he perceives, he sees it. Somehow he gets hallucinated as those two, the father and mother, are sleeping together, having contact together. Then, with attachment and hatred, after seeing this, they run towards that. Then when he actually comes close to the parent's bodies, the intermediate stage being doesn't see the parents' bodies. All of a sudden it stops, he doesn't see the parent's bodies, what he sees is only their sex. Then by seeing the sex, anger arises, by seeing that. Then that anger, the anger is the one that causes, which makes the intermediate stage being die, to leave that realm. Then after that it reincarnates in the fertilized egg.

Just giving some definitions of each of the twelve links, definition, meaning of each. It is called the twelve dependent branches, the Tibetan term for these twelve dependent branches; *tan.dor.ya.la.chu.nyi. Tan.dor* means dependent, *ya.la* branches, twelve dependent branches, branches or limbs, whichever is better.

"The secondary mind, which is ignorant in the absolute nature, which is the motivation, throwing the karma of one's own one-time dependence."

The reason why "one-time dependence," each day, in the same day we start many twelve links, with ignorance, we accumulate many karmas, virtue, non-virtue like that, one month, one year, so many. These definitions are complete definitions, which don't get mixed up with other twelve links; more complete meaning of each one. What it is, is not the principle mind, not the principle mind; it is secondary mind. This ignorance, from those two types of mind it is secondary mind, which clarifies a lot of things. Ignorance in the absolute nature, with which motivation, what it does, it throws the karma, the karma. Not any karma, karma that is one's own, this is one set of twelve links, you see, one's own one-time dependence. For instance this body, this present life body has its own set, one set of twelve links. This is one time, you see, this same body is not going to be received again and again, this is one time; so, one's own one-time dependence.

Opposite to the wisdom realizing voidness, this ignorance, like the blind person; this ignorance itself is not virtue, not non-virtue, it is indifferent, this view of changeable. This ignorance has two types: ignorance in the absolute nature and ignorance in the karma. Ignorance in the karma, actually ignorance in the karma comes from this ignorance in the absolute nature; but the non-virtuous karmas are collected by the mind that is ignorant in the karma, the ignorance that is ignorant of karma. That is the one which accumulates the non-virtuous karma. The ignorance that is ignorant in the karma doesn't accumulate virtue; virtuous karma is accumulated by the ignorance in the absolute nature, it is accumulated by that. For instance, the karma of this present life, the karma of this present body is accumulated by the ignorance in the absolute nature, the unknowing, which is ignorant in the absolute nature.

The second, karmic formation, I have already translated here: "A secondary mind motivated by ignorance, from its own one-time dependence, throws the future rebirth, which is one's own object to be thrown." (Rinpoche laughs) This is very exact, equivalent translation of what is described in the text, in the philosophical text, the debating text, which gives the complete meaning—karmic formation.

You have to say the complete meaning. You see, if the meaning is not complete, what happens is, in the debating subject, if you mention just part of it, then you get completely smashed; so you have to say the whole complete meaning, then you are going to make bread, bread. I'm just joking.

"A secondary mind motivated by ignorance, from its own one-time dependence, throws the future rebirth, which is one's own object to be thrown." This is the complete meaning of "karmic formation." That is as I explained before, the fortunate karma, unfortunate karma and unmovable karma.

As long as one has craving and grasping there is a possibility to create karma, which throws the future rebirth in samsara. The aryan beings, the higher beings—who have achieved the right-seeing path, from the five paths, the third path—have overwhelmed the craving and grasping, so they don't create karma that throws the rebirth in the samsara.

The third branch of dependence, consciousness. The definition of this consciousness: "The principal consciousness on which the throwing karma, which is one's own one-time dependence, has just left the impression." That is the definition of the consciousness; the principal consciousness on which the throwing karma, which is a part of one's own one-time dependence has left, has just left the impression. Maybe this way it is clear: the principal consciousness, which has just received the impression of the throwing karma, which is one's own one-time dependence. I think that way it is clear; the principal consciousness which has just received the impression of the throwing karma which is part of one's own, one time dependence.

This principal consciousness has six different types of consciousness, as is explained in the Wish-Fulfilling Golden Sun, the branches. So the definition...

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The fourth dependence, name and form; "Name and form, which is the nature of the contaminated ripening aspect, which exists during the time, after the consciousness of dependence existed, before actualizing the dependence of the sense bases."

Otherwise, without giving such a definition, there are six consciousnesses and it can be any other consciousness. This can get mixed up. Now, we have the form, we have the name. Without including the consciousness, all the rest of the aggregates, the aggregate of feeling, aggregate of cognition, the compounded aggregates—which means from the fifty-one secondary minds you take out the aggregates of feeling and cognition and all the rest of the fifty-one secondary minds are the compounded aggregates. If you want to know all the rest, after taking out the aggregates of feeling and cognition, the rest of the secondary minds, you can read those pamphlets. There might be pamphlets of Geshe Rabten Rinpoche's teachings, they must be very clear, so one can read them. All the rest of the secondary minds are the compounded aggregates.

The aggregates of cognition and feeling and the compounded aggregates are called name. Form is the physical part of the base of the "I".

Even now we have name and form. But this name and form, from the twelve links, name and form, is particularly that which exists only between those times. After the consciousness is actualized and before the sense base became actualized, the name and form that exists between those times, that is recognized. Otherwise, after the sense-base is actualized, there are name and form existing, so we can't mix everything. So the name and form; "Which is in the nature of contaminated ripening aspect, which exists between the time after the consciousness actualized and before actualizing the dependence of the sense bases," is the definition of either name or form. Why it should be name or form? Why it can't be said together? Because one who is reborn in the formless world doesn't have form, it doesn't have body and it doesn't have fertilized egg for consciousness to take place, that's why there is choice in the title: name or form.

Dedication prayer.

Lecture 47, December 7th pm

I mentioned already the definition of the consciousness. What I did not clarify is, I think, the definition of name and form.

Name or form: which is in the nature of the contaminated ripening aspect, which exists during the time after the dependence of consciousness is actualized and before the dependence of sense bases is actualized; which is in the nature of contaminated ripening aspect.

Ripening aspect—as you remember, the non-virtuous action such as killing has four results, of which the ripening aspect is rebirth in the lower realm. Same thing, the virtuous action, living in the vow of not taking others' life, again has four results; the ripening aspect is rebirth, in the realm of the happy transmigratory beings. Taking the body, the ripening aspect, always has to do with rebirth. Why 'contaminated,' it is translated as contaminated, but I'm not sure how much it is clear. You see, when we were born in the mother's womb, the name and form—the name, the part of the base of the "I" that is formless phenomena; and the form, the physical part, without including the consciousness, which comes before. So, cognition, feeling and the compounded aggregates are the names, and the forms are the physical parts that can be seen by the eyes.

Our name and form, which was existing in the mother's womb, was the ripening aspect result of previous good karma. Due to previous good karma accumulated with attachment, attachment seeking the happiness of future life, seeking the body of the future life, like in this life we seek the body of the happy transmigratory being in the future life. Due to ignorance, out of ignorance, attachment rises to the body of the happy transmigratory being, the happiness of future life, and then we accumulate virtue. Like that, this name and form, which was existing in mother's womb, was the ripening aspect result caused by good karma, good karma which was accumulated, which came from the disturbing unsubdued mind such as seeking the body of the happy transmigratory being, the human body. That attachment came from the ignorance, the view of changeable, the very first branch of this present human body's twelve links.

So you see, the name and form, which was existing in mother's womb, that ripening aspect result, those aggregates of name and form are formed by the cause: the disturbing unsubdued mind—ignorance, craving and grasping—and then the actions, karmic formations and becoming. Our name and form, which was existing in the mother's womb, which was the ripening aspect result, is formed or caused by those disturbing unsubdued minds and karma. That's why normally I translate as "deluded" rather than "contaminated" ripening aspect result; "deluded ripening aspect result," because that ripening aspect result, those aggregates, are formed by the disturbing unsubdued mind, they came from that. These aggregates are *with* the disturbing unsubdued mind, with delusions, of course, they are born with it. They are caused by the disturbing unsubdued mind. That's why other people have translated as "contaminated" but I'm not sure how clear it is. However, the meaning is that this ripening aspect result is caused by disturbing unsubdued mind, so "deluded ripening aspect," I think is a little bit clearer. That's what I think, but I'm not sure how it is to you.

Question: Does it apply also to the one who has taken rebirth with control?

Rinpoche: Yes, yes, that's right. This makes determination, it separates, by saying "deluded ripening aspect." That's right. (Actually, he is an enlightened being, getting enlightened through

the twelve links. I'm joking.) Yes, this cuts off by saying... the purpose, without mentioning the deluded ripening aspect of body, it doesn't give any particular definition, it covers the whole thing—those who are free, who have taken the body with complete freedom over the disturbing unsubdued mind, like those higher bodhisattvas, those who are free from delusion, the buddhas, the arhats, like that. It cuts off that.

Then the sense bases, again similar; they are in the nature of the deluded ripening aspect, the aggregates, which exist during the time after having actualized the name and form and before actualizing the dependence of contact. So you see, it is very particular; from the twelve links, this sense base is not counting the present sense bases that we have now; it talks of that which exist during that time.

The definition of the dependence of contact is the deluded mind that enjoys the object by its own power, by its own capability; also by having gathered the consciousness, the sense base and the object, having gathered these three, by having gathered the object, the sense base, the consciousness. Then, the deluded thought that enjoys the object by its own capability, which exists after having actualized the dependence of contact and before actualizing the dependence of feeling. It has again six types of contact.

The definition of the dependence of feeling: the deluded thought that experiences pleasure, suffering or indifference with the object by its own capability, due to its own cause, the dependence of contact.

Again here same thing, calling it deluded thought, making clear like this, cuts off those who are free from samsara, those who are free from the disturbing unsubdued mind, their feelings and their contact; it cuts off, they are not part of the twelve links, the evolution of samsara.

The dependence of feeling generally has three types; happy, suffering and indifferent, but then, with the six contacts, again there are different feelings with the contact of body, same thing with the contact of mind; again there at three, happy, suffering and indifferent like that.

The definition of craving (actually there are little bit different definitions in different teachings in regards to this, you might not find in all the texts similar definitions, probably I think this is little bit easier to translate.) The definition of craving: "A secondary mind that does not desire to separate from its own object, by its own capability, due to the dependence of feeling."

There are three different types of craving. Again the examples must be given in the Wish-Fulfilling Golden Sun. Maybe in Dharamsala, in Geshe Ngawang Dhargay's book, there may be examples of each one, the three different types of craving. It is useful to understand what they are. The last one is the craving to the body, craving that is attached to the aggregates and because of fear of ceasing the "I" at the time of death. This is the moment, how it happens. You see at the time of death, it seems to the person that the "I" is ceasing; around the time when the gross consciousness starts to cease, before it stops, around that time it seems to the person like the "I" is ceasing, becoming non-existent. So then the craving clings to the body, the aggregates with fear. I think this almost always happens at the time of death, clinging to the aggregates, appearing as if I, the self, is kind of ceasing. The two others are easy.

The definition of grasping: "The attachment, which makes the craving strongly increase."

Actually it is like this: craving and grasping is not only that which rises at the time of death. Every day when craving arises for material possessions, food clothing etc., every day craving

arises when we cling to these things. Then also grasping arises, which makes strong determination to have it, which increases the craving, attachment. The grasping determination makes attachment stronger, to have it, to possess it. The craving is like the preparation.

Normally the karma to be born as a preta is the craving and grasping. Not only that, during the life, each time craving and grasping arise it makes stronger and stronger the karma, makes more and more ready the impression, karma, which is planted on the consciousness, which makes to be born as preta, the karma of the preta. Similarly, the karma to born as human being; the karma to be born as human being, which was planted on the consciousness, each time when we wish to have human body, each time we accumulate merit for that, at those times also craving makes the karma to be born as human being stronger and stronger, each time we wish to be born as human being, accumulate merit. During the life like this, and then also at the time of death, if that karma is stronger, that's what becomes ready. Like that. Similarly, during our life, when we feel incredibly hot, cling so much to the cold, that is also the craving, which makes more powerful the impression of the karma to be born in the narak, makes it stronger and stronger, each time the craving rises. So, it is not something which only happens at death time, it's not like that. It is something that is made powerful during the life time; the karma is made more and more powerful each time by rising the craving and grasping.

So grasping has four different types of grasping, most of them, what I explained, the five different wrong views.

Then, becoming: "The secondary mind, which is nature of deluded ripening aspect, which is the power of the karma, become highly strong, became extremely powerful by its own one-time twelve-link dependence, craving and grasping."

There are four different becoming. The decay of the aggregates, becoming older by the karma and disturbing unsubdued mind, is the definition of old age; the aggregate becoming older by the power of karma and disturbing unsubdued mind. That is cut off—the beings who are free from samsara, even though they manifest the old body, it has nothing to do with the cause karma and disturbing unsubdued mind, so it cuts off that.

This old age started since the consciousness took place in the fertilized egg, it starts from the second of the seconds; after the consciousness took place in the fertilized egg, the first second, then the second second. Is it right? "The next second." From the next second, it starts the old age. Generally in the world, old age is, I don't know, after some time—in fact, old age starts from that, the next second.

Again same thing, the definition of the dependence of death: "Leaving the ripening aspect, the aggregates, by being under the control of karma and the disturbing unsubdued mind." That is the definition of the dependence of death; leaving the body, separating, the consciousness leaving the body by being under the control of karma and disturbing unsubdued mind, without choice—that is the definition of the samsaric death.

There are many details about the twelve links; how each of the twelve links works within two lifetimes or three lifetimes. That I'm not going to explain, I think you meditated already so it doesn't need to be clarified again.

All these twelve links divide into two: true suffering and true cause of suffering.

Ignorance, the view of changeable, and craving and grasping are the true cause of suffering, which is called the all-arising truth, the true cause of suffering, the disturbing unsubdued mind, the all-arising truth; then karmic formations and becoming, those two actions of karma. Those three disturbing unsubdued minds and the two actions of karma; the disturbing unsubdued mind and karma, those two are true cause of suffering. The rest of the seven are true suffering. If divided into two, the true cause of suffering and true suffering, the rest of the seven are true suffering.

To cease continuously experiencing true suffering, one must cease the true cause of suffering, the disturbing unsubdued mind and karma. That depends on cutting off the root, the ignorance, the view of changeable. What cuts off the view of changeable, ignorance, the root of the samsara, is realizing right view.

There are different right views—generally, the worldly right views, understanding and having faith in karma; receiving the happiness resulting from virtue and the suffering result arising from non-virtue; that is the worldly beings' right view. Without having this worldly right view it is impossible to realize, without having faith in the karma, without need to care about karma, without being concerned of karma, without need to protect the karma, impossible, there is no way to realize the...

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... without need to think at all of karma and just meditating on shunyata, like that, just straight away meditating on shunyata, is like expecting milk to come from the horn; it's like milking from the horn. How much you milk, all the year, the milk doesn't come. It is not easy to realize shunyata, is not just one or two hours meditating, reading books that talk about shunyata, meditating one or two hours, just sitting quietly and suddenly realizing, suddenly kind of seeing shunyata; it's not like that. It's not like that. Or meditating a few months, few years meditating, kind of easily realizing voidness. It's not like that. The more faith in karma the person has, as the person accumulates that much more merit, it is easier, because it purifies, it stops the hindrances, the obscuration, the blocks. It purifies, so it is easier for that person to see the real nature of the self, the absolute nature of the self.

So, the practice of protecting karma, having definite understanding, having faith in the very first thing, the worldly right view, karma, is very important. If one is not careful in this, the mind meditating on shunyata and on tantra, like that, if you don't watch your front step, if you look very far, expecting to reach very far, but are not careful of the steps here in front of you, there is danger. If you are not careful of what is in front of you, if we are not careful, there is danger of falling down, then one won't reach to that beautiful area, beautiful path. So it is important, in order to reach there, to be careful of the step at the door, which is in front of oneself. It is the same also to generate bodhicitta, to realize shunyata and, of course, realization of tantra; first thing, most important thing is the karma.

However, then, the right view; different people in the world, the different followers, every one might use "the right view," "right view." But the right view that cuts off the root of ignorance, which is shown in the teaching of Buddha, the definite meaning, which is explained by Buddha, the teachings that are the definite meanings, those true teachings. The right view that is explained in the teaching by Nagarjuna, by Chandrakirti, Aryadeva, Shantideva, Lama Tsong Khapa and many other lamas, Marpa, Milarepa, many other lamas; the right view that they have realized, what they have explained in these true teachings. What they have explained, the right view, this is the one which makes generate the wisdom realizing emptiness of truly existing self,

which is complete opposite to the ignorance, the view of changeable, in regards perceiving the object; which is completely the opposite—the wisdom realizing the emptiness of self existent "I" and the ignorance believing, holding the "I" as truly existent.

Chandrakirti, the great pandit, said in the teaching of Madhyamaka, the middle way teaching, the root teaching that monks study in the monasteries, in the classes they spend three years, many years to study. In Tibet, I think they spend nights. In our colleges, the monks who study Madhyamaka, when they reach that class, three years, they spend the whole night debating, besides debating in day time, they debate in night time; they debate in night time for three years, the whole night they debate.

Anyway, Chandrakirti said, "One who is out of the path of Nagarjuna has no method to achieve peace." The reason is this; those who are out of Nagarjuna's path don't have understanding. What Chandrakirti is saying is one who is out of Nagarjuna's path, one who does not follow the teaching of the right view as Nagarjuna has explained, Nagarjuna's path, the view of shunyata, one who is out of this has no method to achieve peace, nirvana. Why? because he has no perfect understanding of the two truths: the deceptive truth and the absolute truth, has no understanding, understanding of these two truths is degenerated. So, one who is out of the path of Nagarjuna has no method to achieve peace; as long as he is out of Nagarjuna's path, no way to realize the absolute nature of the "I." So there is no way to receive peace, the nirvana.

By having met the teachings of Guru Shakyamuni Buddha, the definite meaning, the teachings which explain the right view, then Nagarjuna and those great pandits' teachings, and Lama Tsong Khapa's teaching, which has incredible clarification of those Nagarjuna and those great pandits' teachings. By listening to, understanding and meditating on that, one generates easily, correctly, the wisdom realizing voidness, the right view; the wisdom realizing the right view, which cuts off the ignorance that is the root of the samsara. So if, without mistakes, one wants to see the absolute nature of the "I," one should meet this true teaching, then practice and meditate as one understands.

In order to generate the wisdom realizing the absolute nature of the "I," first, of course, receiving the explanations from a well experienced teacher, one who has perfect understanding of these teachings. In order to destroy the ignorance, the root of samsara, one must realize the object of ignorance, the view of changeable, as empty—the "I," which ignorance holds, is empty, completely empty—one should realize this. In order to realize the object that ignorance holds is empty, first one should recognize that the object of ignorance is false. In order to recognize that it is false, first one should find the object—which cannot be found. What I mean is the object, the "I," what ignorance believes or holds, should be found, it should be recognized.

I don't remember the quotation of Lama Tsong Khapa from the Three Principles of the Path to Enlightenment, from that short teaching, I don't remember the quotation, it is very effective for the mind. Anyway, at the end it emphasizes: so therefore, having generated bodhisattva alone is not sufficient; one must realize the right view, selflessness; one must realize this. In order to realize this, one must attempt to realize the dependence. Especially, at the very end, he emphasizes the dependence, it is like the key in order to realize shunyata, the absolute nature of the "I." He emphasizes at the very end: "So therefore, one should attempt to realize dependence."

It is extremely important to recognize the "I" that doesn't exist, the non-existent "I," and the "I" that exists. Similarly, with all the objects of the six consciousnesses, it is important to

recognize which are non-existent; from among what ignorance believes and holds, to recognize which are non-existent objects and which are existent objects; to recognize this is important.

Example, an old man who can't get up and do the work by himself, has to depend on a stick in order to go out for shopping, to do the works. By depending on the stick, he is able to get up to do the work, go to make peepee, ka-ka and all those things. Without depending on the stick, you see, he can't do it by himself. The old man standing up by himself, going shopping, doing the works without depending on that stick—that is empty, that doesn't exist, that is empty; without depending on the stick, standing up unaided, doing shopping, these things, that is empty, that doesn't exist. Without the stick he can't do the work, so by depending on the stick he does the work.

Similarly, like the old man is dependant on the stick, the self, the "T" is also dependant on the labeling base, the aggregates, and the subject, the one who labels the thought and name on the base, the one who labels the thought and the name, *merely* labeling on the labeling base, the five aggregates. Just by labeling on the base, the five aggregates, that is how the "I," by depending on all this, does the work, does the functions. Like the old man by depending on the stick does the work, similarly "I," by depending on the labeling base, the aggregates, and the thought and name, the one which labels "T"—by depending on those, that's how "T" exists, that's how "T" is able to do the functions. "I," which does not depend on the labeling base, the aggregates and the thought and name, does not exist and it doesn't do any functions. As it doesn't exist how can it do the functions?

How the "I" is dependent on the base and the thought and name, like this... [long pause] as the "I" exists, the self exists, on the mere vision of the aggregates, that group of body and mind, the "I" is just labeled, merely labeled on that, just that mere appearance, the mere vision of the base—the aggregates "I" is merely labeled on that. By the thought, "I" is just merely labeled on that.

As the "T" exists like that, by depending, by being merely labeled on the mere vision of the aggregates, as the "T" is dependent like that... the base, the aggregates, in fact appears real, kind of solid from it's own side, in the view of our normal conception, the mind; even though it appears like that, in fact, how it is? Just having gathered the five aggregates or skandhas, and merely labeled on that. Similarly the body; in regards the appearance of the body to one's mind, the body is appearing from its own side, a real body appearing from its own side. When you look at your hand, when you look at your own body, a real body is appearing from its own side. Even though the appearance, the view that appears to one's own mind is like that, but in fact the body, the mere group of limbs, all together, the mere group of these is called 'body,' merely labeled on that by the thought. Like that limbs are also merely labeled, the groups of the limbs. Going back like this, then comes down to the atoms; even each atom is merely labeled on the base, the particles, they are also depending on their particles. So like that, the whole thing is merely labeled on its own labeling base; the labeling subject, the mind has merely labeled on that, "this and this and that," by giving name.

Similarly the mind; when we look at the body, above the group of the parts of the body, there is a body appearing to oneself, from above the group of the parts of the body there is a real body appearing to one. For instance, when you look at your own hands, when you look at your finger, above the groups of the parts of the finger, there is a real finger from its own side—this is the view of truly existent finger, body; this belief is the belief of ignorance. What it believes—that doesn't exist. Such as this body from above the group of the parts of the body, this real body appearing to oneself—that is what the ignorance believes, that is the non-existent body.

Similarly, when we think and when we talk about the mind, when we talk about consciousness, about mind, again, how it appears to one's own mind, when we talk about the mind; again a definite shape or color, nothing appears to one's own mind, but even though it is formless, cannot be seen, but again, above the mind there is a real mind from its own side. Above the mind, on the mind there is a mind that exists from its own side. What is that? Such that mind which appears to one, is the truly existent mind; how the ignorance believes, that truly existent mind, that is what doesn't exist at all.

Again the mind, as I mentioned in the beginning, when I introduced reincarnation, same thing, already I talked of shunyata at the beginning, actually the....

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... on the body, from above the group of the parts of the body, real body appearing to oneself. On the mind, there's a real mind existing from its own side. This is what we have to realize is empty, as it is empty in fact.

The emptiness of such as this truly existent mind and such as this truly existent body, that is what it is the selflessness of existence. There are two things, the selflessness of person and the selflessness of existence. Selflessness of person is the absolute nature of "I." Selflessness of existence has to do with the skandhas. Having realized the absolute nature of the "I," right after that one tries to realize the absolute nature of the aggregates; at that time, then one realizes the selflessness of existence, the absolute nature of the existence.

The mind, as I mentioned at the beginning, one hour of mind is dependent on all those minutes, the parts of the mind. There's no part like the physical, but the previous and later minutes of mind. Then one minute of mind depends on all those seconds of mind, it is labeled on those seconds of mind. Again, one second of mind is merely labeled on the base, the split second of mind, by the labeling subject, the thought. Starting from the self, the whole thing exists by being labeled on the base. So there's not one slightest atom, "I" or the aggregates, which exists from its own side, only from the side of the thought, merely labeled. All the rest of existence is dependent as I described the "I" and the aggregates, they dependently exist.

Clarifying how the "I" is dependent, a little more clarifying. Now, what I am doing here? I am sitting here on this cushion. Why am I sitting here? Why do I call this "I'm sitting here?" Why? Why this? What is the reason I call "I am sitting here."? No other reason. Only because the base, the group of the body and mind is here, the body is sitting here, on this cushion; the aggregates are sitting on this cushion. Only because of that reason; there's no other reason why I say, "I'm sitting here," no other reason at all. There's no other profound or secret reason behind or somewhere. Only that the aggregates are sitting on this cushion. That's all, nothing else, just only that; there's no other reason. No other reason.

Just by thinking this, this very simple thing, question oneself, "How I am sitting, why do I say, I am sitting here?" Because the aggregates are sitting here; that's all, nothing else. So, even thinking this shakes ignorance, the root of samsara. Just think simply this: "How am I dependent on the aggregates? I am sitting," how this is dependent just on the aggregates sitting. You see that much it hurts the object of ignorance, the false "I," which does not exist.

Same, after this session when one stands up: "Now I'm standing up. Why? Why do I say this? Why? There's no reason at all, except the body, these aggregates, are standing up. That's all,

nothing else, nothing else." Clear. Very clean, very clear, nothing else, that's all. There's no other reason. Then, "I'm drinking tea, I am drinking tea. I am tired. I am tired. Why am I'm tired?" Why? Because the aggregates, body and mind are tired, feeling bored. That's all, no other reason at all, nothing else; there's no reason why "I" is tired, except this. "I am drinking. Why? Because the body is doing the function of putting tea in the mouth, pouring through; that's all, nothing else, no other reason why I'm drinking tea." Whatever function the aggregates do, then "I'm doing this, I am doing that," merely according to whatever the aggregates do, different functions. "I'm doing this, I am doing that," merely labeled on that base by thought. You see, there's no "I," there's no real truly existent "I" that exists from its own side—not merely labeled by thought and name—doing the function of sitting here. There's no such "I," there's nothing like that.

In order to stop here (laughter), I will just mention, just introduce the refuting object, then it's finished.

How quickly the person realizes shunyata depends on, the whole key is the very first one. There are four analyses—four vital, important points. How the person can quickly realize shunyata, depends upon how much the person is able to recognize the very first point, recognizing the refuting object—recognizing the object of the ignorance. How quickly and how easily the person can realize absolute nature of "I," the whole thing depends on that. So the recognition of the refuting object, the object of ignorance, is the whole key. As long as you don't recognize that, however many eons, however many years you meditate on shunyata by analyzing, you don't see the absolute nature of the "I." You don't see the "I" is empty of true existence, you don't see it. There's no way to see it.

Once you have recognized this clearly—the object of ignorance, the refuting object, the non-existent "T"—once you have recognized this, it doesn't take much time to realize shunyata, it's just a minute (Rinpoche laughs.) The very first one is extremely important.

When you meditate, even if one has found, "This is what the teachings explained," the object of ignorance, one should not be satisfied just easily, one should make it stronger, one should recognize it very clearly, in order to make it stronger. The non-existent I, the object of ignorance that we have to realize is empty, doesn't exist—that is this.

Right now, right now, at this moment, the aggregates, the base, the body and mind, all these things, nothing is clear; from above that, on that, there's a truly existent tight, tight "I" existing from its own side. Right now, the "I" that appears to oneself, what you are seeing and believing now, that is what doesn't exist. That is what we have to realize is empty. It is nothing kind of going deeper or somewhere, not somewhere you have to open some door, nothing like that. From above the aggregates, there's an "I," which exists from its own side, a tight, truly existent, tight "I"—as it appears to one, the ignorance believes it and then clings to it. "Oh this is a truly existent I, this is real," believing this is real, it clings to it. That is what doesn't exist at all. That is what cannot be found, from the top of the hair down to the feet, anywhere. This is the false I, this is the truly-existent I; this is what we have to realize is empty, as it is empty in fact, by doing such as the four analyses. This is the short way of doing the four analyses meditation.

You see, in the night time, when you don't have a light, you go to your room, you bang your head on the pillar. When you bang your head on the pillar, there's a pillar—not that you have labeled, but there's a pillar from its own side (laughter.) There's a real pillar there, which exists from its own side, not which you have labeled "pillar" when you touched it. *That* is the object of ignorance, the truly existent pillar. *That* is that which cannot be found.

The "I," which is merely labeled on the aggregates does not appear as if it is merely labeled on the aggregates, even though in fact, the "I" is merely labeled on the aggregates. Normally, this is the "I" that we are always concerned about, that we are worried that something is going to happen to. The "I" that we believe exists, which doesn't exist.

We will dedicate the merits in order to quickly generate bodhicitta. Without bodhicitta, even with realization of shunyata, one cannot achieve enlightenment for the benefit of other mother sentient beings.

Jangchub.... (dedication prayer.)

I would like to say thank you very much for everybody, at the very end, especially for those who have been taking ordination every morning, feeling very cold and tired, by renouncing the warmth, comfortable nirvana, the sleeping bag, coming here to suffer Rinpoche laughs, general laughter.) Anyway, I have great rejoicefulness, also that you have put such effort during this one month, even though it is very hard, the discipline and everything, having much pain in the knees, backside and there and there, pains in the head, in the heart. Anyway, however there are many difficulties, by bearing all these, coming to the sessions, listening to the teachings. I have great rejoicefulness and also I pray to dedicate the merits in all the future lives, due to this karma, merit, in order to meet perfect gurus, to receive the teachings and gradually by proceeding on the path, to receive enlightenment. I would like to say thank you very much.

Many people might have made notes on the lectures. Sometimes, I got mixed up, when I talk I get mixed up with things, like "the nest of the bird," due to language and many things, so in your notes there might be mistakes, due to language, not understanding, many things, ignorance, like that. So check and you can ask those who understand. Those things that are mistaken, leave them, and those that are good, take, use, then you apply for your own disease. I think that's all. Thank you very much.

Chenrezig Initiation

... making offering to the front. The preparation that needs to be done from the side of the disciple, before entering, cleaning the mouth and then offering flowers; there is no need to cover everybody, but just in front, taking and putting in the same place. Normally, traditional way, they keep half for mandala offering and half throw back for offering flower.

Before giving the blessing of Avalokiteshvara, you need very strong motivation of bodhicitta. The prerequisite quality, the preparation that is necessary in our mind in order to receive Avalokiteshvara's blessing, is the strong motivation of bodhicitta.

Before actually giving the blessing, I will make a break so that time, those who take the initiation come for the second session, those who don't take can leave.

At this time, one has received the inner condition, the precious human body qualified with eight freedoms and ten richnesses, and the outer condition, the virtuous teacher who is able to show the complete path to enlightenment. The teaching that one has met is the teaching of the steps of the path to enlightenment, which completes the whole path from beginning to enlightenment, not partial.

At this time, while we have this perfect human body, which is highly meaningful, which is difficult to find again, without utilizing this, again accumulating meaningless work or the non-virtuous actions that throw oneself again back to the lower realm, which has been our permanent residence since beginningless previous lives—after having found such a perfect human body like this, not making it highly meaningful, doing only meaningless work, if one is reborn in the lower realm it is a very upsetting thing. It is a great waste, one has wasted this highly meaningful perfect human body—not being born in the lower realm, being born in the realm of the happy transmigratory being, by practicing moral conduct, charity, creating the cause, moral conduct and charity, making prayers to be born in the realm of the happy transmigratory being, and having found the body of the happy transmigratory being. Even if one has found this body now, it is still uncertain; it's like coming in the human realm for sightseeing, for a short time from the lower realm. It is not certain we will always be here. Just like a football match, for one or two hours, then it is over. Even if one is reborn in the realm of the happy beings, it's like escaping from one fireplace to another—one has left one suffering body only to take another. The consciousness left one suffering body to take another. Still there is no peace.

Whatever aggregates one takes in samsara, wherever one takes rebirth, one is not free from the fundamental suffering: the pervasive compounded suffering, which is the base for the suffering of changes, the samsaric pleasures, and the suffering of suffering. These aggregates to which one is tied by the disturbing unsubdued mind and karma are like the net of the snake, the hole in which the thorns lie. When one falls down in a big hole, which is full of thorns, whichever way one moves, one gets thorns, there is no peace. Like that, as long one is not free from this pervasive compounded suffering, these aggregates formed by the disturbing unsubdued mind and karmas, as long as one is not free from this, whatever action one does is always in the nature of the suffering.

In order to be free from that, one has to break the rope of the disturbing unsubdued mind and karma, which ties you to this burden, like a huge load of iron, oneness with fire. To be free, to receive the stage of peace, one should break the rope of the delusion and karma. Constantly, as long as one is carrying this, as long as one is bound to this by the rope of the disturbing unsubdued mind and karma, there is no peace even for a second, no real freedom from samsara, no real peace even for a second.

Why is it called the pervasive compounded suffering; pervasive? These aggregates are formed by the disturbing unsubdued mind and karma; from this base the suffering of changes and the suffering of suffering arise (all other suffering is divided into these two.) The pervasive compounded suffering, these aggregates, is the foundation; the rest of the suffering of samsara arises from these aggregates. These aggregates cover or pervade the rest of samsaric suffering, so it is called pervasive. Compounded: because, one way, these aggregates are the result of the cause, the disturbing unsubdued mind and karma. This cause, the disturbing unsubdued mind and karma has formed this, like fruit that came from the seed. Like that, this is formed by the disturbing unsubdued mind and karma. Why this is in the nature of suffering is because the cause of this samsara, these aggregates, is not something other than disturbing unsubdued mind. They did not come from omniscient mind, from the wisdom realizing absolute nature. The cause from where they came is the disturbing unsubdued mind and karma, so therefore the result, these aggregates, are in the nature of suffering.

Also, you see, the physical and the formless parts of the aggregates, the knowing phenomena, are caused by the disturbing unsubdued mind and karmas. And also what put together the consciousness with this body, the fertilized egg, what has compounded them? It is by the disturbing unsubdued mind and karma of this particular set of twelve links.

Even if one has achieved the blissful state of peace, nirvana, still one hasn't completed one's own and other sentient beings' work, all the knowledge and realizations. One hasn't purified all the obscurations, due to not having completed the works for oneself and others, there is no bodhicitta in the mind of the arhat. This is a selfish motive, only satisfying oneself by having achieved the blissful state of peace.

Oneself and other sentient beings are exactly equal, exactly equal; not desiring even the smallest suffering, even in the dream, wishing for even the smallest pleasure. Not having satisfaction in the pleasure—that is exactly the same, there is not one single difference. As oneself desires happiness, does not desire suffering, all the other sentient beings are exactly the same, desiring happiness, not desiring suffering, it is exactly the same.

"There is not one single reason why I'm more important, why my happiness is more important than the enemy's happiness. There is not one slightest reason."

Renouncing others, cherishing oneself is the root of all the suffering, the base of all the suffering. Because of the self-cherishing thought, those other disturbing unsubdued minds arise, accumulate the karma, plant the seed of karma on the field of consciousness; in the field of the consciousness, the seed of karma is planted; then the craving and grasping makes it stronger, like water and heat. Then as one takes rebirth in the narak realm, the stems of the sufferings arise. As one takes rebirth in the preta realm, the stems of the suffering of the preta realm arise; the tree of the suffering of the preta realm. Then same thing in the realms of animals, human beings, sura and asura; in all those samsaric realms, the tree of the suffering of that realm grows up. Like this one suffers in each realm.

In previous lives, with self-cherishing thought, one has accumulated karma such as stealing. After having finished experiencing the ripening aspect result, rebirth in the lower realm, in this life when one is reborn as a human being, one experiences the result similar to the cause, and one steals, even though in this life one was born as human being. Then many times one's own material possession, passport and money got stolen. This is also experiencing the result similar to the cause.

Or when one is born human one is born where there is no rain—the crops are destroyed, there is no food, and so forth. This is the possessed result. If in the past life, with self-cherishing thought, one hadn't accumulated the negative karma of stealing, one would not have experienced these problems in the human life. But because of self-cherishing thought and those other disturbing unsubdued minds, attachment has risen, then we accumulated karma, sexual misconduct, having physical contact with another person who was possessed by another people. Then due to this negative karma of sexual misconduct, after having finished experiencing the result, the ripening result in the lower realm, one was born as a human being, then experiencing the creating result similar to the cause. Again, without choice, without control, doing similar actions again, sexual misconduct, having contact with the person possessed by another person; creating the result similar to the cause, having these human problems, experiencing the result similar to the cause. Then the wife cannot control the husband; experiencing such problems like this, in this human life experiencing such problems. If one is the wife, cannot control the husband; if one is the husband, cannot control the wife, losing to the hand of another person. Things like that are experiencing the result similar to the cause.

If, with self-cherishing thought in the past life, one did not accumulate this karma of sexual misconduct with self-cherishing mind, one wouldn't experience such confusion in this life, like

these examples. With all the rest of the ten non-virtues, all the problems that one experiences in this life are the shortcoming of the self-cherishing thought. Whatever confusion we experience in this life, all are shortcomings of the self-cherishing thought. Either collected negative karma with self-cherishing thought in this life or in the past life. Even though Guru Shakyamuni Buddha and the numberless buddhas who received enlightenment, those great yogis such as Tilopa, Naropa, Marpa, Milarepa, Lama Tsong Khapa, and many of Lama Tsong Khapa's disciples, received enlightenment, even though they were wandering with oneself in samsara, they were wandering with us in samsara, we were wandering together in samsara before, but they have received enlightenment, by renouncing oneself and cherishing others.

We are still left in samsara because of the mistake of always renouncing others and cherishing ourselves. From beginningless previous lifetimes until now, the mind has been completely empty, not having the slightest knowledge or realization of the higher paths, not having one single attainment, not having one single realization of these steps of the path to enlightenment. All that is the mistake of constantly following the self-cherishing thought; destroying the merits, the cause of nirvana and enlightenment, the future happiness and perfection, destroying the merits. Because of the self-cherishing thought, anger and heresy arise, they cut off, destroy the merits.

So, the self-cherishing thought is like the executor, is like the butcher cutting off the life of enlightenment, all the temporal and ultimate happiness, it's like the thief who steals away the merits. Self-cherishing thought is the one that makes even this present life unhappy; as one meets different objects, the different disturbing unsubdued minds arise; the self-cherishing thought obliges. That's how it makes the life confused, unhappy.

Even in this life one who has stronger self-cherishing thought finds it very difficult to get along with other people; in the family very difficult to get along, always there are problems. The person becomes in disharmony with everybody in the family, no friends get along with him, after staying one day together, they have to leave the next day, can't stand being with that person; everybody criticizes that person about how selfish he is, causing bad reputation. Even in that person's mind there is no peace, most of the time he is uptight. That person has more problems in the life, more confusion in the life; very difficult to find, very difficult to receive peace in the mind; very easy to find problems.

Then also, one who has very strong self-cherishing mind, wherever he goes, however much he tries to make friends, nobody gets along, the person gets fed up, even after a few hours, a few days being with that person, they can't stand him anymore. Also it is very useful to think about when other people with self-cherishing thought hurt oneself, when they badly treat, renouncing oneself, cherishing themselves. When other people badly treat you with self-cherishing thought, when they say nasty things, saying bad or rude words that hurt one's mind—how harmful it is to one's own mind. So if, with the attitude of cherishing oneself and renouncing others, one badly treats other sentient beings, if one says bad words to other sentient beings, if one harms other sentient beings with self-cherishing thought, how harmful it is for other sentient beings' minds. Check how other sentient beings hurt in the past times, how they hurt when they were giving harm to one, how it is harmful. By remembering this, using this as an example, you should not give harm to other sentient beings.

As long as one follows the self-cherishing thought, there's no place to generate bodhicitta, so there's no way to receive enlightenment. Also then, as it disturbs to generate the mind renouncing samsara, one cannot receive nirvana. Also it disturbs to practice Dharma, so it makes to not receive happiness and perfection in the future life. It's very harmful. The self-cherishing

thought constantly, constantly harms one, no benefit to oneself. It constantly gives harm, as long as it develops, the self-cherishing thought in one's own heart.

So, since it is only the root of suffering, one should renounce the self-cherishing thought and replace it with the thought of cherishing others, as the thought of cherishing others is the root of all good things, the root of all happiness, all the perfections.

I think we take pee-pee break.

... of cherishing others. The total way, the total idea of how cherishing others, bodhicitta, cherishing others, all the happiness and perfection, the total idea, without talking much details, the short, condensed way to think, deeper way to think, not just when somebody helps you, how you feel happy, not just that; deeper way, to see deeper benefits of cherishing others.

When one meditates on the shortcomings of self-cherishing thought as I have been describing, it is a short, condensed way, how to meditate on short-comings of self-cherishing thought. Then on the basis of this, checking even in this life, how all the problems are caused even by the present life self-cherishing thought. Other one talked about past life, karmas collected with self-cherishing thought in the past life. Then, after one has meditated on the shortcomings of self-cherishing thought, how it disturbs the realizations, all those things, then very useful to think how all these problems are always caused by the present self-cherishing thought. It's also very very effective, very clear way, it becomes very clear.

All the past, present, future, all the happiness one experiences, all the future happiness one will be experiencing while one is in samsara, and all the ultimate happiness, nirvana, enlightenment—all this happiness came from where? It came from Dharma, the virtuous karma. You see, in our mind accumulating virtuous karma, that itself is Buddha's holy action; in our mind, in the minds of sentient beings, accumulating merit, cause of happiness. That itself is the action of Buddha. The cause of accumulating merit within our mind is dharmakaya; the self condition of this is dharmakaya, which is the Buddha's holy mind, the dharmakaya. Then, also in this life, by having heard Buddha's teaching, which shows what is the practice, what is avoidance, what is virtue and what is non-virtue. By understanding the teaching, one will accumulate merit, practice Dharma. Or one heard the teachings in a past life, they left much impression in the past life on the consciousness, so in this life, because of that, we accumulate merit, practice Dharma.

So, one way to think is that accumulating merit within one's mind is itself the action of Buddha, caused by the Buddha's holy mind, dharmakaya. Secondly, which is an easy way to think, this Dharma is received from Buddha, by depending on Buddha, by hearing and understanding Buddha's teachings in this life, or by having heard teachings in the past life. Buddha came from where? Buddha came from bodhisattva. Before becoming Buddha, one has to become bodhisattva; one has to follow the bodhisattva's path. So, Buddha comes from bodhisattva. Without having generated bodhicitta, there's no way to become bodhisattva, so bodhisattva came from bodhicitta. Bodhicitta came from where? Bodhicitta came from great compassion; the great compassion, which views each and every sentient being. Great compassion is generated by depending on each sentient being, generated on the object of each sentient being. So, if one has great compassion for all the rest of the sentient beings, but one doesn't have compassion for one sentient being, one sentient being is left out of the numberless, then that compassion is not great compassion, is not Mahayana compassion, not great compassion, if one sentient being is left out, renounced from the object of great compassion. Wishing sentient beings to be free from suffering, and besides wishing sentient beings to be free from suffering, wanting to make the sentient beings free from suffering by oneself—that is the definition of great compassion. So

you see, object has to be every single sentient being, otherwise it doesn't become *great* compassion.

Like this, without depending on the enemy, without generating compassion for the enemy... let's put it this way, this way is easier: If there's no enemy, there wouldn't be compassion generated on him, so bodhicitta wouldn't be generated. If there's not this enemy, there wouldn't be bodhicitta generated, so as there's no bodhicitta, there wouldn't be bodhisattva and there wouldn't be any Buddha; if there's no enemy. If there's not this enemy, there wouldn't be compassion generated on him, there wouldn't be bodhicitta, there wouldn't be bodhisattva, there wouldn't be Buddha, there wouldn't be Buddhas. And if there were no Buddhas, there wouldn't be Dharma, and if there's no Dharma, there's no way to receive happiness. No way! There's no for oneself to receive all the past, present and future happiness. No way! At all! $N\theta$ way to receive even the smallest pleasure—one mouthful, one spoon of water, the pleasure of that; cool air passing when one feels hot; even the smallest pleasure like that—no way! No way to receive it without Dharma, which all happiness has come from.

It doesn't come from non-virtue; it comes from virtue, merit, Dharma. So all the happiness of the three times—past, present and future—the whole three-times happiness, temporal happiness and ultimate happiness, the whole thing is completely dependent on the enemy, the one who has ill-will towards to oneself. There's not one single instance of happiness that one receives without depending on the kindness of the enemy. No way! There's not the slightest happiness or pleasure.

So, that's why the sentient beings, even the times when they're not parents, they're extremely kind constantly, they have greater kindness. One way when you think, they have greater kindness those times when they're not one's parents. Of course, when they're parents, extremely kind, each time they're parents, mother, but the time when they're not parents, one way to think is that they have the greatest kindness, much more than the kindness they're doing when they're one's own parents. For instance, if you think of the enemy, as I mentioned before, in the practice of patience.

The whole happiness, the whole past, present and future, temporal and ultimate happiness, everything, you can see now, came from bodhicitta, renouncing oneself, cherishing others; came from bodhicitta. The whole advantage that bodhicitta has, renouncing oneself, cherishing others, what is it? All these advantages came from "the lord," the extremely kind sentient beings, who are kind all the time, the lord, the mother sentient beings.

So, each sentient being, each sentient being, how precious it is, how precious it is. The wish-granting jewel, after having cleaned well this jewel, praying to that on the special, full-moon day, then receiving all the material possessions; whatever perfection, whatever you need, by praying to that, very easily receiving in the hand. Millions of worlds piled with wish-granting jewels compared to the value of one sentient being—the enemy, the value of the mosquito, one flea, the value of that—how precious it is when you compare with the value of all these wish-granting jewels piled on this world, on this earth. When you compare the value, when you think how precious is the value of one sentient being, the flea, the value of that big pile of wish-granting jewels is lost, completely lost—no way to compare, it's completely lost.

When you think of the value, how precious it is, the one mother sentient being, the flea. The whole three times happiness completely received by depending on it. Renouncing this from the objects of compassion, without this—no bodhicitta, no bodhisattva, no Buddha, no Dharma, no happiness, nothing, not one slightest happiness to receive in the mind of other. Also relating for

oneself, without depending on this one flea, without depending on the kindness of this, no way to generate great compassion, no way to generate great love, no way to receive bodhicitta, no way. As long as one renounces this one sentient being, this flea, as long as one renounces this one sentient being, no great compassion, no bodhicitta, no bodhisattva, no six paramita, no way to complete the six paramitas, no omniscient mind; no way to receive omniscient mind if one renounces this one sentient being, without depending on the kindness of this one sentient being. So the value of the wish-granting jewel piled on this earth is nothing. So the sentient beings are the real gods, the real lords, the lord from whom one receives all one's own happiness, perfection.

Property, land, if one has it—in the world, those people who have farms, fields, take care of the fields well. When there are crops growing the people always go to look around, they think the field is so precious because they receive crops from the field; they can plant and they can receive, so always they take care of the field. The sentient beings take care of material possessions, the field, property, those things, as one thinks of them as precious, as one receives the crops from the field, by selling the material possessions, one can receive money; seeing this advantage, people think they are precious, like jewels. The sentient beings field, from where one receives all the happiness, that one does not take care about, careless. One doesn't take care. The sentient beings, the precious field from where one receives all the happiness, perfection, one does not take care of. Renounce. As the properties, the field, receiving one crop in one year, if for that reason it is so precious, so important—why not the sentient beings, who are the precious field from where one receives all the three-time happiness and perfection.

That is a short way to think, the total idea of the benefits of cherishing others, the total idea, without talking much details.

All this great, infinite advantage that bodhicitta, renouncing oneself, cherishing others, has is received by depending on the kindness of the sentient beings. All the advantage it has is by depending on the kindness of the mother sentient beings, each of them; the infinite advantage of bodhicitta, cherishing others. So therefore, for that reason, one should renounce oneself and cherish others.

As Kadampa Geshe Langri Tangpa said, "Take all the defeat on oneself, take all the loss, defeat on oneself." Why? Why on oneself? Why? It is because all the suffering came from oneself. How it came from oneself? Actually we say delusion, we complain about the delusions, "Why I have problem, because of my delusion; my delusions are so strong, blah blah, blah, blah" We complain about the delusions, but actually, if one didn't follow the delusions, if one did not follow the self-cherishing thought, if one did not follow the disturbing unsubdued mind, the problems would not be experienced; one wouldn't receive the problems. The whole mistake is because one is following the self-cherishing thought, the disturbing unsubdued mind.

So actually, it is one's own mistake, the whole suffering came from oneself. Kadampa Geshe Langri Tangpa says, "Offer the victory to others." Why? Because all the perfection, all the good things come from others, from other sentient beings, so therefore, offer the victory to others. Take all the difficulty and suffering on oneself and offer the happiness to other sentient beings.

The details: if one is to meditate, elaborate on the kindness of the mother sentient beings, what is contained in the very first stanza of the eight is the way to meditate. It is an extensive, clear way to meditate on the kindness of mother sentient beings, which is much deeper and wider than the kindness of the mother, during the mother time how the sentient beings have been kind. This kindness, this way of thinking of the kindness is much greater.

In the first stanza, it says, "I will practice to cherish all the time, to cherish forever, to cherish all the sentient beings, higher than the wish-granting jewel, with the thought of obtaining the three great successes."

That is the way, when you're meditating on the benefits, when you're meditating on the kindness, details of the kindness of the mother sentient beings, the great way, wider way, extensive, deeper way to meditate. It's very good to meditate this way. By remembering the words, you meditate on the meaning of this, by elaborating.

By meditating well, the thought of renouncing oneself and cherishing others, if that is strong, the understanding of the shortcomings of the self-cherishing thought, understanding the benefits of cherishing others, if this is very strong, then also, what happens, the result is, then you see the actual practice, changing oneself for others becomes that much stronger, that much more pure, that much more sincere, that much more stronger. If the understanding of the shortcomings of the self-cherishing thought and the benefits of cherishing others is not so strong, if it's small, then the actual practice of exchanging oneself and the others doesn't become strong, one can't do well.

After this the actual practice of exchanging oneself with others comes, the *tonglen* practice, taking other sentient beings' suffering, dedicating one's body and material possessions to others by generating great loving compassion.

Think, the mother sentient beings, being in the ocean of samsara, are constantly attacked, taken by the wave of disturbing unsubdued mind and karma through the six realms, up and down, nothing definite, always in a circle, chased by the wave, the disturbing unsubdued mind and karma. Always, constantly they're attacked, the mother sentient beings, constantly they're attacked by the three types of suffering, the pervasive compounded suffering, the suffering of changes and the suffering of suffering. Like the shark, like the animal that attacks human beings in the water, in the ocean, the sharks, the three types of water lying over the sharks, attack all the time, in whichever realm they go.

Constantly they're attacked by these three types of suffering; they're devoid of temporal happiness; even those who have little temporal happiness, who experience little, they're devoid of ultimate happiness.

Think like this. Strongly generate bodhicitta like this. Think like this, "I must, I *must* take the responsibility to free all the sentient beings from all the sufferings, to receive enlightenment. I should do it by myself; to do that I must achieve enlightenment. Actually, for myself, if it benefits sentient beings, I wish to be born in the naraks the number of eons equal to the atoms of this earth, for the benefit of each sentient being. For each sentient being, even if I have to be reborn in the narak, suffer for that many eons, equal to the number of these atoms, for the benefit of each sentient being, myself, I am so happy to do that; for myself, it's a beautiful path to be born in the narak, to suffer for the benefit of each sentient being for that many eons. But even one second that the kind mother sentient beings are in samsara is unbearable, their being even one second in samsara is unbearable for me. Not having achieved enlightenment, being in samsara—that is unbearable for me, I can't stand it. So I must achieve enlightenment quicker and quicker and quicker and to do that I must generate bodhicitta, as quickly as possible.

In order to do that, without depending on a guide, without depending on a special deity, bodhicitta cannot be generated. The special deity in order to quickly generate bodhicitta is Avalokiteshvara, the great compassionate buddha, Avalokiteshvara."

It is said, lamas usually advise, if one wishes to quickly generate bodhicitta, besides the meditation what one should do is one should practice the...

<end of tape>

... besides the meditation on the lam.rim, bodhicitta, this is a method to quickly generate bodhicitta. This is kind of emphasized by the lineage lamas who had the experience of generating bodhicitta by meditating on the, by depending on the special deity, Avalokiteshvara. Also many times His Holiness the Dalai Lama said that if one wishes to generate bodhicitta, if one wishes to have good heart, then one must recite OM MANI PEME HUNG, this six syllable mantra as much as possible. When you look around, usually people who recite the six syllable mantra so much have very good heart. If you check, normally in the life other people, those who recite all the time this mantra and prayer, have very good heart. This is what I find when I check up like this.

So think. "Therefore, I'm going to take the blessing of Avalokiteshvara." Generate a strong motivation like this, special bodhicitta. The meaning of the mantra I will explain after the blessing, the meaning of the mantra or how to think when reciting the mantra.

Just in order to arise a little bit of devotion to Avalokiteshvara; the Avalokiteshvara yoga, which is called *nyung.nä*, "abiding in the retreat," which involves fasting, has many lineage lamas. The very first one is a woman, the very first of this lineage of the Avalokiteshvara yoga, one who has achieved Avalokiteshvara, one female bikshuni, *gelongma*. I'm not going to talk about others, just this first one, how she achieved Avalokiteshvara.

Last year at Lawudo, when we were doing the retreat, I described how the lineage lamas achieved Avalokiteshvara, starting from her. I don't remember if I finished all, but I think most of it is finished. Some people might have copies of that, I'm not sure.

There happened, I think in India, one called Gelongma Palmo Her name's Gelongma Palmo. She was born in the kings' caste. When she was very young she didn't have any attachment to the family, to the worldly life. When she was very young she became renounced being and she met many lamas who had great attainment and she studied all the scriptures, the tantra texts, all those things, she studied well. Then she took the higher ordination, the female full ordination, she observed them, she protected them purely, like the eye she protected well.

She received many initiations and teachings from the great yogi, Paksamwa, and she practiced tantra. Then after sometime, her previous karma is experienced; she got leprosy disease, her whole body became full of leprosy disease, then she got incredible pain to her body. Then she went to see King Indrabodhi, whom I mentioned, who received enlightenment in three years. "What to do?" He advised, the one who achieved enlightenment in one brief lifetime, Indrabodhi, advised her, "There's one very blessed, precious statue of eleven-faced Avalokiteshvara in a place called Likkashinga (it looks like Swayambunath, but I'm not sure). The Great Compassionate One, he's the one who can control the nagas and those other spirits who caused the disease. In that forest, there's a six-syllable letter, which is a very precious one; you go there, you practice and you try to achieve the Great Compassionate One."

King Indrabodhi advised her that. Then without being to attached to her family, all the relatives, material possessions, she went, she left to this forest to achieve Avalokiteshvara, and she prayed very hard to the six-syllable letter; it's intuitive, I think, not carved.

No change happened. Then what happened, in the daytime she went to see the eleven-faced Avalokiteshvara, to pray. They don't let women in the night time to sleep in that place because, I think it's a monastery, they didn't let her stay there. Then night time she came back to where was the six syllable mantra and she meditated there, she prayed very hard, then after a while, this six syllable mantra transformed into eleven-faced Avalokiteshvara. Then all her leprosy disease was recovered and she generated so many special, higher realizations; unbelievable, incredible loving compassion, she generated in her mind.

Then all this bad looking, kind of like rotten, very black, kind of like dirt, body looking, all this ugly part, completely transformed, completely gone away. Then her whole body became much more beautiful than before and she achieved unimaginable concentration. Then all the spirits and beings who disturbed her Dharma practice, she overwhelmed them with bodhicitta; she controlled them with bodhicitta. Then she made even the nagas (there are eight great nagas), she made them to promise to be the protector of Dharma, for one who practiced Avalokiteshvara yoga, to help, to look after. There are many stories like that. Then also she saw Tara, the female buddha, Tara and many other deities, many special other deities she saw in that place.

Then, on the Tibetan fourth month, the full-moon day, Avalokiteshvara has actually, previous one just transformed, you see, but now actually Avalokiteshvara actually showed his manifestation to her. Then Avalokiteshvara directly gave all the teachings and initiations to Gelongma Palmo, this nun and she generated many realizations, concentration, she became great yogini. Then she went in the center of the city, her body extremely beautiful, so clear, calm and clear, like a moon, very clear, well developed, very beautiful. So many people in that city criticized her that she has broken her precepts, she has broken her root vows, many people criticized her. In order to stop all the people's heresy in their mind, what they have towards her, at one special time of Avalokiteshvara she went to the market and cut off her own head. She put her head on the spear, not a spear but some implement that the bhikshus carry, anyway, it's kind of stick and it has three pointed prongs. She put her head on top of that stick, then she flew in the sky and she danced like lightning, she danced in the sky.

Then she told all the people in the market, "If I have broken the root vows, this head shouldn't come back, shouldn't stick to me. If I didn't break the root vow, if I didn't receive the downfall, breaking the root vow, may it be like before. May it come back and be like before." She prayed like this in front of the people, while all the people in the market were watching her. Then, after she prayed like this, this head came back on her, became as before. Then she has shown many other psychic powers. Then all the people in the city who used to criticize her, all their heresy completely got pacified. Instead of heresy, they got incredible devotion, all those people were led in the stage of devotion. Then she gave many initiations, blessings to other lineage lamas.

Okay, stop here.

End of general part.

End of course.

