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Sunday, April 14th

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Appendix 3

Question-Answer with Lama Yeshe

Appendix 4

Question-Answer with Lama Yeshe

Appendix 5

Song Rinpoche's Discourse

THE SIXTH MEDITATION COURSE

Day One
Friday, March 22
6:30 a.m.

I think the life looks really funny—it seems that we escaped from Tibet to a foreign country to give a meditation course. Anyway, there is a reason that you people have to come from such a far place, from different countries to the hill to take a meditation course from a primitive little boy. There is a reason. It doesn't matter even though we don't realize, don't see it. There are infinite reasons. There is a definite reason created by all of you and created by me. But you know, if I tell you the cause at this moment, even if I told you, it may not fit your mind. It may seem like nonsense. You may think—I am crazy—I need to be put in the hospital for treatment, for injections. The principal cause is this.

Secondary cause—there may be many secondary causes. How did we come to give a meditation course to Westerners? That is because the very first time, our first Western student called—she has many different names. Anyway, her big name is Princess Rachevsky, Zina Princess Rachevsky, something like that. Anyway, she asked, insisted many times that we give the meditation course. I didn't accept, you know, many times. Generally it is not easy, it is not easy teaching other people Dharma is not easy, is not easy. It has to have so many things, it is not easy. The mind has to be rich, like the worldly person, you know. What makes the worldly person rich? Having so many different precious jewels, or whatever possessions there are. Generally it is not easy, not so easy. So that's why I refused many times.

Generally, the Tibetan lamas, the other Tibetan highly realized lamas, those who gave teachings, they gave teachings with experience, not just dry words, like dried fruit, oranges. Anyway, when they gave teachings they gave them with experience. With deep understanding and living in the practice. Without living in the practice, there is no way for their experience to arise. For instance, if you want to experience coca-cola, then you have to taste it. Otherwise, how can you get the experience of that? So like this. Anyway, first they themselves, who have practiced and experienced well, from such a guru they receive the infallible, perfect teachings.

(Rinpoche was then asked to speak a little louder; those at the back were unable to hear.)

I am sorry. Which part didn't you hear? You didn't hear it all? You didn't hear anything, nothing you heard? The people at the edge, you didn't hear anything?

Answer: It's a little difficult.

It is very difficult, yes, I'm sorry you know. First you, first my language as perfect as your language, as you speak. It is not American languages and it is not English language. It is my own language!

What I am trying to say is that when the Tibetan lamas gave teachings in the Dharma to other people, they didn't give only the dry words. First of all they themselves live in the practice and then they receive the experience as they live in the practice. With that experience they give teachings to other people so it benefits them more, is much more blessed and powerful. Their giving teachings to other people is not cold, it is hot. It is very tasty, very effective. So anyway, I don't have any

experience like that, no understanding ... also, I am not living in the practice, not living in the Dharma practice. My usual behavior, my daily life, is opposite to the Dharma. And I have no understanding of Dharma, so because of many of these things I am incapable of giving a mediation course. And also I have no hope that this one month meditation course can help you. But as I was you, even though I don't have any knowledge, not living in the practice, nothing, following the instructions of the guru becomes the best method of purification to be able to help other beings. So that is why the meditation course is given.

There is a purpose to seeking the new method. It is worthwhile. You are trying to seek a new method in order to make life better, and that is good. Worthwhile. But in regards methods, there are all different kinds. Anyway, it is the most important thing, you know, to seek the perfect, correct method. Why it is important? You have to spend all of this human life achieving that. So if you seek the wrong method then there is ignorance; you will build double, wrong conceptions, which lead you in the wrong way, which means wasting time; life is meaningfulness. That work is meaningless, resultless, because there is no progression, it doesn't make life better.

So at the very beginning, checking; checking is so important. Before you follow it, before you put your life in that, checking is so important. Checking—what is the use of that? Check whether it has the power to solve the problem, the mental problem. Because, you see, we are seeking it in order to remove the mental suffering, the mental problem. So that's why it's important to check up whether this method has the power to clean all the wrong conceptions, the ignorance.

And also check up the beings who followed that method—has anyone been released from all suffering by following that method? Is there any follower who is released from all suffering, from all problems, by following that method? This is important. Has any other follower who followed this method received peace; the cessation of mental problems, as the founder of that method has explained? This is so important to check up. If it is something impossible for those past beings, for other followers, then it is also impossible for you to release them from all sufferings, from all mental problems, by following that method. That means that something is wrong with that method, something is not right.

If there are other followers who followed that method and made the experience of the path that was shown by the founder, and also those followers explained their experience, how they followed the path, then it is logical; then that method is true, logical. Even if you try that, it is possible to achieve it in the same way. It is also possible, definitely possible, to make the same experience by following the path as those past followers passed on those paths.

This time, the subject that I'm going to talk about and discuss is Buddhadharmā, or the enlightened beings' psychology or science. As he explained, as he fully explained, as he fully sees. If you hate hearing the name "Buddha", then use "psychology" or "science". Like this. The main subject is psychology and science. Anyway, the reason I am talking about this subject specifically is because the path or the method was shown and experienced by Guru Shakyamuni, Lord Buddha. The path, the methods that Guru Shakyamuni, Lord Buddha, followed, was shown by another enlightened being. So he followed it. He has made all the experience on all the paths. His work is completely finished. He has completed all his realizations, path. He has removed himself from every single mental problem, and with his experience and his incredible compassionate thought, he has shown the path to other living beings, to other followers.

Those other followers, the great numbers of other followers, they correctly meditated; they checked, meditated, followed the path, and received the realizations. So an infinite number of followers received enlightenment. Infinite numbers of followers, like stars, received enlightenment by experiencing the whole path. For instance, in previous time there were great numbers of pandits and yogis, in India, who had the complete achievement of the path and complete control of body and mind. Complete control of death and rebirth. They have the achievement of such infinite great powers. So as those great yogis and pandits, those great Indian yogis and pandits followed the teachings shown by Guru Shakyamuni and those Indian pandit yogis, so the Tibetan yogis and pandits have also made the experience, they also have achieved the path, and have proven it is true. If you are going to talk with details there is too much to talk about. There are so many teachings, so many teachings, you know, for other sentient beings, for other living beings, in order to know how to escape from suffering, from problems. There is much history of their life, how they practiced Dharma, how they achieved realizations, everything. If you hear their history it is mind blowing. Also as the great yogi, Milarepa, which Westerners are familiar with, and other yogis live in the experience of these teachings, and have gone through the experience of these meditations that we are going to talk about and discuss, meditate, and practice. Even now there are followers who are experiencing this.

Also one reason, as I spent time on this life, it has been the best medicine for my mind, if you want my own proof—to see the problem, to understand the problem, to solve the problem, these things help. So also I have faith because I have limited wisdom, as I proved, so therefore also I am glad to talk about precious subjects, teachings, that definitely help to solve the mental problems. Especially in such times, for such people.

I think many people, even in the West, even in New York State, many people feel that the material progression is not enough, that the external material progression is not enough. There is something else to make the life good, happy. That's true, that's true, that's very true. It is very true. The modern situation of this world shows this clearly. Anyway, however much the external progression is made, however much it goes higher, the problem in that country has never been ceased, never stopped—always there are different problems. One problem temporarily went, finished, temporarily stopped—then another problem. Always it is like this, always there are different kinds of problems, always other kinds of problem. You see, it is clear in the world, I am not judging it as bad, making progressions with external possessions; I am not judging, but I am talking about the evolution of it, what's happening. As much as it goes higher, bigger, the problems never cease. That means there is something missing in the method, something that is not perfect, something that is missing, something is wrong, something is missing. The method that ceases the problem is missing. So that's why, you see, as long as that is not done there is no way to cease the problems. They will always carry on. As long as people do not follow that method, that perfect method that ceases the problem, they will suffer with that problem—those different kinds of world problems. They can never cease recognizing them; there is something missing in such situations. People recognize that there is something missing in the method. Recognizing this is clever, wise, because this opens the door of peace. Like if there is a beautiful park with a gate, this is like opening the gate of that beautiful attractive park. So I think that is clever, not being caught in that material method.

If one is living in that method, the perfect method that can cease the whole problem, the mental sufferings, for those who are living in this method, living in the experience of this method, the material cannot cause you harm. It cannot give harm. In place of the material harming you, you can make the material useful; it can help you to receive everlasting peace.

So anyway, if I end up, that is this. Totally this. The cessation of all these problems, that which is real peace, the cessation of all these mental problems that is real peace is internal not external. That is not physical—not blood, skin, bone—nothing of this physical body which you can see. The cause that brings that perfect peace that we are desiring, that we are seeking, also has to be internal, as the result, perfect peaceful, is internal.

Perfect peace is not derived from external factors; that's why only material progression does not cease the whole problem. The root is different. Just like this; just like the poisonous fruit coming from the poisonous tree and the medicinal fruit coming from the medicinal plant, like this. The root is different. So as everlasting peace, perfect peace, is only an internal factor, it can only be derived from an internal cause, not an external cause. So what is this internal cause? What is the internal cause that brings the internal, perfect peace that we are seeking? That is following this method, this psychological method, this path that is shown by the Enlightened Being, Guru Shakyamuni. Following this path which brings the everlasting peace basically depends on subduing the three unsubdued actions of body, mind, and speech. The negative or unsubdued action of speech and body arises from the negative unsubdued action of mind, which is the creator. Therefore, if you keep the actions of speech and body negative, using them for the three negative minds, these three actions will always be negative and unsubdued. So it always disturbs us from receiving everlasting peace. These three actions always disturb the complete cessation of all suffering. This is the main, basic disturbance to our peace.

Why have we not received this goal so far, this state? Because even though those people who think there is only one life, not beginningless lives—which means that before this life there was another life, and before that there was another life, and death and rebirth, and death and rebirth, circling around like this, beginningless—people who believe in one life so far haven't changed out life. That does not mean that ... anyway, it doesn't matter. Because we didn't change our life, we are always living in the same life, in the same situation. That means we are always living the old life, we have always been using the three doors, the actions of body, mind, and speech for those three negative minds of ignorance, greed, and hatred. This life is the old life, not new, the old life.

If we desire perfect peace and desire to help other living beings who are in suffering, then it is necessary to change the life, to change these three actions. To subdue these three negative actions. Subduing the negative actions of speech and body depends on subduing the negative actions of mind. Therefore, we should work, as it depends basically on the mind, if you came way down, it is like the book that we often read, look at.

During this one month course, what we have to work on more is the mind, that is the basic thing. Checking mind, cleaning mind, checking mind, cleaning mind, fixing mind. If it is dirty, clean it with a clean broom. If there is kaka, wash it with water. So, like this. My purpose, what I think, the purpose of this meditation course is not something to see, a light; it is not something to have, a kind of fantasy like an effect of a drug. Not like that. The purpose of the meditation course is to change these three actions, subduing the negative actions of speech, body, and mind. Try to use meditation; anything that we do during this one month, to clean the dirt of the mind, the dirt which is in the mind—means subduing the evil mind which is the main disturbance to any happiness, as well as everlasting happiness. This is my purpose. I don't know what purpose you have.

I don't have many beautiful subjects to talk about. I must talk mainly about suffering, so if people want to listen it's okay, if people don't want to, then leave it. Also, there is no subject to talk about that has not been experienced by Guru Shakyamuni and his followers, who had complete control over the mind; speech, body, and mind. If you expect, if you want something, then you can find it somewhere.

Thank you, that's all.

9 a.m.

There was one great yogi, called Padmasambhava, but who has many different names, the one who established the Dharma, Buddhism, in Tibet for the first time. This great enlightened being or yogi purified or controlled the evil hinderers, the evil beings who interrupt the teachings to explain Dharma and also the practitioners, the beings who practice Dharma. He controlled or destroyed, not with anger, not like we ordinary people destroying other people, but with great compassion, he controlled or destroyed the evil beings who disturb the Dharma practitioner, to spread the Dharma in Tibet. So after that, many pandits came to Tibet. Also as this highly realized pandit, Atisha, came from India to spread the teaching, the Buddhadharma, in Tibet in many different places. So anyway, what I am going to say is this.

This great yogi, Padmasambhava, said in his teaching, "Meditating without realizing mind is a liar." (If my language makes mistakes, please let me know.)

You see, so this has great taste, this has great taste. Meditation is supposed to cure the mental problems, so therefore there is the need to realize or to understand what the mind is. You see, I say it totally: to escape from this suffering and the cause of suffering, there is the need to realize the nature of the mind. Without going through that realization, without the help of that realization, realizing the mind's nature is impossible, there is no way to achieve the cessation of suffering, no way to escape from suffering, no way to escape from delusions (another sense, suffering; another word is delusion; delusion is a mind problem). So the actual, the direct method, which is like the ax to cut the root of suffering, the root of delusion, is the realization of the mind nature. Without this realization there is no way, it's impossible, to achieve perfect peace; so realizing the mind nature is the fundamental. To realize the mind nature we need to realize the mind, understand the mind. You cannot realize the mind's nature by forgetting the mind, by knowing the mind.

Also Guru Shakyamuni said in his sutra teaching, as he experienced it, "Without realizing form there is no way to realize the form's nature."

It is the same thing with the mind. There is the need to discover the suffering nature, the evolution of the suffering, in order to receive everlasting happiness. In order to discover the evolution of suffering and in order to avoid suffering, there is need for understanding the existence of the past and the future life. The understanding of that depends on the understanding of the mind evolution. So, at the beginning of the meditation there is a short subject on the evolution of the mind.

So, before that, there was some piece to read. The title of this book, *The Wish-Fulfilling Golden Sun*, is Wish-fulfilling Golden Sun! *Mahayana Thought Training*, is Mahayana Thought Training! That's all.

Page (i) Mystic Praise

This involves prostration and prayer. This has purpose, it has purpose. The person who reads this book should be blessed by the Enlightened Being's omniscient mind; here it says "guru." Anyway, also it creates merits. Now, there is no need to explain the meaning of this. If we are going to talk about that subject, our mind would be impossible. Anyway, it's a very profound subject. Perhaps if we correctly practice the following meditations, then slowly maybe we can discover the meaning of that subject.

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Paragraph Two
Sentence Two

The man who, the blind man—but there is nothing to compare, the blind man is just to give you an idea, but there's nothing to compare. You are precious, you are fortunate, at such a time as you are seeking and also you are meeting it, as you are seeking, you are finding it. It's like that example, compared to that example. Blind, opening eye—that means just for one life, that life, opening the eye. But this eye, the wisdom eye, opening the wisdom eye in this life opens many other lives, many other future lives, numberless other future lives. It opens the eye, it helps and benefits infinite great numbers of future lives. So therefore there's nothing to compare to the example.

This book contains many different subjects that you never heard in your life, in many other lives, many different subjects. First, there will be a new subject that you will understand—as you come to seek a new method that you didn't realize before, that you don't understand. So what I mean is, there is nothing to be surprised about, nothing to be shocked about, if you want a new subject, if you come to seek a new method. These are true objects, true subjects that have been realized and discovered and experienced. Besides Guru Shakyamuni, all those infinite holy beings received enlightenment by discovering this subject and experiencing these meditations.

As I told you this morning, even now many Tibetan lamas, there are many other holy beings, who are experiencing these meditations, these realizations, by understanding all the subjects of these meditations. You may not understand, you may not see—it takes time, you know, if you try from your side to be able to discover that it is possible for other great numbers of practitioners, if it has helped so many other great numbers of beings to release from suffering.

So you have to expect that there is a new subject, even though you heard it before; you may think, "Oh! I read this book, that book, so many books, so many books, I don't want to hear any more words. I don't want to hear any more words. I read *100,000 Songs of Milarepa*, Suzuki, many things, so many things, so many words. Now I don't want to hear anything." It's funny, people expect to receive realization of peace, the cessation of suffering from books, without depending on individual effort and practice. Intuitively receiving, just by reading books, expecting something to happen in the mind at the same time as reading the books, expecting something to happen in the mind at the same time as reading the book. How can that happen? It's not easy, you should not expect it to be that way. Of course, it affects something; of course, since the subject is Dharma, it always affects the mind. That is because of the power of the Dharma, the power of the Enlightened Being's holy speech. But just by that, just by hearing or just by reading, you cannot expect to cease all the problems right away. If that were so, then, if that were so, in place of giving medicine to sick people, one can read the prescription—then it causes, all of a sudden, the person to get cured. It doesn't

work in that way; so just as that example, same thing in the teaching—just only reading is not enough; only listening, not enough. But first, that is necessary.

In order to experience, achieve, and see the realizations of the meditations, the most important thing is the practice with mind, putting the mind, speech, and body in the practice. That depends on understanding—understanding the method, the experience, the meditation. So that depends either on reading or listening, hearing. You cannot expect corn to grow out of glass flowers, and in the same way, you cannot expect your mind to gain everlasting peace without doing anything, without reading, listening, practicing, listening to the subject, or the teachings. For instance, people usually expect something to happen without doing anything, without planting any seed, without working with the mind; just like the example of expecting corn to grow from the glass flower.

For instance, to receive even a little ordinary knowledge—like making art, handicrafts, to make things—even this depends on looking at the example; even just this little thing depends on looking to the example of someone to show you. Even just this little example depends on something. When you learn A B C D you have to look at the letters, you have to be taught by another person—even just to learn the alphabet, as it depends on these things; it doesn't come out of your mind without depending on this, it's extremely difficult, extremely difficult. Even though there are beings who remember their previous knowledge. Whether you remember it or not, it's clear. So even that little thing depends on these things, so why not this? Why not such a profound method that ceases every single suffering and brings everlasting peace, which is the most important thing, more than other work, then any other goal of the worldly actions?

Also, just a lot of words doesn't mean much. Not practicing the words that you understand is not using them to solve your problem. Then what is the use of understanding, if you don't use it to solve your own problems, and help other beings; what's the use of understanding? Just knowing a lot of words, even if you know these words, already many times you have heard them, you should not feel pride thinking, "I know that word already, why does he keep on talking?" One should not feel pride; for the one subject that you heard before, you should not feel it is boring. When you feel something like this, that is the time—when you feel something like this, this is suffering for you. If you do not desire suffering, this is the right time to check up and give the solution. Then your wisdom is useful. Anyway, even though you have heard certain subjects before, many times, if there is no experience, no realization achieved, it means there is the need to practice, and more understanding of the subject. So it is worthwhile to listen without pride. Even though you have the experience of these meditations, you still need the progression of these experiences, so still it is worthwhile to listen.

The practitioners, the Tibetans, even very learned lamas or monks who have deep understanding of Dharma, because that great purpose to hear, to listen, is great, there is much profit that one can receive by listening to the teaching. Even on the same subject, by hearing that teaching again and again, even if they have such deep understanding, living in the deep practice, still they listen to the teachings on the graduated path to enlightenment. If even those great practitioners, thinking of such precious profits, and precious time and the chance of hearing teachings, if even they listen again and again, why not us who don't have the experience, realizations, and are not practicing? We get tired of even just hearing, we don't have that much knowledge. Why do we get tired of listening, of hearing about the same subject? Because we have small wisdom, small wisdom, not understanding well the value of the Dharma, the benefits of listening Dharma.

Also, one thing. Many people say, "My whole life I have spent in the West, reading so many things, listening to so many words, words, words; now I don't want to hear anything." But it's different, you cannot make every subject the same. The subject, omniscient mind, the knowledge of the subject that explains the knowledge of omniscient mind, and the subject of the cigarette—you cannot think it's the same thing. How can you say this—by hearing this talk about the cigarette again and again many times, you don't want to hear about the knowledge of omniscient mind, the knowledge of the path that leads to that? It's silly, I think; it's silly and closes your own wisdom, puts dirt on your wisdom. Like the man who has eyes, but makes himself blind purposely. So if it's checked up by a person who knows about Dharma, it's an upset subject. You cannot say it like that. It's different. It's different. Hearing the words again and again, the subject of the cigarette, how it's made, this and that, and hearing again about the knowledge of the method to receive perfect, everlasting happiness, is different. It is so much limited in profit, you know, there is a big difference in the benefits. He thinks that the person who talks about that knows, but he doesn't know. He is maybe tired of listening to so many words in the West; they maybe talk, but he cannot make subject the same, he cannot put all the subjects on the same level; that is the mistake.

Cigarette—I am still talking about the cigarette, but it just happened, so I am not going to put another example. So listening about the cigarette, how tasty it is, how it's made, how it affects you-- when someone talks about that, what affect does it have on your mind? There is desire, there is longing, suffering. Totally, suffering; it causes suffering. Power, power, as you hear that, in place of benefiting to make less suffering, greed arises, wanting to have it. And then, let's say you received it, you got the cigarette—now we are talking about the actual time, the other one is just hearing. So now actually he is smoking; but he thinks there is peace, but actually it is not real peace. That mind is in suffering, because if the person really checks up, it is not a comfortable mind, not a comfortable mind. That is just like the flies at nighttime; they see the flame is something good and they jump into the flame. It's not because they know that it's hot and it will burn them, so they can enjoy that; it is not because they understand this. Why is that life ended, finished in that flame, why? Because no one forces him, he goes himself—even if we try to keep him away he goes there; what problem does he have? He doesn't recognize that he has a problem. So that's how he is in that suffering. The ignorance, not recognizing, is one suffering; and the second suffering is wrong view, seeing something good, wanting to enjoy it. There is greed wanting to be there, seeing it as good or beautiful or something. That's how his negative, evil mind gives suffering to him, by leading the animal to the flame. Just like this, the same thing with the cigarette. The problem is not recognizing it, and the greed in it. In that ordinary taste, that pleasure, that taste-problem, there is suffering; there is greed in it, not recognized. So there is always suffering—when you hear, there is suffering; when you take, there is suffering; like this. There is a big difference in these subjects—listening to the subject of the path to enlightenment, the subject of suffering, the subject of enlightenment. This is always beneficial, there is no loss, it is always beneficial.

Anyway, even though the person does not understand the meaning, like a mantra, because it contains the incredible holy subject, the knowledge of the enlightened beings and the path, it has incredible power, even though you don't understand the meaning of the mantra. So just even hearing this affects the mind greatly. This benefits much. So anyway, it's similar—I am talking about mantra, but it's similar to this subject because the mantra contains all these subjects.

Any, the achievement of enlightenment, the final goal, the release from those suffering minds of greed, ignorance, and anger, depends on the achievement of the experience of different levels of meditation. That depends on practice, and that depends on understanding, and that understanding

depends on listening, receiving the teaching. There are great, incredible benefits. As you hear the subject, it leaves an impression on your mind. As it leaves an impression on your mind it leaves an impression on your mind. So as it leaves an impression on your mind, that causes you gradually to understand the subject more deeply, and to receive it more quickly. That leads to the cessation of ignorance, and leads to enlightenment. That is the greatest benefit. So getting bored of listening doesn't mean you are clever.

Also if you know lots of words, even if have in the mind so many volumes of teachings, even though you can say them, you can express them, you can say them by heart, even that many hundreds of books on the teachings, even if you can say them by heart, even though you have words in your mind—if you don't use them, if you don't practice them, if you don't use them for practice, if you don't use them to subdue the negative actions of speech, body, and mind, it doesn't benefit, it doesn't help.

As Guru Shakyamuni said in his sutra teaching, "Even though I have explained the great, holy teaching, if you don't practice after listening, if you don't fully practice after listening, it's like the example of the patient carrying a big sack of medicine, but never curing their sickness; always carrying big sack of medicine, but not taking it. So by not taking it, it doesn't always cure the problem."

So it's like this. There may be some people who think like this—if there are, it is necessary to think of these subjects.

The Mind Is Beginningless

Paragraph 1

Sentence 1

I think "birth" means one life, doesn't it? I think there is a difference between "birth" and "rebirth." Usually this means one life, "rebirth" means reincarnated. This "birth" means the present birth.

Sentence 2

It's the same thing you know. As there is a purpose to eagerly running after external possessions, there is definitely a purpose for seeking the truth. This part may seem kind of like throwing a little stone in the ocean, this part of the subject, but it will be clarified down below.

Paragraph 4

Second line, talking about principal cause; that is reason that the sperm and the egg of the parents are not the principal cause of the mind.

Paragraph 5

Sentence 1

This is the meaning of mind. The mind has the ability to perceive objects. For instance, the body is physical. There are two things, the physical part and the non-physical part. The physical part is the part of the body that can be seen by the sense of the eye, which has color, which has shape; and the other part of phenomena that we have is a non-physical thing. Formless, but having the ability to

perceive objects. For instance, the consciousness has the ability to hear the song and to taste the words, to perceive color and shapes, to feel rough and soft, as we smell; and consciousness, which is the power to remember, to see futures, to remember the past and the existence the objects, and the consciousness of the eye, ear, nose, tongue, body is the consciousness of mind. There are so many objects, their existence, consciousness of mind, not by the other senses. Also, it is very difficult to realize those objects, those phenomena by the consciousness of mind. Such as the nature of mind, the example that was said this morning, the nature of mind is the object of the consciousness of mind and has to be discovered by the consciousness of mind and has to be checked by the consciousness of mind. It is not an object of the senses. But more explanation will come afterwards. Anyway, it will be more clear as we read.

Paragraph 2 (Page 8)

The reason that even the dead parents should be alive means according to the wrong conception of the mind given here. If the mind spreads in the same way, they should also be the same because their blood continues through other bodies, even though they are dead.

Paragraph 4 (Revising the last four paragraphs)

This is talking as if the mind came from both parents, in which case it would be like this, but this is not possible. Some people may think that the combination of the father's sperm and the mother's blood that makes the baby's body—but why does it have different colors, different things from the parents? There will be that question. First of all, talking about the mind and the body is different, we cannot make it the same things. Secondly, why do the children who are born from their parents have different colors, and are different looking, and have a different life, different knowledge, different personalities? This really proves, this is the answer, this really proves that the mind of the baby doesn't come from the parent. That's why there are different centers to their wisdom. That other logic doesn't work with the mind—that the blood came from the parents, so the mind should be the same. Why is it different? Because basically the mind didn't come from the parents' mind, so that's why he has all these different things, knowledge, wisdom personality—different things from our parents, different desires.

If the mind came from the parents' mind (paragraph 3), when the mother is happy and the father is angry, then the boy should be angry and happy at the same time. This is mental talk—physically he should look exactly like the mother and father; but it never works in that way. This proves that this mind didn't come from his parents.

Maybe people heard the word "karma." This karma comes with mind. Karma comes with mind. So why does the boy have a different life, body, color? Because of the karma which is carried by the mind from previous lives. So the principal cause has nothing to do with the parents. Now I will make it clear. So if the mind came from the parents, the boy's karma should come from the parents and should be the parents' karma, and the mind the boy has should be the parents' mind, and the karma he has should be the parents' karma. The boy is the result, but there is a cause; so the cause was created by the parents. You see, it becomes ridiculous, nonsense—the boy becomes the parents, the parents become the boy. Why is there a discussion on the mind like this—this is just to give you an idea, to give a little detail about the mind.

Paragraph 5

Sentence 3

Also, when the animal is born from a mother animal, like a cow, when you look at it, it looks similar, but it is never actually the same, never exactly the same.

Sentence 5

Also, sometimes, for instance, in the West, the boy or daughter has such a strong inclination, such a strong intuitive desire or feeling, and wants to practice, wants to seek Dharma, which is completely the opposite of the parents' mind and wishes. The parents don't like what the boy or the daughter does or wants, in seeking new methods, spiritual methods. So this proves it well, this modern situation that is happening.

I think that's all. Thank you.

3:00 p.m.

Questions? There are questions? I am sure everybody will have questions, but ...

Question: You said has anyone released from all problems by following this method; this is what wisdom proved. How can we prove, even if somebody lives this, that he has reached the goal, when we do not have the same mind as he has?

Answer: This can be proved, yes, this logic can be proved. There are actual histories. In different countries, it is not so ancient, it has been happening, such yogis, those great meditators who have been following this path. As they experienced it, they have shown it to their followers, it worked; it worked, it works. This is clear in Tibet, for those who practice, it is clear. Many of the practitioners who correctly followed it can really receive the experience of those other great yogis. This can be proven. There are many other things. Anyway, it doesn't matter.

But the best way to clearly proves this is through your own experience, through your own experience. Putting the practice, putting the practice, putting the practice. Also, those holy beings, as they have that much great achievement of realizations within their mind, there are especially feelings and vibrations that can be felt by others. There are many things. Also in Tibet, there are many great yogis, there are many stories, different stories that show their power, which shows their achievement of certain powers. Many times they show their certain powers in different ways, which makes other people surprised and have devotion; there are many stories, besides the great Yogi, Milarepa. There are many holy caves, many things; many stones, many things where he put his footprints. There are many signs, many histories, many signs—like making stones; he danced on the stone and the stone took many deep footprints. These are symbolic, there are many other things. Also, there are many other ways. If you talk about histories, about their power, there is much to talk about. Also, if one achieve these meditations gradually, the gradual path, there is also a different level of power to achieve. Also predicting the past, the future is still being made. It also has this power. This is also through mental power; they predict past, present, and future things; this is also received through power, this is still ordinary. There are many histories about how they achieved control of the cycle of death and rebirth. At death time, completely dissolving, the body disappearing. When they want to pass away with power, with high tantric power, the body becomes light. There are many thing that

happened in actual history in Tibet. Still we can visit the caves, and see many signs of their powers. There are many stories, many things.

First, in the West there must be also those like that holy being, but maybe because people's minds are not ready, their minds are not woken up, so that's why there is no more influence, no more examples like those that happened in Tibet, in certain countries. Also that's why we find it difficult to understand such subjects. But anyway, all those many histories, those that are happening in early times, in different times, in past, different times, in different areas, physical ways, showing certain achievements of tantric powers, of high tantric realizations. Such as the great yogi Milarepa, to think of his poem, when he sings his poem, is effortless, is intuitive. It is so attractive, for many people, so attractive. He explains Dharma through people, but he has no need of effort for that. This means he has control over his speech; these are higher tantric realizations. There is much to talk about.

Now, at this moment, we cannot prove that we have this even in our mind. It is always at the point whether we can accept the mind or not, the existence of mind, the existence of consciousness. So we forget that as the mind is that limited, it is difficult to perceive the existence of those higher realizations. It is not such a point. Usually, even the "I" that we see, thinking day and night, every time, "I want to escape from suffering, I want peace, I want to be happy." But if someone asks, we must know the existence of "I." But we don't know what it is. We can't prove even this.

Page 2
Paragraph 6
Sentence 2

If the past life's mind caused the present life's mind, and the present life's mind caused the future life's mind, that's why the mind is impermanent and continual.

Sentence 3

The mind is the object of the logical relative mind. The mind is seen by the relative mind, so the mind is relative truth.

Page 3
Paragraph 1

"Logical relative mind" is something, is ordinary thought, (11) the ordinary worldly thought, which sees the object: the mind without discriminating, without obviously discriminating, as it's independent.

Paragraph 2
Sentence 1

Anyway, there are many stories.

Paragraph 2
Last Sentence

The same point comes. So we don't realize or discover the nature of the "I," so we should see also the "I" as having no nature. Without nature, how do you think you exist? There's no way, no way to exist. What I mean is, for instance, if there is no nature of these posts, the tree cannot exist, there is no way for it to exist. There is nothing that makes it exist. Because of the existence of the nature of the tree, the tree exists. So, realizing the nature of the "I" is not yet our experience. If that were the point, if it was something that we could see, then there would be no reason to prove it, and that would mean that there is no nature of the "I" that exists until you realize the nature of the "I". If there was no nature of the "I," how could you realize the nature of the "I?" If there was no nature of the "I," then because you don't have the experience of it yet, you don't see it, then there would be no "I." If there was no existence of the "I," there would be no way to discover the absolute nature of the "I." There would be no way to fully understand what the real "I" is, so it would become very funny. You study, you spend your whole life studying, in school, in University, many things, still not really recognizing the "I" that we take the most care of. The reason is I don't see it, don't experience it, so you are not seeing, you are not understanding, you are not perceiving, you are not seeing, you cannot make the object non-existent. You cannot make the object non-existent, you cannot make the past life non-existent, you cannot make the nature of the "I" non-existent.

Paragraph 3

If, let's say, if there is no future life, if your life finishes like a candle, if this life is the only life, if there is no life coming after this, if this finishes like that, like the flame of the candle, if the life is like that, then isn't it better to finish, to die as quickly as possible rather than exist? Isn't that better? Because the longer you exist, you have to always look after your body. You have to keep yourself always busy to look after your body. You have to keep yourself always busy to look after yourself, to look after your ego or whatever it is. No matter how much you are rich, how much material you have, there are always problems, something is not right, something is not going well, there are always some problems. Different problems in different times, one after one. Problems of not being satisfied with things. Wanting more. There are so many problems, mental problems and physical problems, so many problems, such as sickness, such as pain; if you sit cross-legged for a few minute you get pain; so many problems. Wouldn't it be better to finish life as quickly as possible? Because if you finish life, there is peace, quiet, complete samadhi. There is no suffering, nothing; no mind, nothing. But people who believe that, why don't you try? Why don't you try that, really? Why does he try to exist as long as possible? It's the opposite. He doesn't have to fight, doesn't have to be involved in society, he doesn't have to be involved in all those different things. He has no problem with other living beings, no problem with you, with other living beings.

But he doesn't want that. He doesn't want to finish life as quickly as possible. He goes to the hospital, he takes care of himself in the best way. His feeling, his theory, the theoretical conception is different. I think it's really funny. Why is it funny? He believes he has one life, but actually it is doubtful in his mind whether there is even the existence of one life; doubtful. He says one life, but actually in the depth of his mind he is not sure, he is doubtful about the point; he doesn't check up himself, "Maybe one life, maybe not." So I will say, is that his experience—did he prove there is no life coming after this? No, there is no proof. Maybe being doubtful is a little bit better than being completely involved in that wrong conception, completely involved. It's interesting, anyway, checking ourselves is interesting; checking our mind, what we believe, what we think, our own conception; it's interesting.

That kind of conception is mainly due to not understanding the evolution of the mind. The death of the person is not something that is proven with experience, is not something they wrote, that they said with their experience, with their own experience of their own death; not like this. And also this is not by fully seeing the mind power, not by fully seeing other person's evolution of death. But this is, rather, checking the physical body, without the mind power. The breathing stopped, the nerves are not moving, just like a tree: just this is the definition of death for that person. Just like the tree, when it is not dried, dead, it can grow, but when it is dead it cannot grow. So if it's checked up, questioned, this wrong conception would think also that the trees have mind, that the trees are like this wrong conception. It would think also that the trees have mind, that trees are like human beings, plants that can grow, like living human beings, and dead trees, plants, like dead humans. They would think in the same way, because they are only judging the physical appearance without the mind power. There is change, then slowly any changeable phenomena, sorry, every impermanent thing has changes, movement, changes, function, they can die. They all would have mind, they all would be living beings. So it doesn't leave any existence, any changeable phenomena which is a non-living being, such as wind—wind goes in a certain way, clouds go in a certain way, they all would have mind. They all should be living beings.

However, accepting that there is one life, there is no logical reason—if that is checked up, if one does research on it, there is no logic in it to prove. What I mean, making research means, I don't mean there is one life, but checking it with the evolution of this present life, the different situations, the purpose of different situations, as we have ...

Anyway, it is briefly explained here, so if you read this you check by yourself, thinking. There are different wrong conceptions set up like this, and then think as if this wrong conception is true: then it would be like this, like this, like this. This contains a number of the questions, there are two or three questions, but if you carefully check up and read well, there is a question and also an answer; both, they are here. Check up and answer the question of wrong conception.

Paragraph 4

Generally, I am sure you have so many doubts. So many things, but there is a discussion period made, so if you discuss it; if you talk much in the first subject, then it will take much time.

But How is it Possible to Receive Enlightenment? (Page 4)

There may be words that you do not understand, but further explanation comes in the following meditations.

The mind is like, the intrinsic nature of mind, is like very clean glass. Like transparent glass. So mind, for instance, at present our mind is obscured by obscurations and delusions—as the transparent glass is covered by dust. So having dust on the glass does not mean the transparent glass, which has the nature of being transparent, is one with the dirt. Having the cover of dirt does not mean that the transparent glass itself is one with the dirt. So, because the dirt which covers the glass is not one with the transparent glass, the glass is not one with the dirt, so it can be cleaned. How is there the possibility to make the glass clean by cleaning the dirt? Because the dirt, the temporary cover of the dirt, is not one with the glass; if it was one with the glass, there would be no way to make it clean.

So the same thing with the intrinsic nature of mind; the temporal obscurations are not one with the intrinsic nature of mind. If that is one with the intrinsic nature of mind, with ignorance, we make it simple ... ignorance, not understanding existence, not perceiving existence, not perceiving the nature of existence, not knowing the object—that is ignorance; ignorance is the obscuration. It is the obscuration; it is the interruption of the obscuration for the understanding mind, which is the opposite. It interrupts the growth of the understanding mind. The less ignorance there is, the more great understanding mind and wisdom.

Like if a glass is that much covered by dirt, the glass cannot be seen. For instance, if the eye-glasses are covered by dirt, we cannot see through them; as there is that much less of the dirt on the eye-glasses, we can see that much more. So just like this, the dirt is like the obscuration, the ignorance, the delusions, for example, ignorance. Like this. There is a possibility, even though it is covered by dirt, there is the possibility to see the objects, to see such immense, infinite objects, all kinds of different objects through this glass by cleaning the dirt. It is the same thing—by cleaning the mental obscurations, all the ignorance, all the delusions, the mind becomes enlightened mind, omniscient mind, the complete understanding mind, because there is no obscuration. Also, that may be quite an unbearable subject to us. For instance, obscuration, ignorance, is not one with the mind, is not one with the intrinsic nature of the mind. If it were one with the intrinsic nature of mind there would be no way progress with wisdom; there would be no way, no possibility, of developing wisdom. Why do we have the possibility to develop wisdom if we try to understand the subjects more and more, as there are that many numbers of infinite existences, why is there the possibility to develop the understanding wisdom? That is because the obscurations are not oneness with the intrinsic nature of mind. If I repeat again, just as the example that I talked about: if the dirt is oneness with the glass, there is no way to clean it. Unless you break the glass; that's not right. Thank you so much.

Those who keep books, anyway, generally this is recognized—the Dharma book is recognized as a holy book. Why is it a holy book? It contains holy teachings that explains about the holy path, the knowledge of the holy beings; like this. And also one reason—by practicing, by reading it, by practicing, it makes our speech, body, and mind holy. So I am not sure whether you have, I don't know much about the customs in the West, but usually ordinary people respect the kings, queens, or ministers, or the person who has knowledge of something, or the person who is rich, with a famous name. If that is worthwhile, why shouldn't they respect this? If that is worthwhile, it is much more worthwhile and there is much power and benefit in respecting the holy book which contains the teaching, the explanation of the holy path and the knowledge of the holy beings. And also, by reading, by practicing, it makes you holy. If you search, a jewel that costs trillions of dollars is priceless. Priceless. If you check the benefits of this, it is also priceless, so it is greatly worthwhile to respect it. This is just a brief reason that it is worthwhile to respect it—if it's worthwhile to respect even an ordinary being who has no knowledge, but who is rich and this and that. So if you don't believe in this, even though you don't believe in this meditation course discipline, you should not put books under the bed or cushion, or something used for sitting. A book cannot keep you warm, it has no hairs. You may catch cold! (I am joking!) So you should not put it down like this. You should not carry it with a cushion that you use underneath you. Always put it on your lap or in your bag or on a cloth, like this. So perhaps we can understand the reason it should be respected, if you have enough fortune.

Thank you so much.

6 p.m.

Tonight we are going to try to train our minds with simple meditation. At the beginning of the concentration, in order to have good concentration, concentration power, to have less distractions.

So first, cross-legged. I think it is good enough but if that is difficult, it can be half cross-legged; the left leg a little bit loose, keep it like this, not keeping it up and this right one a little bit up. Keep it loose, because if you are not used to it, because of the bone, it won't work right away. Then if you are not used to it, because of the bone, it is difficult; with bones, it doesn't work right away. If you try one that you will get a lot of soreness, a lot of pain. So if you can, sit cross-legged; if not, then a little bit loose. But then slowly, slowly you can make cross-legged by training, and have no trouble in regards to physical sitting.

Then the backside of the body should be straight. The back bones should be like a wall, straight, not like this. Straight like a wall, like a brick wall. I think it helps a lot for the concentration to last, to have a clear object in the thoughts.

And then the shoulders should be straight; and they too should not be joined, but straight like this. Not like this. Especially this time, if it is hot also it is not comfortable. Like this it keeps cool; there are also other purposes.

Then the hands like this; the left palm down below and the right up like this, with the two thumbs joined. There is a reason according to tantric practice. Like this I think it is simple; for many people in regards to physical arrangements, it is easy.

Then the head, the neck should not bend forward too much; there is the danger that the distractions of the meditation will arise, such as sluggishness, the danger of sluggishness. Also it can cause one to fall asleep. So if not this way, then like this (head back). This also doesn't help the concentration, it can become a distraction causing agitation, more scattering thought.

Usually the object of meditation is an object of mind, not an object of the eye. So if the eyes are closed sometimes, there is a danger that one will fall asleep or things like that, according to the person. So keep the eyes looking at the top of the nose, not so much down, and not so much up. If you drop a grain or something from the top of the nose, something that drops in the navel, then the eyes should be kept down, like to see the top of the nose. But one thing is also this—keeping the eyes on top of the nose is not something to look at here, but it helps to concentrate. When someone concentrates on something inside, the only keeping one like this helps. It keeps the whole mind inside.

If you bend like this you feel a kind of darkness here, and the object that you are concentrating on is not so clear—but if you sit like this, there is a kind of emptiness. It is sort of light, more comfortable, and there is less distraction to the meditation.

The tip of the tongue should be touching a little the upper side of the palate. If that is not done, there is the danger of spit coming. If you keep it like that it keeps it dry, there is no trouble. Then the mouth, of course, should not be open.

The Posture During Meditation (Page 40)

There are about seven physical positions to arrange before meditation, in order to have less distractions:

1. Cross-legged, then shoulders straight.
2. Then the two palms like this, the left below and the right up, and the two thumbs touching like this, like a triangle.
3. Then the backbone should be straight.
7. The neck should not be so bent, not so up.
6. The tip of tongue should touch the top of the palate a little but. The teeth should not be so tight, but kept loose.

There are benefits for each of these things. This is also the special technique of the great yogi, the guru Marpa. Also, sitting in this position doing meditation makes arrangements for you to be enlightened in the essence of the Dhyani Vairocana in the future. There are five Dhyani buddhas, five different aspects of buddhas, who appeared in that manifestation for different purposes to work for sentient beings. So anyway, it doesn't matter even though you do not understand. That Dhyani Buddha has a white color, and that is the complete purity of the impure form appearing in that manifestation of Buddha. Anyway, this arranges for you to receive enlightenment in the essence of the Buddha.

Then, the most difficult thing is the mind. The most difficult thing is the mind. If it was something inside, blood or a certain part of the brain, then perhaps we could have an operation. If that were so, they maybe we could have a treatment to have minds without sluggishness, distractions, without thoughts or sluggishness in the mind, so that we could have the control to concentrate without beings distracted. But without controlling the mind it is impossible. In order to control and focus the mind on the object, and concentrate for a long time without distraction, to control the sluggish thoughts, this can only be controlled by mind itself, by the mental method. By training, that mental method can control it. If it was physical or something that you could cut out, like surgery, like doctors do in the hospital—but this is impossible in this case. Why is it impossible? Because nothing of the body is mind, and the mind is no part of the body. Just like a man riding on a horse is not part of the horse, and the horse is not part of the mind, but wherever the horse goes the man goes, because he is riding the horse.

If the light disturbs you, maybe it can be taken out.

(Meditation)

(some missing from this section)

Why are there these evil thoughts? Both thoughts are the cause of suffering. The second one, especially, sees the object in the wrong way. The first one believes that untrue happiness is real true happiness. This is an evil thought, because it is the cause of suffering; just like the example of recognizing the person disturbing us as the enemy. Why is he is enemy? Because he is disturbing us. Same thing, these thoughts are the cause of problems, so these are the actual enemy, these evil thoughts.

Think, these evil thoughts have been causing me to suffer in so many different ways from my beginningless previous lives. From the time I was born until now, this evil thought has been causing

me different problems. Besides physically, many other things, for other people. Also, it caused many problems for myself—it causes me to suffer from many mental problems, and also physical problems, such as feeling cold, feeling hot, getting sick, trying our best and getting sick, so many physical problems. All this has been caused by these evil thoughts. These evil thoughts, besides causing many incredible sufferings until now, will spontaneously continue to cause me suffering also in the future.

So therefore this time, as I am born as a human being with a mind that has the power to recognize this evil thought causing problems, sufferings, and having such a precious chance, receiving a new method that introduces and makes you recognize the cause of the problems, the method, Buddhadharmā; so this time, since this is the cause of the problems, I must extinguish it right away.

Then, now you should concentrate on breathing, breathing in and out. Purifying, dispelling these evil thoughts out. So as I explain, you put into action. When I breathe, concentrate on the breath; that does not mean to make noise, you don't have to make noise. You breathe out, not pushing, slowly you breathe out and slowly you breathe in.

When you breathe out from the right nostril, think that all the delusions, these evil thoughts, attachment in the comfort of this life and the self-cherishing thought, the impure conceptions, the impure mind such as greed, ignorance, and hatred, and every other delusion is being purified, out; as you breathe out slowly from the right nostril, all this delusion, all your negative mind that I have just explained is going out in the form of smoke. The aspect is smoke, the essence is those delusions—so it went so far, it passed, it has gone beyond this earth and disappeared, nowhere existing.

And now you breathe in through the left nostril, slowly. As you breathe in, breathe in slowly, thinking that from all the enlightened beings and great bodhisattvas, those holy beings, and arhats—those who are out of samsara, out of suffering and the cause of suffering—anyway, just thinking that from those holy beings you are receiving, with their compassion, you are receiving wisdom light. The aspect is light, but the essence is all the enlightened beings' infinite knowledge, infinite understanding knowledge, supreme powers, and infinite, great compassion. The is this, and all their realizations are in the aspect of light—and as you are breathing in slowly, think that you are receiving light from all of them. And all that light is received as it comes through the nostril, the left nostril. All of your body is full of knowledge light, all of your body becomes very transparent and light. And think that you have received all that knowledge, the infinite understanding of knowledge, and the infinite knowledge of supreme powers and infinite great compassion. Think that your body is full of light, and wherever the light covers, always there is knowledge, the essence of that. Also try to feel great happiness, bliss. Try to feel that your body is cleansed, that it became very light, because all of the delusions become empty, nowhere existing.

Now you breathe out from the left nostril, and as you breathe out slowly, think as before; all your negative minds, your attachment to the comfort of this life, your self-cherishing thought and impure thought and all other delusions, greed, ignorance, and hatred, are in the form of smoke, and all of them come out. All of them go so far. Think that they have gone beyond this earth, nowhere existing.

Now as you breathe in through the right nostril, think that those holy beings, all the enlightened beings, the great bodhisattvas, and arhats, from all those holy beings, as they are sending out their knowledge and realizations and supreme powers, they send it out in the form of light and you

receive it. So as you breathe in, think that all this light comes in through the right nostril; try to feel that your whole body is full of light, becomes oneness with light, very transparent, and that you receive all that knowledge, infinite great compassion, and supreme powers.

And the third time, as you breathe out from both nostrils, think as before of those three—the attachment to the comfort of this life, and self-cherishing thought, the impure thought—and greed, ignorance, hatred, and many other delusions—all of these come out in the form of smoke from your nostrils. Think that all of those have gone beyond this earth, nowhere existing, completely disappeared.

Then as you breathe in slowly, same as before, from every enlightened being and the great bodhisattvas and arhats, from all those holy beings, you are receiving the light which is the essence of the infinite understanding knowledge, the infinite supreme power and the great compassion and all their realizations. As they are sending the light of knowledge and their compassion, think that the light comes in from one direction, from all directions, from all sides, because there is no such definite place in which those holy beings, those enlightened beings exist; there is no such definite place, like this, where the enlightened omniscient mind exists. Think the same thing as before; as the light is received within your body, the body becomes oneness with the light, becomes very transparent, feeling infinite bliss, feeling very clean and pure from all delusions.

So again, do the same thing: breathing out from the right nostril with all the delusions going out in the form of smoke, and you are breathing in through the left nostril, then visualize the light of knowledge. Then after this, again breathing out from the left nostril, purifying the delusions in the form of smoke, and as you breathe in through the right nostril visualize the light of knowledge, receiving this from the holy beings, the numberless enlightened beings and from other holy beings. Then after this, again you breathe from both—as you breathe from both, slowly, do the purification of all these delusions in the form of smoke going out, and when you breathe in, through both nostrils visualize light, wisdom light, the light of knowledge that you are receiving from the numberless enlightened beings, the great bodhisattvas, and the arhats, as they are sending this with their compassion to bring you into peace, into the state of everlasting happiness, and out of suffering.

So, you do this by yourself.

(Meditation)

There may be merits created by listening to the teachings or by doing meditation with the pure thought wanting to destroy the delusions. Dedicate, "Due to these merits may I quickly receive enlightenment in order to help or enlighten other living beings."

Dedication Prayer (Page 156)

Good night. Also, take care well of your body. If you don't take care well ahead of time you may get physical problems such as diarrhea or stomach problems.

Thank you so much.

Day Two

Saturday, March 23

9 a.m.

From the holy speech of the great holy being, the bodhisattva, who is also a great yogi and pandit, Shantideva. *Shanti* means peace, *deva* means god. Shantideva. There is much history of this great bodhisattva, who had complete control over death and rebirth. His speech, body, and mind lived always in holy, pure action. Not even a little movement of his was involved with evil or self-cherishing thought. Even a little movement was always done for other living beings to release them from suffering. Anyway there is much history. He studied in India at Nalanda, a famous university in ancient times. He was one of the thousands of pandits and great yogis. So generally it was like this.

If we copy the behavior of noble beings, if we learn to live our lives from holy beings who lead pure, uncomplicated lives, who have well-subdued speech, body, and mind, who practice great compassion for other living beings instead of harm and negative mind for other beings, if we copy the life of such holy beings, if we act or live as they acted and lived, then it is definitely possible that we can also become holy, having well-subdued, controlled actions of speech, body, and mind. We can have an uncomplicated life, a life always living in peace, even though the whole world is in hatred, hassle, trouble, and problems. But that person who has such control, the well-subdued speech, body, and mind, such great holy thoughts, only desires to lead other living beings into everlasting peace. These beings never have problems, never have a confused life, never have problems. They never have problems because problems are something ... why are there no problems? Because problems are created by and arise because of the unsubdued speech, body, and mind. Basically the mind. There is no way for problems to arise for such noble or holy beings, because such holy being's minds are always living opposite to greed, ignorance, and hatred, such as living without being involved in the egocentric mind, or the self-cherishing thought.

So these negative minds—greed, ignorance, hatred, the self-cherishing thought—these are the creators of the problems. When there is no creator of the problem within one's mind, for that person there are less problems, much more peace. But for other beings whose minds are completely bound by these negative thoughts, self-cherishing thoughts, greed, ignorance, hatred, there are always problems. Even if there are no other beings with him, even if there is only himself existing, living in a cave in such a solitary place, so far from the countries, from the world, living alone in the cave, still there are problems arising. There are problems.

This is a good way to try if you want to make your life pure, pure from the impure life, the life which is always involved in negative actions, the life which is lived with negative minds, with those delusions. Also, there are many levels, as there are many different negative minds. As the person avoids each one, life becomes that much more pure. Just like a pot, if it is little bit cleaned, the dirty pot becomes a little clean. If half the dirt is cleaned, then it is a half-cleaned pot. Then if all the dirt in the pot is cleaned, the pot is completely cleaned. Just as in this example, there are also many different levels of negative mind. So as we gradually avoid each one, as we gradually practice, try to avoid each one, our life becomes more and more pure. If you want to lead a pure life, a generous life, a noble life, then it's good to take the influence of these beings, to copy these holy beings who lived in the practice, who passed their life through those experiences and realizations, such as Guru Shakyamuni and many other holy beings. Also, many people read books, such as the autobiographies of Milarepa and the great yogi Naropa—there are not so many translated into English, but many people read the histories of these yogis.

If you want, if you desire such a high peaceful state, the realization of siddhi or whatever you call those supreme powers, if you desire these, then you should try to live as they lived. As they practiced the Dharma, you should try to practice in the same way. It's definitely possible to receive the same realizations or path that they achieved, to achieve enlightenment as they achieved enlightenment. This is also very interesting, is greatly helpful and beneficial to your mind, to your confused mind and to your confused life. In order to solve the problem, it is very good. So then try to find out how this great yogi, having such great infinite knowledge, studied, and how he achieved it, how he practiced, and how he studied. The purpose of understanding this is to practice as those great yogis practiced Dharma.

But this also is not easy, to completely understand how they practiced, what realizations they achieved. To understand completely is not easy, this is also another problem. To completely know this we have to know Dharma. We have to know the graduated path, the whole path to enlightenment. We have to know the teaching that explains the path to enlightenment. This takes much time. So we desire to have a peaceful life, unconfused, but we often fall under wrong influence, we often copy examples from beings who are living, who are completely caught in worldly life, whose life is completely involved in evil actions of speech, body, and mind.

The reason I am mentioning this great pandit, the bodhisattva Shantideva, is because he is a great holy being, a bodhisattva, who went through the experience of these meditations. Therefore, as he instructs, as he said in his teaching, if you try to listen, if you try to keep his teaching, his holy words that he said with his experience by heart, then if you practice as he instructs, it is definitely possible that you will also reach the same level of realizations. Why? He was also a human being; he was an ignorant being before, and we are also ignorant beings. But release from ignorance—it happened to him, it can happen also to us. There is no reason that we cannot approach the same level of realizations, controls, or powers that he achieved. So what I want to say about his instructions, the final thing is, even when the ordinary being has sickness he should act as the doctor orders and instructs; he should act exactly as doctor instructs. Even when the ordinary being has sickness, he has to act exactly as the doctor instructs. Then why not the being who has the sickness of hundreds of delusions such as greed, why not? First they should follow the instructions of the enlightened beings exactly.

Question: Do different enlightened beings have different instructions?

Answer: No, because they have same level of understanding, because they are on same level of realization. Also there is no such thing as some enlightened beings helping this part of living beings, that part of living beings—there is no such thing as this. There is no certain number of objects, no exact number of beings who the enlightened beings work for. It is not like the enlightened beings work for sentient beings. It is not like our world, where worldly kings and presidents work for certain numbers of people, just one country, certain numbers of people in that country. It is not like this. As these beings, these worldly people working for country, for a certain society, certain people, is limited, so working for one country is also limited. Not like this. Not like this, this is completely different from the enlightened beings' work. So that's why I am saying there are no different instructions. But it is possible for enlightened beings to manifest in different forms in certain places for certain specific beings, appearing in different manifestations and working for them at different times. This happens if the time in that country or in that place changes, which means if the minds of those beings changes. This does not mean that the manifestation of the enlightened being that works there is like the member of one country going to another country to help.

Even if there is one manifestation of buddha, that does not mean that the other enlightened beings are not working, that they are taking a rest, not like this. There is no such time that they are not working, benefiting any sentient being, no such time, not one sentient being left. There is no sentient being that the enlightened beings are not working for, not benefiting. For instance, when one member goes to one country to help, if one member is sent from Nepal to help another country, the country of Nepal is helping that country. Anyway, more talk will come afterwards. Also, there is the question: as there is always, day and night, not one second that they are not helping some sentient being, then why we are still suffering, have confused lives, living in ignorance? Anyway, all the answers are in the meditations.

If I tell one example, it is exactly like this. The doctor always gives the medicine to the patients, always gives instructions about what to do, what to be done. The doctor always gives instructions, gives medicine, but the patient never follows instructions, and doesn't take the medicine. Or maybe the person doesn't take it at the right time, in the correct way. This is a problem. The doctor from his side is helping the best he can, quickly, in the best way, but the patient doesn't work. He doesn't act exactly as the doctor tells him to, so his not being cured of his sickness is the patient's problem. This is why it is the patient's fault—however much he receives medicine, instruction, the patient does not get well soon. The work that is left is from the patient's side, for the patient to try to correctly put his energy there. It is the same thing as us, the suffering living beings—that's why we are still suffering and creating the cause of suffering.

The reason that I am telling you this quotation from this great bodhisattva is because sickness is still not the main disease. Sickness that can be temporarily cured by chemical medicine is still not the main disease. The delusions—basically greed, ignorance, and hatred—are the greatest diseases, the worst diseases. Why is it the worst disease? These three, the negative minds, are the fundamental of all problems, the principal cause of all problems; they are also the source of all sickness, all mental sickness and physical sickness. If there is not this fundamental greed, ignorance, and hatred, then there is no physical sickness. There is not even a small sickness, because there is no root. If there is no root so there are also no other problems, which are like the trees and the leaves and the fruit. There is no way for them to grow because there is no root.

This quotation emphasizes that even to stop a little sickness such as a headache, one has to listen correctly as the doctor tells, so why not the suffering patients who are suffering from the great delusions? Why shouldn't they listen, follow the teaching instructions of the Enlightened Being exactly? The reason is... you see, we all have been taking so many things, medicine for fever and so forth—since we were born until now, we have taken them many times, but the fever has kept on coming. It doesn't completely stop the fever from arising. We have to find out—since we are living in such a situation, in this unceasing suffering situation, all the sickness, no matter how much we take medicine and try to cure it, again it keeps on coming back. So we should find out the reason that the chemicals, that these external things do not cut it completely, do not end sickness completely by taking them once. Taking the medicine once does not stop us from getting sick in the future. It does not happen. So it is important to check up—even though it cures us for one day temporarily, it does not completely cut us off; why is this? This is a good way, a really good way to check up. What is missing in this method? Why can't the chemicals be completely cut off, why can't we completely stop the sickness from happening, no matter how much the medicine is taken. Why is this? I think perhaps we may give an answer, we may have the answer in our mind—that all the diseases, all the problems, everything—I don't remember the names, the scientific terms, but the atoms, the waves in atoms—perhaps you may have an answer in your mind like this. It's all

contained in the waves of the atom. According to scientists, there are atoms, there are waves in atoms, so everything is contained in that. So perhaps you may have an answer like that. Is that correct?

So, like this. With external methods, no matter how many times we have tried to cure the sickness, we have not completely ceased it and again, it keeps on coming. That is like the tree that has its roots underground, like cutting the tree again and again. It always grows back because the roots are under the ground. The roots that have the ability to produce the tree are under the ground, and always bring the tree, the branches and leaves. Just like this. Check up with this example, asking no matter how much I cut this tree it keeps on growing, why? It's because there is ability somewhere, there is ability under the ground, there is some ability, power, something is there. That's why it comes. So if I don't want the tree to exist at all, I should destroy the seed, the ability to produce the tree. Just like this example, we should think about our sickness, check up on our sickness, on our temporal problems, our life problems. In order to destroy the root, first of all you need understanding to recognize it, you need wisdom to recognize it. By recognizing it, use your wisdom, and use the method to destroy it. With this understanding knowledge and action, it works.

Same thing, there is need to recognize the ability or the seed, the cause that brings these temporal problems. There is need for recognition, and for the perfect method, the actual method. Chemicals cannot destroy, cannot produce this power that produces these physical and mental problems—craziness, sorrow, so many things, thousands of things. Chemicals cannot stop the power or ability to bring these things that make us suffer. So we have to find another method, something else. Something else that has power, that can definitely destroy the cause of problems. That is the teaching, that is the meditation, the dharma. The perfect method that can really affect this, can really destroy this ability or this cause, this mental disease—that is only Dharma, nothing else can be found. Nothing else has the power to destroy this but the Dharma, shown by the perfected Buddha who achieved the Dharma, who completely achieved the Dharma, who completely finished the Dharma work. The Dharma is the sole method to cut the root of the problems. The Dharma is the method to cut the root of problems, and even the method to cut off the temporal problems, which are the result arising from that cause. Destroying the root causes the trees and so forth not to grow, not to exist, so it is also the method to destroy the rest. Therefore, whatever meditation we do, yoga or physical exercise, whatever action we do, if it is Dharma, if it becomes Dharma, then it helps, it affects, it helps destroy the root of suffering. Also, by the way, it helps the temporal sufferings that are the result stop, to not arise.

So meditation seems interesting, some kind of new subject, but it is so important to check up—how does it help, how does the meditation have the power to harm or destroy or purify the root of suffering? Is this action, this meditation opposed to greed, ignorance, or hatred? Is this action, this meditation, the opposite of the root of the problem—greed, ignorance, and hatred—is it the opposite of this? If it is the opponent of these, then it's Dharma. If it's not the opposite, if it's a friend, if it's a service or a friend, if this action is a service to greed, ignorance, or hatred, even if you spend your whole life living in a cave, that's not Dharma, none of those actions is Dharma. Instead, it is all service, work for the negative mind, it is all action of the negative mind that only brings more suffering result, more problems, not only in this life but in many future lives. So this is the most important thing, more important than anything else. This is the most important thing, this checking. This is the most important thing because as long as the person doesn't recognize this important point, then the person may think, "I am doing good, I am always spending time in meditation, I am doing this and that, I am living in a solitary place, in quiet, in a cave, on a mountain." The person

believes he or she is good, but the action is wrong. He or she has lack of wisdom—checking wisdom, understanding wisdom.

Usually we think that praying, going to Church, sitting cross-legged, and reading or talking about Dharma books are spiritual things. Just because of the way the action looks, we always believe that it is pure, spiritual Dharma. But according to the individual's wisdom, understanding, and practice, those actions become negative, evil actions or positive actions. So the action itself is not certain, the action itself does not mean it is definitely Dharma or spiritual. Action has to be created by mind. Becoming spiritual or Dharma is created by the individual mind. So that's why it depends on individual actions—Dharma or spiritual work depends on individuality.

So if a person who never comes out, but hides in a cave in complete silence has no understanding of actual Dharma, no understanding of spiritualism or the definition of what is Dharma, what is non-Dharma, there is the danger that there is no difference between that person's life and the life of the person who does business and who is not silent, who goes around and does all kinds of things. The physical work looks different, but actually, if there is no understanding of Dharma then there is the danger that those two persons' lives are the same. There is the person who does all kinds of work in order to take care of this life, to gain comfort for this life, and there is that person who hides their whole life in a cave and has complete silence, not knowing what is Dharma, living that life, doing such actions with the evil thought that only seeks the comfort of this life. So no matter, even though they look different from that business person, both are the same, living an impure, negative life. It's the same thing as having an evil life. The same thing. The other person, the business person, has also an evil thought that only expects the comfort of this life, so the rest of the actions are also done to gain the comfort of this life. It is basically the same thing. Both have an evil life, live an evil life, not a pure life.

So however much he believes that he is doing something good, he is living a spiritual life—there's a right belief and a wrong belief like this. Therefore, my main emphasis, the main thing that I started to talk about this morning, is to emphasize this, to come to this point. So also for us, wanting to seek complete peace, the cessation of all suffering, and also the root of suffering, it is important to know this and do the spiritual action of meditating on Dharma. So we think the meditation course is easy—the meditation course is not easy. If you want to take the real meditation course, it is not easy, because the meditation course doesn't have much to do with the physical body. The meditation course, from the point of view of Buddhadharma, is not easy. It is not easy, but if one does it, the real meditation, it is Dharma, it is Dharma and it is practicing Dharma. It has such incredible benefits, profit—even if you meditate, you meditate in one day, one hour, it helps a great deal to escape from the boundaries of suffering.

So one should not think that meditation is only some kind of physical thing. This is the way that the past holy beings practiced the meditation, this is the way that Tibetan yogis, Tibetan practitioners, Dharma practitioners, meditate. Just sitting cross-legged, sitting, also people say, "I am going to meditate," then they sit cross-legged as if that position is the meditation.

Anyway, the meditation has to be the method that keeps the mind away from negativity. So while we are meditating it is supposed to make the mind virtuous or positive, keeping the mind in virtue, away from evil thoughts. In order for the action of body and speech to become Dharma, the action of mind should become Dharma. In order for the action of body and speech to become virtue, the action of mind should become virtue. For the action of body and speech to be pure, the action of

mind should become pure. Therefore, if you want, besides the schedule of meditation, even during the time of listening to teachings, during the action of listening to teachings, the physical sitting and action of listening, the mind should become spiritual, pure. It is important to have pure motive, to think like this.

I will repeat each day about motivation, but basically the fundamental idea is how to think, how to make the mind pure in order for the actions of listening to teachings, to become Dharma or spiritual, to become pure method—think like this. This is just to give you an essential idea—the whole problem, the life problem, the whole thing that is disgusting, that we do not desire, all are caused by the delusions of greed, ignorance, and hatred. So with strong aversion to the root of the problem think, “I can’t escape from this suffering until I completely purify these negative minds. Without purifying these three negative minds, escaping from sufferings, I can’t help other beings because I myself am in problems, so how can I help release other beings from suffering? So therefore, this is the basic idea, the essential idea in order to for me to escape from all these sufferings, these delusions, in order to help to release other beings from suffering with the achievement of the perfect everlasting peace. Therefore I should understand the methods, the path. Therefore I am going to listen to the teachings.”

This is the essential idea, the motivation, the way you should think in order to make your time and actions beneficial. Also, you check up—if you have that motive of aversion to the negative mind, and the wish to dispel it by listening to Dharma, by having that motivation your actions become pure. Then when we have problems and don’t want to experience them, we try to stop them with different methods. For instance, no we are feeling hungry, so in order to stop feeling hungry, we eat. Whether or not this is Dharma, you check up. This is the motivation of not wanting to suffer, and because of this aversion to suffering, we eat. Check up—this is just one example, but also taking medicine to solve the temporal problems, the disease—there are many other billions of examples that we do in our lives. So check up, discover yourself whether it is all spiritual, Dharma.

3 p.m.

Rinpoche: So, did you check up? What did you find out?

Answer: Doubts.

Rinpoche: What doubts?

Answer: If it’s the right way.

Rinpoche: What?

Answer: The Dharma teaching.

Rinpoche: That’s why I am asking—good. That’s why I am asking you to check up. Even having doubt is good. First doubt arises, then through checking the doubt is resolved, and through that you achieve understanding wisdom. Anyway, this is not the same as the subjects that you study in the West, like learning machines or things like that. This is something, this is a subject that you have to fully discover, that you can realize through meditation, through your own experience of meditation, through practice. If you really want to see clearly within your mind, if you want to really feel the realizations of the meditations, you need practice and understanding of the techniques. It is not a subject that one can easily discover all of a sudden, that one can fully see or discover just by hearing words, just by reading. Of course it will be more difficult for you because of the old thoughts. The way the mind is conditioned. This is also why it is so difficult to experience and achieve the different states of meditation.

When you study some other things you quickly learn, but this subject you find very difficult—besides clear understanding, even just to believe in its existence. That is not only because of the conditioning of the old thoughts, but because it is a new subject, not only new to this life, but our mind has not been well trained even in previous lives. Therefore, most people find it extremely difficult, they cannot solve the problem of ignorance quickly. But ordinary knowledge, the way ordinary beings live, taking care of oneself more than others, engaging in evil actions of mind such as jealousy, pride, being smart in harming other beings. These things are not difficult, it is so easy for us to learn these things, so easy for the negative mind to arise, so easy. Such greed arises, how to be attached and use that evil action of body and speech. We don't have to be taught by other people, it comes intuitively. It comes intuitively even for the animals, dogs, and insects—even tiny insects. The negative mind intuitively comes, those negative actions of body doesn't need to be taught by other animals. I am sure that in the West the arising of the negative mind is not taught in school. Even when one is a baby, there is anger, hatred, greed—there are problems, mind problems, even when one is a baby. It intuitively comes, it doesn't have to be taught. This is true not only for people in the human realm, but even animals, little puppies, insects—such as giving harm to others, killing other beings—not only for the purpose of eating, feeling hungry, but feeling hate, not wanting to see someone.

For instance, these dogs—when some new dog comes around here, it doesn't wound them, it doesn't do anything, but just seeing them around blows their mind, they cannot stand it, all of a sudden they have to run to chase it. It seems like they would like to chase that dog to the other end of the earth or somewhere. There is so much strong hatred, anger, and jealousy for the other dog.

Question: A dog will chase another dog out of a territory as a survival factor. Once the intruder leaves the dog's territory it will no longer be hated by the dog.

Rinpoche: But why, many questions. But why the dog gets anger seeing other dog coming into the territory, how does that arise?

Answer: Because it is a survival thing; the other dog is a challenge to the dog that lives there, to its food.

Rinpoche: So perfect, but the mind that makes the dog chase it, how does that happen? Is that taught by some other animal, people or something? How is that mind received?

Answer: I feel it's an instinctive reaction programmed into its brain.

Rinpoche: "Instinctive reaction, staying in the brain." It's instinctive, no there is no cause?

Answer: Dogs have learned it through thousands of generations. (laughter) The aggression of the dog might appear to be a negative thing on that dog's behalf but if the intruder ...

Rinpoche: So negative is instinctive?

Answer: I don't think it's negative, it just appears that way.

Rinpoche: It's not negative, the dog is not negative?

Answer: It's positive in that it maintains that dog's existence.

Rinpoche: What's your definition of negative?

Answer: Positive is something that maintains my existence, a positive action.

Rinpoche: Everything that you have is positive, everything that maintains you is positive?

Answer: Everything I have? Not necessarily, I don't need clothes but I wear this as a custom.

Rinpoche: Your clothes are negative? I think your hairs are negative! (much laughter) I'm sorry!

So, before, human beings came from monkeys, and monkeys came from other animals, according to anthropologists. So they always put a physical cause—not a mental cause but always a physical cause.

So the whole thing, whatever ... the negative mind, whatever ... any knowledge that exists in the living being would have come from this. How is it explained before the earth's evolution?

Answer: Atom.

Rinpoche: Atom is what makes the body.

Answer: Molecule.

Rinpoche: So, I think it's explained before... anyway, what I heard is this. All came from monkeys and monkeys came from different animals, slowly like this, and the very original thing is from salt water; that water came from the ball that contains atoms. In atoms there are waves, energy.

Question: Who made the ball?

Rinpoche: This is something for you to check up!

That's right, yes, there are many other things to talk about. If this is the answer there are many other things to discuss before. Without going down to the original, the main thing is to find the original, the creator of the atom that makes that ball. The atom that contains all this knowledge, the powers, the living being's powers, the power of the mind, the knowledge, everything. Why there should be such an existence. If there is a creator, then who has created the creator? Why has the creator created such a world, living beings, suffering living beings. This is something worthwhile that you can check up by taking time, not rushing.

But I saw a scientific book which explains about this, a book that is taught in school. That book doesn't talk much about beginning and end, it is not clear. It says that they don't know. At first there are all kinds of books. So checking is interesting. It increases your knowledge, it opens the door of your wisdom and also, why should it be ended, why should this world be ended? All people prove this, the world ending? The whole of our solar system, the world becomes empty? Proved? Do all people prove this?

Answer: It's proved by the influence. You cannot prove it, but if another star somewhere else is going to blow up, our sun may do the same thing. Nothing is permanent. It won't be gone, it will just change.

Rinpoche: It won't become completely empty?

Answer: No.

Rinpoche: Then?

Answer: This sort of life wouldn't be able to live. No animals, no human beings, this life here.

Rinpoche: What about earth? Why does the sun have to rise, why does the sun have to become hotter?

Answer: The moon was once a living planet but it's dead; it's a dead planet.

Rinpoche: How do you know that?

Answer: I read it.

Rinpoche: You believe in everything you read. Then what about that which says it's full of living beings on the moon? There's also a book saying that there is a living being on the moon.

Answer: There is life but not in human form.

Rinpoche: But living beings, I am not pushing human being, like this.

Answer: Not human life on the moon.

Rinpoche: There is no human being living having black hairs and bald head?

Answer: There is life, but not as we know it, and it is dying, the moon, the planet.

Rinpoche: Then there is life, there is life?

Answer: Yes.

Rinpoche: There are living beings on the moon. What do you mean living?

Answer: It's a type of life within the rocks, very minute life but they claim that it's life.

Rinpoche: What do you mean by living?

Answer: Cells, etc.

Rinpoche: Shells are living.

Answer: Cells.

Rinpoche: All cells, all the physical matters, all the matters are life?

Answer: We claim that there is life in rocks all around, so it wouldn't be any different on the moon.

Rinpoche: But you said cells are living. Cells are molecules? So I am saying, all matter is living? All matter has life?

Answer: Yes, all matter has life.

Rinpoche: How is the cell alive?

Answer: The cell is living because it breathes, it respire in and out like we do.

Rinpoche: How do you know that?

Answer: He read it too!

Rinpoche: Do you believe?

Answer: We watch a cell a long time under a microscope and we can see things being taken in and out of it. One can measure coming in and out.

Rinpoche: But it doesn't prove there is life. There are the four elements, but they do not prove life.

Answer: Man is composed of cells, a number of cells, therefore each cell is alive.

Rinpoche: Man's composed of cells, so man is alive? So same thing, your kaka is living because it's composed of cells. Same thing, same thing with all matter, all atoms, molecules, cells?

Question: May I ask something? You always ask how we know something, then the people say they read it, but how do you know all these teachings—you read it too, but you experience it.

Rinpoche: I said I had no experience of these at the beginning of the course. (laughter) That's because I want to take the meditation course from you.

It seems, this is something that you have to study for a long time, make research for long time. You have to check up for a long time. As you check up you will find more and more reasons; you can go deeper and deeper. There are different theories, like saying it's created by god, created by atoms. I don't hear how it's created at the very beginning, but according to science everything is created by matter, atoms; there are many different theories. It's good. There something in the evolution of living beings, how the mind started, how the living beings started on this earth, and how the earth started; there must be evolution. As it happened, as the fact ... so it's worthwhile to check with logical reason, with more logic. Now we have to rely on logic because at the moment we don't have the mind power to fully see the whole past and whole future. So in order to understand the subject correctly, the factual evolution, check whichever theory has more logic, which is proved by logical thought, which is logical, which can be proved deeper and deeper.

For instance, this present body is made up of sperm and blood from the parents. If the mind is matter, is an atom, is matter, is a physical thing, if it came from an egg, a fertilized egg, if it came from parents, then that child's life should also have come from parents. It should be already there in a human body before the parents were born, before these present parents were born. If that were so then the parents should be the cause of suffering. They should be the cause because the whole thing came from the parents' body, so this entire negative mind, all these mental problems, all physical problems, all of these would have come from the parents as they are the principal cause of the suffering. Then it would be like this. We who are suffering, who are mentally and physically suffering, all would be the fault of the parents. Everything, catching cold or being hot, any problem.

You finding confusion in the subject—everything would be the parents' fault. If the parents didn't make us, we wouldn't have suffering. If the parents didn't give birth to us we wouldn't have suffering. That's not right. It would become, totally, the fault of the original existence. It becomes the whole lineage of the parents, the enemy, the cause of suffering. But it is not like this. The cause of suffering, the cause of problems is created by only oneself even though the body, the physical body, came from the parents, as the fertilized egg as is the secondary cause. Also, it can be that the parents are ignorant, mentally uneducated, not having knowledge, but the children are much more knowledgeable. The parents are also like this, having different desires, personalities, but the children are different from them, generous, having noble, well-subdued behavior, having pure minds, never wanting to harm other beings. If everything came from the parents, it doesn't prove why there is such existence.

There is much to talk about, many details. In Tibet there are many children who remember previous lives even in childhood. Without physically going to that country, they tell stories so that happened in previous times when I was there. Also this has happened in the West, but people think it's crazy. Through only physically checking, not really seeing the actual evolution, but guessing through physical checking, just guessing, some kind of definition is made—but there is no proof. Check up, beginning or end, no proof. This theory, which is not done with full understanding, with mind power, that never agrees. So first, people recognize this as crazy because people do not see. First of all, the child's mind that says that is not their mind. Other peoples' minds think the child is crazy also because of the theory of what they studied, what they are taught, because they don't check up, just believing but not really checking up with logic, so this becomes the opposite to what the child says. Even if the child is saying the truth, it is recognized as crazy, nonsense, just like an animal. Just like a person who doesn't know a jewel, a priceless, very expensive jewel, who doesn't take care of it—a very primitive person who never saw jewels, who doesn't know how expensive it is. When he sees it he doesn't carry on—maybe he thinks one plate of food is more valuable than the jewel. This is because of not having understanding, the wisdom to recognize the jewel as a jewel. So like this there are problems, like this. The other person, who thinks it's crazy, never tries to know whether it is true or not, he doesn't check up, he never tries to know. Just making different statements, but not trying to check up.

There are many children in Tibet like this. But those children are more than other ordinary beings, those who don't remember—they explain about their previous lives as monks, explaining the names of monks, many situations. They also talked about the monastery, things, the religious things without physically going there. There are many stories. Also in the present Dalai Lama.

There are two kinds of reincarnations—uncontrolled reincarnations, and reincarnations that take rebirth with choice. One is with choice, and uncontrolled reincarnation is without choice. Most ordinary beings don't know where they will go when they die, only that the mind is in great suffering. They do not perceive where the mind is going, where the mind will take place. But even if the person wants to be born to a better life in such a place, country, to a wealthy family, this and that, they have choice. After the mind splits from the body, for most ordinary beings it takes rebirth in a suffering place, takes a suffering body. According to the arrangement, the cause that is created by the person before the person has to follow. The person is shaped by that, has to be born in such a suffering place, with such a body, according to the cause that he has created before. Because why doesn't the person have a choice to take, to be born in a better place as a better living being? Because the person has no control over the cause that he created, the cause that he already created.

The person doesn't control the cause that is created by the person's negative mind; he doesn't try anything to stop the result, the suffering rebirth.

The other kind of reincarnation is the one who takes rebirth with choice, as he wished and prayed in his previous life, as he made plans in his previous life, through Dharma practice, through meditation, through purifying negativities, through purifying the negative mind. When that being is a small baby, they check up many different ways. Before the seekers, the high lamas, come to see the baby, they check with other high lamas who have psychic powers, mind powers to observe and see where he incarnated, at which place, in which family. They check up with high yogis or lamas. Besides that there are many special signs that occur.

In Tibet there used to be special lakes, and when certain people go there if they put something in the lake—blessed pills, relics, or things like this—it shows the place and family, and what kind of baby. This is not only because of the lake, but besides the lake, something is situated within the lake and because of that power it shows where the child has incarnated. They check like this.

This is in the present time, but there are many stories of past histories, previous lives—how beings are recognized, how they are checked up, how the people discover that they are reincarnated lamas, such as the reincarnation of the Dalai Lama. This is not some ancient thing, billions and billions of years ago—this refers to the present Dalai Lama also. This is so clear, and it is not something that happened only many thousands of eons ago, but something happening as I am talking now. This is a modern thing. Not only in this case, but in the case of many other high lamas in Tibet. Also like this, as they in their previous lives had special marks on their body, the same thing, in their future life they have some marks on their body, which proves their mind, their previous life and reincarnation, many things like this. Recognizing things that belonged to the monastery before and telling the names of the monks is also common. So after all this checking, the other high lamas and members of the monastery come dressed as beggars in order to check up whether the child recognized him or not, carrying sticks and wearing clothes. They came to the family like this in the form of beggars, and the baby all of a sudden recognizes them, and called the name of the lama. They also carried rosaries and things like that which belonged to the previous Dalai Lama. So this baby, the present Dalai Lama, all of a sudden them picked up and said they were his. Many things happened. There are many stories.

In ancient times in India there was one pandit who was debating with another person with different beliefs who said there is no past or future. He was debating, and as the other person didn't fully see this subject the pandit told him, "I will show you, I will prove you the past and future lives." He said that he would be born in the generation of a specific king. He promised this. Then he asked the man, the other person who didn't believe in past and future lives, to mark his forehead with red color, going inside with the flesh, and then he took the pearl and he passed away. Then afterwards, he put the king of that country as a witness to prove his future life. Then I think the father of the baby wrote a book, and the king didn't understand the subject written by man who didn't believe in past and future lives, so he could not give the answers. No one could give him an answer to that. Later on the father went out, and the mother was there, so the son gave an answer. The father came back and asked, "Who came into my home?" And the mother said "No-one came; the baby did it." The baby said, "Now you know that I was the man who promised to be born again." That life when he was born he had the mark on his forehead. There are following stories but I don't remember them.

There is much to talk about according to the present history about reincarnations. You have wisdom, so to develop the wisdom, and the wisdom can progress, can understand the factual subject. Why it can progress? It is the nature of the wisdom. If you use it to check up, it can progress because it is the nature of wisdom and it is the nature of mind.

6 p.m.

For one hour, do breathing meditation. Then in the second hour, concentrate on mind—the mind that thinks of the object; on that thought we concentrate.

First of all check up—how do you see the mind, feel the mind? Then, second, after checking that, concentrate on the thought, trying to be conscious spontaneously, keeping the consciousness on the thought without allowing the distractions to arise, such as forgetting the object by not remembering it. And not thinking of other objects, such as thinking of other objects besides that thought, without concentrating on the thought—not allowing these distractions. Trying to keep your mind, trying to concentrate on the thought as long as possible.

Question: Thinking of other objects is thought, isn't it?

Rinpoche: Thinking of other objects is thought, yes.

Question: But we are not allowed to keep these distractions?

Rinpoche: Instead of concentrating on just thought, distractions are thinking of different objects, like your country or your home or your friends; things like this.

Question: That is thought too. Do you mean special thought or just looking at our thoughts?

Rinpoche: As you concentrate on thought, the appearance of the other objects will be lost. It will be lost. It is different. When you concentrate on thought other objects don't appear. When you strongly concentrate on thought, yes, because what you are thinking is different—you are thinking of thought and going to a party—two different, so you concentrate on thought, your life in the West. It is different, concentrating on the thought, keeping thought as the object and concentrating on it. Thinking of things such as life in the West, and parents, many things is different, is not the same. When you concentrate on thought, the appearance of objects does not happen. Other objects appearing in the mind does not happen.

Question: I don't understand.

Rinpoche: First you have to try.

Question: Do you actually visualize thought anywhere?

Rinpoche: Like when you concentrate only thinking of the light, other things don't appear in your mind, other objects—only thinking of light, concentrate on light, just like this. When you concentrate on thought, other things cannot appear; but first of all try. Put it in action. So first you check up. Your feelings of the thought. How do you see it? Then after checking, then you concentrate on thought. So first—this is what should be done in the second hour—first you do breathing meditation.

Question: We should observe our thoughts?

Rinpoche: Observe little bit how it is, then after that you concentrate on thought, yes.

Do you need a repeat of last night's breathing meditation? I think you understand.

Question: What is the origin of thought, so that we can have some perspective? If we assume it's beginningless—but if we interpret at one point.

Rinpoche: What point? Oh yes, check up, you observe first, then you concentrate on thought. Check up yourself. When you are looking at me there is thought, the mind thinking of me; so just like this, from what place do you feel it? Anyway you observe by yourself.

So if you know how to do breathing meditation then it doesn't need to be repeated.

Question: When the knees hurt and you are having pain, do you have some suggestion?

Rinpoche: Then concentrate on pain. Anyway, there are methods, many different methods, but I think do like this tonight. Check up the pain, observe the pain. Where is the pain? Check up. How the pain exists. Whether the pain is blood or bone, flesh, skin, whether the bone or flesh or skin is pain. How does the pain exist?

Question: Can you meditate as if the pain was somewhere else and stop the pain this way? Imagine the pain belongs to another body?

Rinpoche: You try. Did you ever try that way? Checking like this is also useful. Checking like this helps to understand the nature of the pain.

Question: So you come back to meditating about mind?

Rinpoche: Yes, yes, it's related, observing the pain is related to the mind, yes.

Anyway, there are other techniques. Anyway, tonight if you have pain then check up in this way. Even if I tell other techniques they won't make much sense to you. So you just check up like this. As much as you check, more and more deeply, that much it can help you to understand the nature of pain. Anyway, many subjects of the Dharma are extremely difficult to understand, even each word is difficult to understand, but just by hearing, nothing can be realized. Not all of a sudden, it takes time. It takes much time, so we need training, we need much meditation, training in the subject. So following as ignorance becomes ... is that much purified the wisdom can realize, discover that much.

We should not think, "I don't understand these words or the meaning and this won't help me."

Helping solve your problem and benefiting you comes through understanding, through realizations and understanding. So first, even though you don't understand all of a sudden, you have to train in the meditation, you have to practice the meditation. Physical problems such as sickness, mental and physical problems, many of these—how these work, how these are caused by your negative mind, these evil thoughts, the wrong conception of the "I", self-cherishing thought and impure thought such as these delusions, greed, ignorance, hatred. Further explanation will come in the following meditations but just to have a little idea—because of this, as the mind has no beginning, so this negative mind has no beginning. There is no such period in which this negative mind started, there is no such period. Like this. Just as the continuity of today's negative mind came from yesterday's mind, that came from the day before yesterday, just like this. And the previous life's negative mind came from the previous negative mind. It has continuity like this, so like that it is beginningless, just the same as the mind. These negative minds oblige the person to create negative actions of mind and negative actions of speech.

There are many negative actions of mind, such as getting angry, greed, ignorance, miserliness, ill-will, heresy, jealous, pride—many negative minds. The first negative mind that I explain obliges the person to create this negative action of mind, and also the negative actions of speech, such as lying, such as harshly speaking with negative mind, such as deceiving with negative mind. Also, the physical negativities, the negative actions of body, such as harming other beings. Creating physical actions with negative mind. The physical actions that are done with negative mind, without positive mind, are evil actions. As these actions are created, these actions are thought, and they leave imprints, ability, on the consciousness. If these actions are positive, it leaves a positive ability or impression on the consciousness. If the actions are negative then it leaves a negative ability or impression on the consciousness. So then, many of these abilities, impressions, are collected by the

actions in the consciousness, and all of these abilities are like the seed of a plant planted in the ground. So there are many different kinds of flowers planted in the ground, and as they are planted gradually they grow, producing the stem. In the same way, this ability, this impression that is left on the consciousness, gradually, at a different time, brings an experience like a seed bringing forth a stem. Then, the result is this—when it brings the experience, if it's a negative impression that was left by a negative action, then the experience is negative. So that's how the person gets different problems at different times. When the person is in a miserable situation, in a suffering situation, when the person has different problems, that being the ability, the impression that is left on the consciousness to fruition, and it is experienced. So this is the result of the negative action, and this is how this negative mind is the principal cause of suffering and problems. This is why it is so important, if you don't want to suffer, to cut out and extinguish these negative minds. By extinguishing negative minds, there is no more ability or impression on the consciousness, and that's how there is no more suffering. The fundamental method is change--making, creating pure actions of body, speech, and mind.

First of all, before meditation, try to cultivate the motivation as I explained yesterday. Suffering, of course, depends on conditions, but how that suffering is also caused by the negative, deluded mind. Without the source of the suffering, the deluded mind, whatever situation you are in, or whatever place, it will bring you harm. You will find problems from such external things as places, clothes, food, or meditation, many things, from even the temporal things that we collected in order to service the life, to protect the life from dangers. Even with these things you will find problems. For example, a person who has a lot of material things finds problems when someone steals his possessions or breaks his possessions. The possessor finds problems, he suffers when it gets broken, when it is lost, when it is decaying. There are many examples. Even with food—food is made in order to protect the life, but even this causes the person to suffer. Sometimes the food causes problem, makes one sick to the stomach, causes one to have physical sickness. There are many things. These just an example of suffering due to many of the temporal things that we try to keep in order to protect the life. But without the source of suffering, the deluded mind, even with any of these external things, the person never suffers because there is no reason, no cause.

The wrong conception of “I,” self-cherishing thought, the impure mind, greed, ignorance, and hatred has been causing much suffering from beginningless lifetimes until now—since I was born until now. Even if you don't believe in beginningless lives, even in only one life, destroying the cause of suffering, the source of suffering, is the person's responsibility. Since there is no desire for suffering, then the person has to do something, has to work in order to stop the suffering and the cause of suffering. Therefore, these negative minds have to be destroyed. We have to work to destroy these negative minds. This is always worthwhile.

“These negative minds have never allowed me to achieve perfect everlasting happiness so far. Even now, these negative minds are causing me suffering. Also in the future these negative minds will continuously oblige me to suffer. They will cause many problems such as death, suffering, and rebirth—many sufferings—old age, sicknesses, and many other problems with the situations. So I must cut off, I must dispel the negative mind right away, and therefore I am going to do the breathing meditation in order to purify the cause of the suffering, these delusions.”

Breathing Meditation

Concentrate on thought without allowing other distractions, as much as possible.

(Meditation)

Dedicate the merits if there were merits created during the day. Think, “Due to these merits may I achieve enlightenment by completely purifying these obscurations and helping other living beings from suffering.”

Dedication Prayer (Page 156)

Rinpoche: Just one question—whether the mind has beginning. Has mind beginning?

Answer: I don't remember that it started.

Rinpoche: Which one do you think is more logical?

Answer: Mind is eternal, everything is eternal, change doesn't disappear.

Rinpoche: Good.

Answer: The mind creates itself all the time.

Rinpoche: Mind is created by itself all the time? I see, I see. Isn't the present life's mind, isn't today's mind existing because of yesterday's? Whoever gave answer the about mind created by itself—how is the mind created by itself?

Answer: I don't know but I feel like a void that is just called the consciousness. I can't explain, I just ask a question.

Rinpoche: You don't know how to see that mind is created by itself?

Answer: It's like when mind is conscious of being created itself; it is just like saying mind is eternal, like saying no question you can ask about it.

Rinpoche: You mean there is no answer?

Answer: There is no question.

Rinpoche: There is a question, because I don't know.

Answer: All our suffering comes from the mind. With the mind we have a very powerful weapon in our hands because mind is everything and we can obtain everything we want with mind. The difficulty lies in guiding the mind. This is the whole point, because at a certain point voidness, samadhi, whatever you call it, means mind is not working and there are no projections from the mind. So different systems arise to guide the mind and then there is silence, voidness, samadhi, proof, realization, god, whatever you want to call it.

Rinpoche: Yes, anyway, I don't want to discuss that point, but there is another subject. What has that to do with proof of beginningless mind?

Answer: I don't want to prove anything. I am trying to explain my point of view of the mind.

Rinpoche: You don't want to know whether it's beginningless or not?

Answer: I know nothing, that's why I am here. I feel mind is beginningless, but the perception of mind, the act of realization of mind has beginning, whether perception is created by god, by animal, or human being there is a beginning of perception.

Rinpoche: You mean there is no perception in the previous life?

Answer: I don't know about the previous life. Surely the mind can be beginningless ...

Rinpoche: How can our previous life's mind still be beginningless?

Answer: I put forward the proposition that there is a universal mind that we all belong to.

Rinpoche: I see. So you are born from universal mind?

Answer: I am born with the ability to perceive the universal mind.

Rinpoche: Who created universal mind?

Answer: It is beginningless, of creation.

Rinpoche: How does it exist?

Answer: It is basic ...

Answer: It is important that we know these things?

Rinpoche: Yes, thank you so much. Good night, you are hungry.

Day Three

Sunday, March 24

9 a.m.

All suffering living beings, from tiny insects up to human beings, are hungry for peace. They often desire happiness and peace. There is no one suffering sentient being that does not desire peace. All are equal, the same in not desiring suffering and desiring happiness—but due to ignorance, day and night, the whole time, they always create the cause of suffering in place of creating the cause of happiness that they expect. How we act and what we desire is different, so that's why no matter how much we work, we are never satisfied. We never finish the work that we do, we human beings, we never finish the work that we do for gaining peace. For instance, in the modern world, in different countries, in order to bring peace in different societies, so many things are managed and set up, expecting that they will bring peace in the world. They try to develop as much as possible materially, in different ways. Always thinking that not bringing peace is due to lack of material progression. Because of this they never point inside, not checking, not pointing inside, instead pointing out what is missing within the possessions. So many things arrange it.

However, none of this causes the problem. There is always a problem in the peoples' minds—different problems carrying on. Family problems, society problems, country problems—many things. This is so even if the society or country or family is set up to bring peace, even if people increase the family in order to bring peace, to make themselves happy. Many people have the idea that making a big family is good because it makes them happy. However, so far nothing of this has really helped us to see the truth, nothing of this has helped us to cease the problem, to recognize and cease the problem. That is because of not recognizing the actual cause of happiness, the actual cause of real peace, lacking the recognition of the cause of peace, the actual peace and the cause of suffering and suffering.

Anyway, to bring peace to people in a country, peace has to be received in each living being's mind. People usually think that bringing peace to the world is building something, making something—a fantastic building, something there, machines or something. They think that bringing peace is making this, bringing peace for the people. Peace is change of mind, is great change of mind—great change of mind from the old, emptiness of the old thoughts, complete emptiness. It is a mental state, the purity of the complicated, confused, ignorant thoughts, wrong conceptions, and delusions. That is peace, so when each living being has received this, has achieved this, then there is no problem for each individual, for each person, no problem. As long as this mental state is not received, there are always problems, even though one has a big family like one the population of one country, however much material one has, it doesn't matter. Even though a person owns the whole world, becomes the king of the whole world, there is always confusion and problem. Each being has to receive peace, and for each being to receive peace, each being has to receive this mental state. Peace means happiness, and happiness has to do with the mind, not to do with something outside. Not to do with something outside—it is something to build in the mind. Just as in the case of a person who knows how to set up a machine, for instance, a clock—a person who knows how to fix it, where everything goes and so forth, and person who has no understanding about how to fix it. This is just an example. I think this one is better—take the person who is in the States who doesn't

know the road to get to the place that he wants to go because there are all kinds of roads. A person who has no recognition or understanding of this always goes the wrong way and takes much time, and never gets to the place that he wants to go to for peace. A person who knows all the roads goes here and there, everywhere. This is just an example—he has no complication; he can go to his place in the States without making a mistake.

So just one person having that knowledge does not stop other peoples' confusion or problems of not recognizing the road. In order for the other person to go by himself, he should make himself understand and recognize the road. The other person understanding that and not finding confusion is not enough—one should make oneself understand, recognizing the different roads and the road that goes to the place where one wants to go. Just like this, one person having the achievement of peace is not enough, that is not enough. Just by that, one cannot solve the rest of the living beings' problems or confusion. Cannot, cannot. That's because peace is a mental state. That person's mental state cannot be shared, cannot be transplanted into other living beings' minds. It cannot be transplanted because it is not physical, it is not matter, is not a physical thing. If it were a physical thing it could be given as charity. If such thing were possible—there have been so many holy beings who achieved peace by following the right path, so at this time we wouldn't be in such a state, such a suffering situation. There wouldn't be any suffering living beings left. So, for those holy beings who have the achievement of mental peace, that state, this is also not transplanted or shared by some other holy being, not like this. It is something achieved through their effort, practice, and following the right path, something that they achieved by dispelling, destroying, and purifying the delusions that are interruptions to peace. Such as the case of the great yogi, Milarepa, whose story most people may know. He was not surrounded by a big family, surrounded by materials, and not surrounded by beautiful apartments. He lived in such a simple cave, with one clay pot to make nettle soup. There was one piece of cloth to tie, to use for meditation, for tantric meditation. One white cloth ... just only a few things. But his mind was in such great peace, unconfused. Although that is the way we see his way of life, comparing his mind to when he was living like that and the modern people, we people who arrange so many things for peace, so many things—materials, peoples, husbands, wives, parents, children—so many things, surrounding us for peace. This mind can never compare to the great Yogi Milarepa, during that time of mind. His mind was really silence. Besides his physical body being silence, physical silence, his mind was in complete silence. These people such as ourselves who try to seek peace with such surroundings, externally, without checking, while inside the inner mind is always confused, always ignorant, not realizing the nature, the purpose of life, evolution and because of having wrong conceptions, wrong belief in evolution, creating wrong actions because of wrong belief. Just like the defective eye, the person who does not have a clear eye, just like my eye, not a clear eye, then because the unclear eye sees the object in the wrong way. Just like one man coming from far sees two men coming, and when he gets to the moon he sees two or three moons, for example.

So because of this wrong conception, like the eye, we produce so much, always creates problems. The reason this always creates problems is because all actions that the person does with this conception for peace is always a wrong action, so always the wrong actions create problems. Maybe just like this, a person who feels very thirsty, so thirsty—a person making a journey, feeling so thirsty, sees a kind of river very far away. He really expects and hopes that he will definitely get that water to quench his thirst, so as he tries with this belief, as he sees with the wrong eye, so with this firm belief he tries to go there no matter how far it is, because he believes he will definitely get it. So as he gets nearer and nearer, he doesn't see any water. There is no water, because the rays of the sun are striking the sand, so from far away the place looks like a river. Then the person gets disappointed

when he gets there, and there is such suffering, great suffering, terrible disappointment, much more suffering. He thinks maybe water is not in this place, but somewhere else. So he goes and goes around and never finds it even as he keeps thinking he is going to the water. Even if someone tells him, "That's not water, you are seeing it in the wrong way, you shouldn't be there," because his wrong beliefs and conceptions are so strong, he has to suffer in his life in that way. There is a reason that he has to suffer in that way, a reason which is created by himself. He never listens, never listens.

Sometimes we are like that person who doesn't listen. For instance, we expect to receive peace, cessation of problems, by living in such surroundings. Even if we like to be silent, even if we are silent, it does not mean we are not creating negative karma, not creating negative actions. Just not talking does not mean that we are not creating negative actions. For example, we people think if we don't talk it is spiritual, but we really do not recognize what spiritual is, what negative is, what negativity is. Trying to keep silent, not to talk to the people but ... anyway. The great yogi Milarepa sings the Dharma, explains Dharma by singing; he goes around begging, not silent, but not talking. We who keep silent, not verbally talking, create more negative actions each hour, each day, each time, than Milarepa who is not verbally silent. Even if he talks, if he is not verbally silent, he sings, he is always silent, always silent. Even if his physical body is going around in the world, his physical body is always silent. No matter how much he talks or sings, he is always silent. Of course, there is no way to make the physical body or the speech silent without making the mind silent, without the mind becoming silent from the negative mind arising, without controlling the negative mind, keeping the mind silent by controlling the negative mind. So, even if we stop words, verbally we always creating negative actions. Even if we don't go around, don't wander in the countries outside, even if we live in the house, we still create negative action of body. Sometimes it is also possible to create negative action of speech even though the person is alone. Of course, there is nothing to talk about the mind—it is very uncontrolled, so the person never protects it, never watches it, never checks up on the mind; the person is under the control of negative mind. Mind is under the control of person but the person is under the control of negative mind. So there is always the creation of negative action.

The best way, if we want to be silent for peace, for the cessation of problems, is to try like Milarepa did. That's best way, the quickest way. However, even if the body is bound by ropes in one place, still a person can create so much negative action, which makes him far from peace. So the point that I am talking about ... physically, in order to receive the cessation of problems soon, this depends on physical silence, keeping the body's action away from the negative actions of body and keeping speech away from the negative actions of speech, and mind, and observing the mind away from the negative actions of mind. Now in our life everything, our speech, body, and mind, are always under the control of and created by the negative, deluded mind. So in order to receive this goal, the whole thing is rooted in change of mind, observing mind. Negative mind. Therefore, before listening to subjects, in order to make the action of listening to Dharma spiritual, in order to release, to escape from billions of sufferings, it is necessary to have pure motivation. So think, "In order to help other suffering beings release from suffering, confused lives, to bring peace, I must, first of all, myself achieve release from the confused life, sufferings, and delusions. Therefore I must, in order to escape from these delusions and sufferings, follow the path that removes sufferings. Therefore I am going to listen on the graduated path, Buddhadharma, the graduated path."

The graduated path means—I cannot introduce everything—anyway, the graduated path is not something that can be introduced, explained to you, everything, even I spend my whole life. I cannot, even if I try, I cannot explain everything. Even if I spend my whole life, I could not finish

the explanation. Anyway, the graduated path to enlightenment, the path that leads to enlightenment, that leads us to enlightenment through our practice, that path is not just one type of meditation. One type of meditation is not enough, such as samadhi, such as breathing meditation, such as samadhi. Samadhi means one-pointed concentration. Just one technique, one meditation or technique, is not enough. Of course it has power, it can help to lead you to enlightenment, but it is not enough. Just only that does not lead to enlightenment. Why? Why? Because our problems are not just one, not just one. We have so many thousands of problems, different delusions, not just one problem. So therefore the remedy, the path that leads to enlightenment, is also different, as there are different problems. Like people who have different sicknesses have to have different treatments. A person who has a wound, a fever, diarrhea, headache—what else! So he has to take different medicines to cure the fever, diarrhea, the headache, and also bind the wound. Just taking medicine for fever cannot stop the whole problem. Also we should not be satisfied with one meditation. This is not skillful, this not wise, just being satisfied with one meditation. This is not wise; it cannot bring any escape from suffering. It depends on so many things, so many different meditations, different paths. Take the clear example with the patients. They have need of the different medicines, just like this. Therefore also, there will be different meditations, different level of meditations, and also one should not feel, “Why is just one meditation not enough? Why don’t we do one meditation rather than making different kinds of meditation, which make us tired. You should not expect that you will achieve the realization of meditation within a week, within a month, just by doing concentration once or twice. Of course, all people don’t have the same level of mind. We all have different levels of mind and wisdom, different levels of wisdom. All people wouldn’t find this difficult. Not all people—but people will feel different, will have different experiences. Some people, even though we went down the whole book, still people have no understanding of the beginning, that one page. Still there is no feeling, no sense by reading this, even though we have finished all this. It is possible, but I don’t expect that you receive realizations and this and that.

But thinking—this method helps great numbers of beings to escape from suffering, and has been experienced by numberless holy beings, and also present holy beings, not only in the past, but still now meditators are experiencing, receiving realizations. Disciples of our guru experience these meditations, and also they have been helping me a great deal to solve the problems in my life, to recognize the problems. So because of this proof, also I have such definite devotion in this true method. Therefore I am thinking that it is so fortunate for me to have the chance to explain such a precious method to you, and that you have made such a chance. You people arrived in such a time, approached in such a time, and have to rely on seeking such a method, meeting these two things. So my hope is to plant a seed in our mental field, the field of the mind, plant the seed—if planted well, so it will grow. As we plant it so it will grow. If we plant it well, it will grow well.

Please make peepee.

(Break)

Some people think, “Why put so many questions? Why does he make so many questions with discussions?” Because of lack of understanding, lack of understanding such subjects, not having answers, not having questions, not having doubts. Because of this confused life, still the confused life is not ceased. Still we are living. Also, if you don’t want to understand anything, there is no need to talk, for me to talk, no need to come here because you can be quiet in your house, at your home, at any place. If you want to receive methods without listening you can try in the West, you can try,

on your bed sleeping with a comfortable blanket and sleeping bags! I'm joking! There is no need to come to the East; what's the point? It only finishes the money that you work for.

The story that I was talking about yesterday is also helpful to the mind, the history of this great pandit who wrote many teachings on Buddhadharma, many commentaries. I didn't complete the story.

The pandit's name was Tsendra Komi. Yesterday we talked about the fact that he had a discussion with the founder of a theory that posits the non-existence of past and future lives and many other things. This person, the founder who wrote that theory, didn't fully see the past and future lives, so this pandit put the king of that country as witness, and promised to be born in the generation of that King, to be born to the pandit Vishisava, who is the generation of the King." He promised to be born like this. Then he asked the other person who had different beliefs to put a mark here, with red coloring, and then put a pearl in the mouth, and then he passed away. This pearl was kept by them, put in a box in order to check his incarnation, to check up. So his pearl was kept in a box. Later on, this Pandit Vishi-sava was born with a pearl in his mouth. As he came from his mother's womb he asked his mother, "Didn't you get tired during the ten months? Mother, didn't you get tired?" The mother said, "This is inauspicious, boy. Keep quiet, keep quiet." So he kept quiet for seven years, never talked, so they really believed he was a fool. Then, the founder of this theory who believed in the non-existence of past and future lives and many other things wrote a poem contradicting the Buddhadharma. This book spread all over, and the King and many other pandits learned it. It spread widely. Then one day the book came to the Pandit Vishi-sava, the King, the father at this house. In place of replying, contradicting, or giving an answer, the King couldn't understand the meaning of that. He went out to work, and the son who was seven read and fully understood the meaning and gave answers, explaining everything. The father came back and asked the mother, "Who came here?" and the mother said, "Our foolish boy, the baby did it." Then the father asked the baby, "How did you do this?" And he said, "I fully know this subject and I can contradict, I can destroy his wrong conceptions. I have the power to destroy his wrong conceptions." So they checked up with the corpse and proved his rebirth, because of the mark that came with it. Then the boy changed the mind of the other person who wrote that book, that theory, through discussion. And even though he was seven, very young, he understood such subjects as Abhidharma, a division of philosophical teachings that explains everything about the evolution of birth, the evolution of beings, about planets, different solar systems, different universes, everything. Not only this one specific human earth, but other earths, many other things. These subjects that explain the division of philosophy teachings, that explain about natures, the nature of suffering, many things about path. Just by listening once, he had full understanding without doubt. There are also other histories that shows his powers as well.

Also, he received tantric teachings from a guru, from other tantric gurus, and as he practiced he saw the deities, the different manifestations of Buddha, as we see people. He saw Avalokiteshvara, the Compassionate Buddha, and Tara. Tara is a female manifestation of Buddha. Then he became learned, more realized. Then Tsendar Komi went to the eastern part of the country, which is called Bakhara, a Sanskrit name, Bakhara. He studied all this knowledge, the knowledge of sound including poems and many things, and the sound of the elements.

At that time he took another King's daughter called Tara for his wife. And also the King offered him a big place in the village. So one day his servant, called his wife's name, Tara. All of a sudden he thought, this name is my deity's, the Buddha's name, it is similar. So how can I keep her for my

wife? He tried to go away from that place, leaving that lady, and when the king understood this he said, “If he does not want to live together with my daughter and make a family, then put him in the box, and throw it in the river Ganges.” This was the order given by the King. As the King gave the order, the people who worked for the King did it.

So this Pandit Tsendar Komi prayed to Tara. And when he was thrown into the river Ganges he reached a place where the river Ganges and the ocean meet. He got out there, and he was persuaded to become an upasika. Upasika means a lay person with five precepts. As he was asked by Avalokiteshvara, the Compassionate Buddha, he took the five precepts. So from that time he was called Tsendar Komi. Then he went to Ceylon, Tibetan—Singala, he went to Singala. Then in Singala there were many people who had epidemic diseases of nagas. Nagas are another type of living beings, not human beings, but a type of animal. Those people had epidemics afflicted by the nagas, so he built a temple of one specific manifestation of Buddha that had the power to make this epidemic disappear. And all the epidemics went away, and also in that place he gave many Mahayana teachings. So anyway, much to talk, no need to talk. When he was at Nalanda in India, he wrote many teachings, so many texts.

During that time there was one old mother, a very poor old mother. She had one very beautiful girl, and she wanted to send the girl for a wedding, for marriage. She didn't have any decorations for the girl, she didn't have anything, so she was going around to beg for the decorations for the girl to go to the wedding, the marriage. This old mother came to Nalanda, this great famous monastery, to see another pandit called Chandrakirti. He worked as the manager for the school, the monastery, and the old mother asked him for decorations. He said, “I am bhikshu, a monk, I don't have any possessions, and even if I had a little they are needed for the other monks in the monastery and temple. There is one person called Tsendar Komi, you go there.” Chandrakirti sent the mother to Tsendar Komi. The mother came to see Tsendar Komi and begged for decorations. At this place, his place, there was a Tara drawing on the wall, the female manifestation of the Buddha drawn on the wall. He requested the drawing of this manifestation of the Buddha Tara, he prayed to it to give the decorations. As he requested the drawing on the wall, the actual living Tara appeared. She appeared in female manifestation with many decorations and jewels, different jewels. She took them off of her body and handed them to the pandits, who gave them to the mother. She was extremely pleased. Then the drawing again became as a drawing on the wall, but without decorations. So afterwards, it got the name, people call name, “Tara without ornaments.” People called it by this name afterwards.

The pandit Tsendar Komi, afterward, did such extensive work for sentient beings. Then he went, with full control, to the pure realm called Potala, the pure realm of Avalokiteshvara. That is just one specific history of this great Pandit but there are also others stories, there are so many stories.

(Page 5)

This is the lineage of the Mahayana teachings in order to prove that the Dharma, the generation of the teachings which was given, shown by Guru Shakyamuni, has not been ceased. This is to prove that it is the actual teaching, the real teaching shown by Guru Shakyamuni, Lord Buddha, and that the teaching has been continuing, handed down one to one, from Guru Shakyamuni to other followers, like this—with experience and practice and realizations.

Paragraph 4

Atisha—in regards to going through the general introduction, the outlines of the teaching of the graduated path, the Mahayana teaching for the fortunate beings to receive enlightenment. And also it is the teaching that is well explained or expounded by the two great highly realized pandits, Nagarjuna and Asanga, who were prophesized by Guru Shakyamuni as great philosophers of the teachings of Buddhadharma, that they may prevail in the world. And also, that this graduated path includes all the important, essential points of the 84,000 teachings shown by Guru Shakyamuni. This graduated path includes all the important, essential points of the 84,000 teachings shown by Guru Shakyamuni and also, this meditation, this practice is set up for the practice of one person, for achievement of enlightenment. Each outline has much to talk about and much to explain. So this is like the essence—one can expound all 84,000 teachings, but this is like the butter, the jewel or butter—like milk, you stir well and then all the essence becomes butter. First, to prove how the reference of this Dharma is logical, how it is true, and for that purpose explaining the knowledge of the author, the pandit, the highly realized being who wrote the commentaries, who wrote the teaching on the graduated path, who wrote the essential teaching on the graduated path that includes the whole essence of the 84,000 teachings shown by Guru Shakyamuni. The name of the path to enlightenment is called, in Tibetan, the *chang chub lam dun*. So in order to see that the reference of this Dharma is true, for that reason, a little bit of knowledge about the author, the great Pandit Atisha.

Paragraph 1 (Page 6)

Actually those are all bodhisattvas who were working in Tibet, and all those beings who were sending and inviting the kings who lived in Tibet, and the people that the king sent to India to invite the great pandit Atisha were all great bodhisattvas, but one king worked to invite the pandit like this. Their whole purpose was to dispel the Dharma in Tibet, to light the lamp of the Dharma by bringing this great pandit, Atisha, from India.

3 p.m.

Generally it is good, it is always helpful to pose questions and try to give answers. Because through this you prove that you know what you are doing. Through this you know whether it is bad, whether your practice, whether your life, is good or not, helpful to you or not—whether your practice is perfect or not. The purpose of checking through question and answer is this, the main reason. Also this is the form of study in central Tibet, in the famous big monasteries, the way the monks study the philosophy of teachings. But that study is not just like study in a university or school. That study is study with practice, not just studying with words, but also practice, together. So like this, through this, through so many learned monks, they always check up. So through this they find out their wrong conceptions. And also they discover which are right. And also the subject. So through this they practice. What they do in their daily life, what they are working for, they see that it's real because they have so much logic, it is well checked. It is like the pot ...

(started raining, general disturbance)...

Also they know, they fully know what they are doing. In this way they fully know that such practice has meaning and that such practice can bring such a goal, perfect everlasting happiness. It can

definitely help them to cease suffering. It helps them in so many ways. If your understanding is wrong, then your practice becomes wrong. You practice as you understand, according to your understanding. So there are many dangers, practice without results. Also, sometimes it is possible, without much checking, without going through checking, you carry on, you do something, meditation, something, to spend years. Then after some time, if someone asks, then doubt arises. Then one gets upset, "I have been using all this time for wrong practice," terribly upset. Practice doesn't become firm, strong, unshakeable. Putting the question, if someone says something, your mind is not in a doubtful state, so your practice doesn't become unshakeable, like this, so many reasons. The reason that such a thing is set up in this course, the purpose is something like this.

For instance, when we go to shop, when we want to buy something, how much do we check up—material things we use only for two days, maybe for lunch, but we check up, we really check up and try to use our best wisdom. Why not with life practice? Why not? It is worthwhile. If we want to buy an animal, a horse, we check up to see how strong it is, how fast it can run ... we check up in many ways how good it is. Whether it is worthwhile to give that price for the animal. Same thing, also we check up whether it is worthwhile to spend so much time on the practice. The expense is the life.

The present time from good checking, understanding practice. This protects, helps bring happiness in so many future lifetimes, so it is important.

(Page 6)

- No.1 (a) Inner knowledge means knowledge of the Dharma.
- No.2 This is second qualification.
- No.3 This is the third qualification.

Four Great Knowledges

Tibetan term *chang chub lam dun* is the text written by the great pandit Atisha that we were talking about this morning, who established the Buddhadharma in Tibet.

Paragraph 1

Anyway, these three vehicles—Hinayana, Mahayana, and Vajrayana—all these teachings were shown by Guru Shakyamuni to different beings who have different levels of mind. But the whole goal is to lead them to enlightenment, the final goal is to lead them to enlightenment, the final goal is to lead them to enlightenment. Just like this. When you have to go back to the West you take airplane from Kathmandu and land in Delhi, India, and from there go to the West. You see three places—here, India, and the West. Then you arrive at your home. Just like this, it is not opposite. Going to Kathmandu is not opposite to going to Delhi, which is something that can be done by one person. The trip. So the whole purpose of going to Kathmandu is to go back to your home. The same with Delhi, landing in the States. That purpose is also to go back to your home. The purpose is the same, the goal is one, because there are different followers who have different levels of mind, so Guru Shakyamuni, as he extremely wise in leading sentient beings into enlightenment, he is extremely wise in skills to work for sentient beings, so he shows the path differently, as it fits their minds. So that's how these have vehicles happened.

No.2 (Page 7)

The second knowledge of the essential text of all teachings shown by Guru Shakyamuni, the *chang.chub.lam.dun*, the second knowledge, the knowledge by which we see... (read No.2)

“Pure Views of the Enlightened One”: this is about thirty pages, very little text, but includes all the essence of the path to enlightenment, Vajrayana, Mahayana, and Hinayana; all the essence of the teachings.

No.4

Arhat: an arhat is holy being who has achievement of cessation of suffering. Ganges: a famous river in India, used by Indian Swamis to bathe for cleaning their wrong conceptions!

(Page 8)

Dromtonpa was the first, is the embodiment of the Compassionate Buddha, Avalokiteshvara. This is also His Holiness the Dalai Lama’s incarnation.

Paragraph 4

This is commentary *chang.chub.lam.rim*. Atisha wrote this small text that includes the essence of Guru Shakyamuni’s whole teaching, and because people, ordinary people, find it difficult to fully understand the best meanings of the *chang.chub.lam.dun*, Guru Tsong Khapa wrote commentary on that, which is called “The Graduated Path to Enlightenment.”

So these meditations are basically formed according to my idea, a little bit different. But basically, the root is from the *chang.chub.lam.dun* and “The Graduated Path to Enlightenment,” by the great, highly realized yogi, Guru Tsong Khapa, who is the embodiment of the Buddha of Wisdom, Manjushri. There is also much history, fantastic history—about his special signs since birth, and how he studied, how he gave teachings, many things, an incredible, unbelievable history. Also about his achievement of realizations—how he practiced, how he practiced the purifications in a solitary place.

(Torrential rain and thunder)

I think it’s better to meditate. Meditate on thoughts. First you observe the thought that thinks a lot of images, subjects—you catch thought, then you concentrate on thought. Try to stop thinking of outside subjects, outside the body, subjects that are disturbing, and keep it inside the body, and then concentrate on thought, which is mindfulness concentration. Then if you find the thought, concentrate your mind in oneness with clear light vision and great bliss. These three things together. Great happiness, happy feeling—these three things together. Concentrate as much as possible without interruption, as long as possible.

(Meditation)

Thank you so much.

6 p.m.

So we, besides having internal problems, also have external problems. It is good that there are much greater troubles than this that human beings are suffering on this earth, having such great fear in knowing how the day and night goes, such as those under our world. Besides talking about other living being suffering, even there are human beings who have suffering—terrible, unbelievable on this earth. Compared to those, we people who have diarrhea, who have fantastic diarrhea, have colds, catching cold, wet—this is nothing, nothing really, nothing compared to those other human beings' terrible suffering. This is still happiness for them. Besides not talking about other living beings, non-human being. Compared to those we are really extremely happy, having a happy life. For the Dharma practitioners, also sometimes the problem becomes the helper. Instead of its becoming a problem it becomes a helper. The problem builds energy.

For instance, the present, our suffering with external changes—if you can think in such a way then it becomes helpful to the mind, also for meditation for Dharma practice. The present suffering that we are experiencing is the result of the cause, that which is called karma. It is created by ourselves, created by the individual who suffers. Also it reminds us that it is useful, the problem is useful, you can make it useful. So checking why we are meeting the different problems proves that without creating the cause there is no reason we have to suffer, in such times—the day before yesterday, warm; today cold.

For instance, remembering the cause and not wanting to experience the present problem means that the person should think that if I do not want to meet this problem, if I still carry on creating the cause of the problem, I will spontaneously experience the suffering result in the future. Therefore, from now on I must be conscious in my actions of speech, body, and mind. I must be careful and conscious—whether I am creating negative actions, whether that action that I am doing is negative or positive; conscious. Then be careful—careful not to get involved in negative action. Thinking this way about problems help for meditation, for Dharma practice, to be more careful and more conscious in one's actions, in one's daily life. It means that there is a long way to go, experiencing these different problems.

Even if one problem is solved, there is another, one after one. Even if the rain stops, you catch cold. Many things. Then feeling hungry, so many different things. If our wisdom checks up, this means that if you don't want to experience suffering then you need to recognize that there is need of research its cause. Then following the perfect method, practice meditation, that which is Dharma, bearing the difficulties, without caring for hardships or difficulties. So that's how it gives energy, because by checking like this, if you meet the problem and check it, it gives the reason why the meditation should be practiced—why I should practice meditation, why I should practice Dharma. By checking like this, with different reasons, that's how the meditator or Dharma practitioner receives ability energy.

So, first do breathing meditation. Any temporal sufferings that we meet in different times, one after one, are also the result of the wrong conception of "I", and the self-cherishing thought, impure mind. Then these are the fundamental roots of the delusions. From these, all delusions arise, those thousands and thousands of delusions arise.

"These negative minds have been causing me suffering from beginningless lifetimes until now. Since I was born until now. And these negative minds oblige me to suffer even now. Also, they will continuously oblige me to suffer in the future. These negative minds are the source of all suffering, so I must extinguish them right away. Also, without extinguishing these negative minds, I will never

escape from suffering and I cannot help other beings be released from suffering. Therefore, to be able to do this, I am going to practice the meditation to purify these negative minds”.

With this pure impulse, strong, wanting to renounce these negative minds as quickly as possible, as the meditation is made, the meditation becomes Dharma. Meditation also becomes the remedy of those negative minds. Any methods that become a remedy are like the medicine is the remedy for the sickness. So any action, any method that becomes a remedy for the negative mind, that is Dharma. Because why is it Dharma? Because it destroys the negative mind, it affects the negative mind. If the method, the action does not destroy, if it does not give harm, does not destroy the negative mind, then it is not Dharma. So the reason that I keep on repeating this is, no matter whether we spend one hour, half hour, or fifteen minutes, in order to make the time beneficial to ourselves and other beings and become Dharma—in order to help, in order to become medicine to cure the inner problem. Through this, the external problem can also be cured, because external problems arise from internal problems. With such strong feelings, you do breathing meditation, the purifying breathing meditation.

(Meditation)

We are to check up what the thought is thinking. Then concentrate—if you catch thought, you can concentrate on thought.

(Meditation)

(During this meditation there was an earthquake. During the earthquake Lama Zopa told us, “Necessary to meditate on bodhicitta, to release the suffering of all sentient beings”.)

There are so many good examples, useful for meditation. If you die right away, what do you think? You think you will like it? It's enjoyable? Not sure, not sure. Just like this example—we didn't expect to have an earthquake and rain and wet and all these things. We didn't expect trouble, but it happened. So this can happen at any time. Just like this, death can happen at any time. We often expect, “I will exist”, always we have such a far aim, such a long mind. But that never comes true, it always betrays the person, always betrays Dharma practice. But, like this, death can happen at any time. So therefore, as there are so many problems, we are fortunate to have the practice of such a holy, precious perfect method that can solve the problems. We need continual energy, understanding, and practice. As we know, in the world there are numbers of human beings, but if you know about the human beings in different countries, in different places having suffering, it is incredible, just only talking about human beings. Right at that time there are so many human beings dying, getting sick, so many things happening in different places—as well as some people trying to meditate! Maybe physically meditating, and mind around.

Anyway, thank you.

Dedication Prayer

So everybody, please keep warm as much as possible. But it is also necessary to try to keep warm mentally. Only physically keeping warm doesn't help that much, it needs help from the mind. Mainly if you can keep warm in the mind, even though there are less clothes, you don't need much physical help. Because things are the creation of mind.

That's all, thank you.

Day Four
Monday, March 25
9 a.m.

This morning we are trying to listen, trying to seek a new method, trying to do something. The sole purpose that we evil people have is wanting to achieve perfect peace, wanting to escape from all suffering. For this reason we are trying to do something; we are doing something as we understand, as we think, just as those lower beings, non-human beings, are also trying to do something—even the flies are flying around, trying to do something in order to receive peace and not suffer. Our desire is the same this but the way of acting, the form of the action, is a little bit different. Wanting to be in peace and not wanting to suffer is the same thing. Even the king of the world, the countries, no matter how much fame he has, how many possessions, how much powerful he is, in fact in terms of desire there is no difference between those tiny insects in regards to not wanting to suffer and wanting to experience peace; it is the same thing. In regards to that, it's the same thing. At present, the desire is the same thing—there is no difference from the tiny insect, but at this time the other living being is not in the form of a human being—just that makes a difference.

Also, since the king used his daily work in order to take care only of the comfort of this life, thinking only of one life, there is no difference between him and the insect. Because the insect is also working for that life, and has no plans to work for the future life, to make special arrangements for the future life. The insect, also with that desire, with that aim, only takes care of that one life. So it is the same thing. Physically there is a difference, but in regards work, nothing is higher. The king who works for that goal with such desire, working in such a way, his daily life is not higher than the insect's. The king dresses his best in order to gain the comfort of this life, and the insect dresses in the best way in order to take care, gain comfort. In this case, since the daily life and work is not higher, is not special, is not higher than the insect's work, then it doesn't make a difference being born as human being. The insect and that being both create negative action, evil action. The king who uses daily life in that way also creates evil action to take care of that life. Both create the causes of suffering, evil actions, even though that human life could be used in a higher way, to create higher actions, to attain higher goals than the lower being. If the life is not used, it is the same thing. Since you are born, if the life is not used to work for the higher goal, to do higher work which is higher than the lower animals work, it gives meaning to the human life. Then you are acting, then you are acting, you are making the life meaningful. If we are using the life it is meaningful. If you don't use the present human life for this purpose, it becomes meaningless. To be born as a human being is good, it is fortunate in so many ways, because totally, by being born as a human being there is a chance, a possibility, to escape from suffering by achieving and by following the perfect method. The lower being doesn't have the chance to make such progression in life. Being an animal, an insect, while they are an insect it's impossible to escape from suffering by achieving perfect methods, because there is no way to understand Dharma—there is no way to explain and understand. Therefore, what they do is only create negative evil actions which cause suffering with negative minds, and these are carried on their consciousnesses from their previous lives, from beginningless previous lives. There is no way to understand, to recognize the nature of suffering, no way to recognize the mind nature, no way to recognize what is virtuous and what is evil action. So it's impossible to create positive, virtuous action. No matter how long they live, longer than human beings, they don't make any profit, they don't create any cause of peace, their minds are, in many ways, so limited compared to a

human being's. It is extremely difficult, even if they live 100 years, even to create one virtuous action which is the cause of peace or happiness, even one. So compared to those suffering living being we are so fortunate, we have so much possibility, so much chance. Our present body is that precious, so useful for the temporal enjoyments, and the animals' bodies are so limited for temporal enjoyments, so limited. There is no way they can enjoy like human beings can enjoy, generally speaking.

Besides talking about escaping from suffering, achieving those higher goals, besides talking about that and about having the possibility to make arrangements for better future lives, even for this temporal life, the enjoyments, the possibilities for animals, are so limited. Even thinking in terms of the present enjoyments we have, the body is precious, useful. For these lower beings, non-human beings, it is extremely difficult to know the meaning of what is virtuous action and what is evil, and besides understanding the meaning there is no way to understand, extremely difficult even to know the relative, the name, virtuous action and evil action. There is no way to teach, it is extremely difficult, there is no way to speak, no way to contact them like we teach human beings. Even if you beat them they cannot hear your words, even if you beat them they cannot hear your words, you cannot help them to understand these things.

Question: If animals—you say they don't know how to commit virtuous actions intentionally—can they do it unintentionally? Can an animal unintentionally perform a virtuous action or not?

Rinpoche: Extremely difficult.

Question: If we can assume at some time we have been another form of life, such as an animal, then how, if we were once an animal, did we have the good fortune to become human if we didn't know how to commit a good action?

Rinpoche: Because their life is not only one life. If it was one life then you could say it's impossible to be born as a human being, if it was one life, just one life.

Question: How do you get to be born as a human being?

Rinpoche: The animal consciousness is not started just from the body of tiger; that animal's consciousness, mind is not started with a tiger, that body came from a previous life.

Question: But how do you get the good fortune to be a human being?

Rinpoche: That's what I am saying.

Question: You said there was no possibility of virtuous action.

Rinpoche: Yes, yes, yes, yes.

Question: Does it mean the consciousness can come from an animal to another realm?

Rinpoche: Yes, that's what I am saying.

Question: That means people can become animals again?

Rinpoche: We? Possible, yes, yes! Maybe after a few years, you know, big spider! Crawling there!

Anyway, the further explanation will come afterwards. As we are born as human beings in this present time, is not definite that we are always born as human beings, it is not definite. Same thing with animals, any other living being—it is not definite to be always born as the same type of living being, not definite. More explanation will come afterwards. But this is a brief introduction.

There is always cause and purpose, always cause, always reason in our evolution, there is always reason in a living being's life—where they live, the rebirth they took, everything has reason. The reason, the cause is something that has been arranged in previous lifetimes. In previous lifetimes or in that life, the reason, the cause, is due to different creations, different actions of speech, body, and mind. Virtuous action and non-virtuous action. To be born as a human being... there are also others, besides human beings, other higher realms, different types of beings that are recognized,

called, who have higher enjoyments than human beings. They are called “god,” but they are still suffering.

Question: Can there be other living beings anywhere that have a chance for enlightenment—not human—anywhere?

Rinpoche: Yah yah, no enlightenment, yah, the possibility of enlightenment in the human world with human rebirth, by taking human rebirth.

Question: No other place in universe where beings can be enlightened without being human?

Rinpoche: Extremely difficult, yes. It is possible that in other universes, in other realms, possible, definitely possible, to achieve other realizations but not enlightenment; this is extremely difficult. Even those beings who are in those realms of the gods, those living beings, wish to be born as human beings because there is much more possibility here to escape suffering, to practice Dharma. Also they pray, they wish to be born in the human world because there is much more possibility to practice Dharma, to escape suffering, to practice Dharma. It is much easier in the human world.

Question: Easier for human beings?

Rinpoche: Easier for human beings, yes.

Question: But still possible for gods?

Rinpoche: Other realizations, lower realizations are possible, but in different realms of gods; but possible, yes.

What I am saying is this. What I want to mention to you, to introduce to you, the essence, main thing to tell you is this—what causes us to be born as a lower being, the animals? Besides animals, there are other lower beings that we see and that we don't see with our limited ordinary mind, there are different lower beings. There are many other lower suffering realms. More explanation will come afterwards, this is just a brief introduction, just to emphasize, to be careful—to emphasize for understanding and practice.

So now we are human being, we are born in the upper realm where there is much possibility, so what makes us be born as a lower being? Our evil actions, evil actions. What makes us be born in an upper realm such as that of the gods, who have higher enjoyments, or to be born again as a human being? Positive action, virtuous action. And all the suffering, what causes all the suffering? All suffering is caused by evil action. What causes all happiness, pleasure—including cessation of suffering, enlightenment, even the pleasure that we are having now, this earth, those small pleasures—all pleasures, what causes them? They are caused by virtuous action. Those two are the cause and result. Happiness, to be born in the upper realm, and suffering, to be born in the lower realm, like this.

So this time we have a choice, as we are born as human beings having the chance to hear, to talk, to understand, to meditate, to practice, to experience—as we have so many chances, without great troubles as other human beings have and because of this trouble, not being permitted to do these things, to create these possibilities, to follow such a perfect method, Dharma. If we want to always experience happiness, if you desire all happiness and to be born in the upper realms again, then you need to create the cause, virtuous action, in this life. When we say “this life,” it seems very long, not short. Perhaps three or four hours, perhaps one year, perhaps a few months, perhaps one month. How long we will live, not sure—even a week or even two or three days. From our mind we cannot fully see, so therefore, as we are existing now, as we have the chance now, it is necessary to create this cause, this virtuous action—now, at this moment, because the future is not sure. Then, to do

this, we have to recognize what creates evil action, what creates virtuous action—this we have to know. Without knowing, there is no way to avoid evil action and create virtuous action. So we have to know what creates it. How it should be created, what it is necessary to have in order to create the virtuous actions. We need to understand this.

Both evil and virtuous actions are created by mind. Both are created by mind, but by different minds having different functions. The virtuous action is created by virtuous mind, the evil action is created by evil mind, like this. That's how all happiness, all suffering is the creation of mind. Like the flowers, the fruit—flowers grow from seed, from the cause of the seed—the creation of the seed, flower, fruit, and these things are the creation of the seed. Just like this, so all happiness and suffering are the creation of mind. Therefore, since the cause should be created now, the actions that we do, that we create today should be virtuous action. If these actions are possessed by such thought, impulse, wanting to do these things in order to gain only the comfort of this life, then that mind is an evil mind, and the rest of the action that we do today, talking or listening, meditating, whatever it is, all becomes evil action, if it's done with that mind that is attached to the comfort of this life. Therefore, it is necessary to think, to cultivate the pure motive which is the opposite of evil thought. This is the purpose of being born as a human being—to help other beings release from all their suffering, confused mind.

“In order to help them, I must release myself from suffering, from the confused mind. I must release myself from these delusions, such as greed that is attached to the comfort of this life. In order to release myself from these delusions I must achieve the perfect methods shown by the enlightened beings. In order to achieve this, I should fully understand. Therefore, I am going to listen to the teaching of the graduated path.”

The Importance of Right Impulse (Page 43)

We are taking the short cut! Because of beginningless mind!

The reason that there are sets of the different prayers (page 10), such as meditations with prostrations (page 14), the offering universe, offering mandala (page 23)—first refuge (page 10), taking refuge to achieve enlightenment; and cultivating bodhicitta (page 13); and prayer, meditation on purifying the meditation place (page 13), invoking (page 13) the enlightened beings and other holy beings, then making prostration (page 14), then offering mandala (page 23), which means offering the universe, including one's speech, body, and mind. There are different ways—three or four different ways of making the mental offering—the outer way, the inner way, then the secret way. The benefits of this are very profound and it is something that cannot be easily understood; it is not something that can be easily comprehended. There are infinite benefits of doing these things, if one does them correctly. Anyway, so totally, the whole purpose of doing these things is to purify the 84,000 delusions and to achieve enlightenment and enlighten other suffering living beings. This is the total purpose. This is total purpose of saying these prayers and meditating with these prayers. That's all.

Before, in the first and second course, I started to go through these prayers and even just the first one, the morning prayer, refuge, took three or four days to explain. I think one stanza, the first prayer, the short one that says, “Refuge to the holy guru, total embodiment of infinite buddhas,” just only that took three or four days. Anyway, without understanding these following meditations, these prayers do not make much sense.

The reason that I set up these prayers is because I hope that many people will like to do retreat—so interested to do retreat; it is nice to do retreat. So anyway, many people have problems knowing how to do retreat, knowing what retreat is. So with the little hope that it may help them understand how to do retreat, how it's done, what arrangement should be done every day before the meditations, what purification should be done before the actual meditation, I set up these prayers.

Then, after that explanation of the posture during meditation (page 40) comes the short meditation to make the motivation pure (page 41). There are three ways of making motivation pure, three levels: lower, middle, and higher. This is the short meditation on how to make the meditation pure before actions. This is on page 41, and is very helpful even though one doesn't have much time to meditate. Before doing anything one can read or think this. If one can make brief meditation on this by remembering it as it is written here, it will be effective and will help a great deal to make the action pure. So I will quickly read this.

The Teachings of the Direct Meditations (Page 41) Refuge

“Holy teachings...” There are two holy teachings, two divisions. One is realizations, and one holy is the holy words that explain about the path, about the knowledge of enlightenment, and about the nature of suffering. This time I am not going to give any details of these things, because this brief prayer or this short meditation includes the following meditations.

Lower Being's Prayer

This is a prayer and also an impulse, the lower being's positive impulse.

Then the middle pure motivation.

Middle Being's Prayer

By thinking this we follow the middle pure impulse. This is also the middle being's prayer.

Higher Being's Prayer

The next one is the higher motivation. The higher motivation is only concerned for the work of other beings, only concerned with the release of other sentient beings from suffering. The higher motivation completely dedicates all the work for others. Even though the work itself is to purify the delusions, your own suffering, even if the work benefits and affects you that way, any action, meditation, or work that is done with this pure motivation is dedicated and done for only the sake of other beings.

So just like this, this is just an example to have the idea of purification, doing meditation to purify ones' own suffering or delusions. How can these actions be dedicated, how can they be helpful, how can they be dedicated for other beings? They purify one's own suffering and delusions, but at the same time, this dedicating for others helps oneself. If the action is performed in that way, it helps others, but without purifying, without solving one's own problems, we don't achieve higher wisdom

to solve others' problems. Without achieving this wisdom, it is extremely difficult to help other beings, to release other beings from those thousands of different sufferings.

“..... following the six bodhisattva deeds ...” This means that by following the lower vehicle, by making plans to achieve perfect happiness only for oneself, the being achieves that goal, perfect happiness. As he achieves this goal, in that sphere of perfect peace, this being's mind exists in this state for so many eons. It completely gets absorbed, it stays in this state for so many eons and also takes much time to release other sentient beings from suffering and to achieve enlightenment. This is because that being, that arhat, who has the achievement of that mental state has not achieved yet the great love, great compassion, and great bodhicitta. As he has not achieved this great love, great compassion, and great bodhicitta, the will of the enlightenment, the will wanting to receive enlightenment only for the sake of sentient beings, his work for other sentient beings is much more limited than that of a bodhisattva, even though this arhat has incredible, infinite knowledge, power.

Oneself wishing to receive perfect happiness alone, without having such bodhicitta, the great thought to work for and to enlighten all sentient beings from the suffering state is a limited, low, limited, ungenerous thought. Like just as in the example of the person who thinks only of himself. Let's say, just as an example... for instance, if you all drowned in mud, got caught in mud and one person got out, like me, for instance—I tried by myself and got out of the mud and as I released myself from that problem, I never helped you, just myself. Whatever you screamed or shouted, I didn't listen, I didn't care about your suffering because I released myself from my problems, so that's enough. If I did this, I would be very ungenerous to you, cruel, without the great thought, the great will. Just like this in example, when we desire perfect peace only for ourselves alone, without having the great will to work for other beings or to achieve enlightenment for other beings while so many infinite numbers of sentient beings are in incredible suffering, this thought, just as the example, is ungenerous and reflects a small will.

In this way it takes much time to receive enlightenment—the final goal, the highest goal. Again this being, this arhat, has the achievement of perfect peace. This being who is in such deep concentration, such great happiness, in the sphere of great happiness, whose mind is absorbed, exists in that state for a long time, so many eons. When the time comes, the enlightened beings shows him light, signal him to wake from that state. Then the enlightened beings explain Dharma, and then again that being has to follow the Mahayana path, the great vehicle, and achieve great love, compassion, and great bodhicitta. Then gradually this being achieves enlightenment, like this.

Paragraph Two (Page 42)

This is the motivation for the practice of tantra.

Each of these motivations are ... compared to the first, the second is more powerful; compared to the second, the third is more powerful—like this. Especially the motivation of practicing tantra must be the most powerful one, the strongest one, the greatest will. In order to practice yoga, the shortcut path to enlightenment, the tantric teaching—but between what you mean by “yoga” and what I mean by “yoga” there is utter confusion! So anyway, the one who is capable, who is deserving, who is a worthy person, the right person who practices tantra has to have the strong motivation, such as these feelings.

Actually, as long as such feelings, such pure motivation is not there, the person is not ready for tantra, for higher practice, to receive those higher teachings, those secret teachings. The person is not ready. Even if it the tantric text is shown or given to him, the person cannot practice, cannot feel it, cannot practice well, cannot handle it. Like a baby, a small baby who is given such a big pot, a gold pot full of diamonds, very heavy—the baby cannot hold it because it doesn't have strength. This is just an example for you to have a little idea.

That's why practicing tantra is difficult—it is the shortcut to enlightenment, but why is it extremely difficult? It is quicker, but why is it extremely difficult to practice? Besides talking about the actual meditation, the path and practice of the tantric path, just getting ready for that is extremely difficult. So the mind, at least our mind, should be released with this pure motivation or feeling in order to follow or engage in the practice of those higher tantric teachings. Then, with this equipment in the mind, as you practice it really becomes the shortcut to enlightenment for that person. But for the person whose mind is not living, whose mind has not reached this level, who is not equipped with these things, it is not sure that his practice becomes the shortcut to enlightenment. Even though he is trying to practice something, it is not certain that it will become the shortcut to enlightenment. Because becoming the shortcut to enlightenment depends on individual practice. Even without following the tantric path also there is a way to receive enlightenment quicker through method. Even without following the tantric path there is a way to receive enlightenment quicker, the sutra way—there is a way to receive enlightenment quicker through method. Even though usually it takes longer, according to individual practice there is a quick way to receive enlightenment.

The main thing, the most important thing, is that one practice be correct. Correct, perfect. Anyway, no need much to talk about that.

If you want to achieve those high psychic powers, if you want to be like the great yogi, Milarepa, those ancient yogis, if you want to live life like that, if you want to achieve power as they achieved it, control, if you want to help other sentient beings as they helped them like that, then it is necessary to lay the foundation of this realization, the realization of these following meditations. Without this it is impossible.

(Page 43)

“Since we often desire to profit and have no desire to lose, we should know how extremely important it is to have right impulse”. Thank you.

3 pm

Paragraph 2 (Page 43)

Sentence 2: “Lower thought ...” This means self-cherishing. For instance—the idea, the motive of the practice being the wish to achieve everlasting happiness for only oneself. Even though the motive is detached from the happiness of this life, it still cannot become Mahayana thought, because of self-cherishing. So action done with that motive, even though it's pure, is still a lower action, not animal, has much more infinite benefit, greater than offering jewels to infinite numbers of sentient beings—they are infinite, numberless. The object of charity, the number of charity, the value of the material doesn't make difference. It mainly depends on the motive. Regarding the materials, one bowl of food is nothing, is almost nothing, is almost not existing, compared to the world full of jewels that is given to each sentient being.

Checking Meditation (Page 44)
Paragraph 1

There are many reasons to receive the perfect teaching from a perfect guru or teacher. Many purposes, many purposes. Generally, this path to enlightenment is not an old thing, it is new. Even if you want to trek on the mountain, on the trails, you have to rely on a porter or guide to show you the route—even in ordinary things we are ignorant. So why not in the path to enlightenment, which is new? This is not much to do with physical things, but mainly to do with mind, this new mental path to enlightenment. Of course we need a guide. We need a guide who knows the path or who has experience, who can show us, who can explain the path. Also, there are many other reasons. There is so much to talk about. There are many things, but even if there is a book on meditation, it is different trying to practice it yourself. It is still good of course, it is good if one understands correctly and if one does it correctly—but if you receive this symbol which is written on paper from a perfect guru, then it is more effective. The meditation is more effective for the person because of the relationship, and also becomes more effective, and also there is a continual blessing, because the guru received teachings from another guru, such a lineage of blessings. It is important to receive the lineage of blessings and this becomes very effective, useful for the mind. Especially, generally, there is so much equipment that the guru needs, that the disciple needs, that is necessary—especially because according to the level and strength of the disciple's devotion, the teaching will be that much more effective and useful to his mind. If I try to talk much on this point at this time we won't understand much; because of ignorance we may get problems in our mind. But just to have some idea so that it may help when our wisdom gets bigger and bigger—then we will understand the importance, the purpose. And also we will feel it—now we cannot feel it. So in order to help in the future, I mention just the brief benefits of this.

Benefits of Following the Guru

This is the brief explanation in eight numbers. Getting closer to enlightenment, becoming closer to enlightenment and pleasing all the buddhas, all the enlightened beings. One cannot be interrupted or controlled by evil friends, evil beings such as mayas or nagas or negative forces from outside or from inside. All the vices. Naturally stopping all the vices and delusions, all the negative actions and delusions and increase the realization of path. Also following guru in this life, also correctly following the guru in this life makes to not lose, to always meet perfect gurus in future lifetimes. The cause of perfectly following the guru this lifetime makes to find more perfect, like Guru Shakyamuni, like Buddha wisdom, like Compassionate Buddha. Due to this cause one can meet such guru like this in future lifetime. It makes arrangements to meet more perfect guru in future lifetime. Not being empty of guru in the future lifetimes and not born, following guru also makes to not be born in the lower realms. Doesn't make to be born, following guru makes to not be born in suffering lower being. Also perfectly following the guru makes to bring to all the success. Whatever one wants. It makes to bring all the success. And quickly receive enlightenment.

This is the summary. There are infinite benefits of correctly following the guru but these are the summary, total. Also, because people have heard a lot about Milarepa and read this book, it is good to talk about this yogi again and again. This yogi is also an example of one who achieved enlightenment in this lifetime due to perfectly following the guru. This was the result of the benefits of Milarepa perfectly following his guru, Marpa. Also, in earlier times Guru Shakyamuni was also an ordinary being like us. He is not an eternal buddha, not a self-born buddha. He is not a buddha who

exists by himself, without depending on anything. Guru Shakyamuni who is the founder of the Buddhadharma in this period, achieved enlightenment by depending on his guru.

Paragraph 2

For instance, believing that nothing exists. Many thoughts that check and think of the object is a disturbance, interruption. Why it is a wrong conception? Because just believing that and thinking that doesn't solve the problem. [It begin to rain.] You see, if you think there is no rain, it doesn't help to make it go away. The reason that I am saying this is a wrong conception and a mistake is because when there is a thief in the house, merely believing that there is no thief in the house doesn't solve the problem. For instance—this is an example—believing that there is no thief doesn't help. By thinking like this and not doing anything, you don't do anything, you don't catch the thief, you don't see the thief, you don't recognize the thief who continuously steals your possessions. The result of believing that there is no thief is that you lose your belongings and develop problems, and afterwards every possession is taken away—all your happiness, all your enjoyments, all the things that you enjoy are all taken away. So you get into problems. Also there is some danger, and the thief may kill the person. Anyway, the person who thinks that cannot bear the suffering. He doesn't want to lose his possessions. So merely thinking that the thief doesn't exist is wrong, illusory. It doesn't help to solve problems, because thief exists. The thief exists because there is a person stealing things.

It is the same thing with the person sitting in the fire thinking that there is no fire. Thinking like this cannot help the person not to be burned by the fire. The correct belief, as it exists, always helps, and the wrong belief always gives harm and destroys one's happiness, like the thief always steals one's happiness, destroys oneself. So why is the person burned by the fire? Because the fire exists. There is the actual existence of the fire, so however the person thinks, believes otherwise, it does not solve the problem. Those are the examples. Same thing like this: thinking that there is no "I" does not, can never solve the problem. Thinking that there is no "I" cannot stop the delusions, cannot destroy the delusions, doesn't affect anything. Practicing such meditation in order to get peace is like the person running to kill the enemy, carrying a gun, but keeping the enemy behind him. The person who has this belief, trying to practice this, doesn't destroy the delusion that he has, which is the source of suffering. The delusion is always kept, always collected, well-kept in the mind.

For instance, how can the person exist without his "I"? There is no way for the person to exist without his "I." If there is no existence of his "I" there is no existence of him, because there is no existence of the person himself. No existence of "I" means no existence of himself, the person. Of course he exists—he goes, he runs, he eats, he drinks, he suffers, he meditates—if there is no "I" then who meditates? If there is no meditator "I," who meditates? If there is no meditator, then who meditates? No one meditates. Meditation is not made. Also, some people think that they live the life, their work—they do everything but they are thoughtless, without thinking of words, names, completely unconscious, like sleeping time, the mind is not conscious of any object. This is impossible, impossible. A person who has great achievement, such as an enlightened being, works for every number of sentient beings in different manifestations by showing different methods, while their holy mind is in the concentration of the absolute nature. Also at the same time, they work for other sentient beings by showing different methods and showing different manifestations. That is not unconscious, it is conscious. If you check up like this, then you can only find mistakes in thinking that nothing exists, that the thought of every existence is wrong, illusory, because existence does not exist. If that is so then there is also no suffering to experience, and no existence of the Dharma. Just as the meditator who meditates, there is no meditation. But this is not true. It exists. If

the suffering didn't exist, why should we try even in this worldly way, why we should work every day, keeping ourselves busy, always concerned for how to not suffer in this life? No reason.

Paragraph 3

Most of the meditations need checking meditation. Without going through checking meditation there is no way to realize the suffering nature, to realize the mind nature. Without checking, the thief cannot be recognized among people. Without checking one cannot discover what's wrong and what's right, what's negative and positive; there is no way to understand.

Paragraph 4

Maitreya is recognized as a future Buddha. This means he will descend from a pure realm, Tushita, just like Guru Shakyamuni did in this period, and, just like Guru Shakyamuni, take a princely life. Then there will be the twelve events—the last one is the showing death, the passing into nirvana, which means showing the impermanence and death of other living beings, other sentient beings. The twelve events, the deeds that he did for the benefit of others show the suffering nature and show how to follow the path. In order to show these things, to prove these things, he showed the twelve events. So just like Guru Shakyamuni, this future Buddha, Maitreya, will definitely come to this world and take a princely life and do similar things, including taking the form of receiving enlightenment at Bodhgaya. That means that the future founder of the Buddhadharma will be Maitreya, and the present founder of the Buddhadharma is Guru Shakyamuni, like this. First, cultivate the pure thought, then meditate on breathing.

(Meditation)

If you have peepee problem, please!
[Torrential rain overhead]

Maybe a person who is catching very cold, who is very warm, maybe share the warm with the cold; if you are feeling cold, give the warm, then it becomes equal! If that is possible.

Anyway, we should know that we are experiencing this trouble such as catching cold and other things for meditation, for practice, for the practice of meditation, to work for enlightenment. Experiencing the difficulties, troubles is work for enlightenment. Perhaps living the difficulties of the work of enlightenment is only one time. Therefore, there is nothing to feel upset or worried about because it is greatly worthwhile. We often have difficulties for ordinary work, which is only a disturbance to enlightenment and to one's peace. From beginningless lifetimes until now we have had many difficulties, much greater than this, in order to take care of one life—we have borne that much difficulty even for ordinary work. So if you have experienced that much difficulty, greater than this, for ordinary work from beginningless lifetimes until now, why don't we bear troubles, why don't we experience the problems, for the work of enlightenment? It is greatly worthwhile. We should think that maybe only this time bearing difficulties for work of enlightenment, maybe only in this time, maybe only this month. Not sure.

So, we should not think always, "Catching cold—" this idea makes you more cold, it doesn't help; it only makes you more cold and upset, it doesn't help at all. This is the same with the other problems you may have. Also, in terms of bearing the difficulties for the work of enlightenment, even though

you catch a little bit, it doesn't matter, doesn't matter. Once one life is in the suffering state you are caught in the suffering state, and besides that, you still create the cause of suffering—so of course, why not this suffering? Of course. That is the evolution, that is the evolution. Just as if you put a finger in the fire it will burn; just like this. We create the cause of suffering, we get destroyed by suffering. This is evolution, this is the way it works. One thing is this, what we should know—also, bearing the difficulties for the work of enlightenment becomes a remedy for the negative mind, for the egocentric mind, for delusions, so it is fantastic. It becomes the actual medicine to cure the actual sickness. It is better than chemical medicine, because mentally and physically we are born in the suffering stage, so the nature is always suffering, having different problems. These problems will carry on until we completely extinguish the cause of suffering. Therefore, we concentrate in order to control the mind away from distractions for twenty minutes. Wherever your thought is, concentrate on it.

(Meditation)

Dedicate the merits, if there are merits created today. Dedicate, “Due to these merits created in the past time, and in the present time, and also those that will be created in the future, may I achieve enlightenment soon by achieving bodhicitta, the fully renounced mind of samsara, and the realization of the absolute true nature for the sake of sentient beings.”

At least, if one doesn't know how to think, as he said in the prayer, “May I achieve the same thing, the whole realization that the prayer contains, due to these merits.”

Thank you. Please keep warm, and sleep well.

Tuesday, March 26
9 a.m.

The great, highly realized pandit, Shantideva, said in his teaching called *Following the Bodhisattva's Actions*, “The perfect human rebirth is extremely difficult to find again. If no benefits are created in this lifetime in order to receive perfect human rebirth working for enlightenment for other sentient beings, how can it be possible to receive it again in the future?”

First, a little history of the great pandit Shantideva, so we can find also a little taste of his holy speech by having some idea of his history. After that, then I will clarify this quotation.

He is one of the great bodhisattvas, one of the pandits among thousands of pandits at Nalanda, the famous school. His usual daily life was very strange, it seemed very strange to the other monks, to other people. What he usually did was sleep and eat and make kaka. Only these three things. What other people, what other monks could see is only this. All day he sleeps, eats, and makes kaka. That's what other the monk saw.

This great bodhisattva, he was born in the western part of Bodhgaya in central India. When he was over six, as he meditated on the Buddha of Wisdom, which is called Manjushri in Sanskrit. This aspect of Buddha is very special in order to achieve wisdom, especially to realize shunyata, the absolute nature of mind. So if one meditates on this special manifestation of buddha, when one meditates on the absolute true nature, on shunyata, it is very quick to grant realizations. He is a special buddha in order to receive the realization of shunyata, and besides the wisdom of realizing the absolute true nature, any kind of wisdom. There are many stories that happened in Tibet, and also in India, in

which people meditated on this special manifestation of the Buddha of Wisdom. Many pandits and many Tibetan meditators gained much wisdom.

This pandit, Shantideva tried to obtain the Buddha of Wisdom, and when he was over six, he really saw the Buddha of Wisdom through his practice of meditation, and also received the Buddha of Wisdom. He gave many teachings. He was a prince, and after some time his father passed away, and Shantideva was requested by the population to take his father's place, the king's throne. Shantideva couldn't reject the population, and he had to promise to take the father's place. The night before he was going to be inaugurated to take the place of the king, he had a dream. The Buddha of Wisdom was sitting on the king's throne, and said, "The one son, this is my bed and I am your guru leading you to enlightenment. We both cannot sit on one bed." After this dream he woke up. Through that dream he realized that he should not accept the crown, that he should not enjoy the king's possessions or live as a king. That's what he realized from that dream. In that same night he escaped to Nalanda to see a pandit. He was ordained by that pandit, and called "Shantideva," which means God of Peace. For a long time he received extensive teachings of sutra and tantra from both Manjushri, the Buddha of Wisdom, and from his abbot.

Day Five
Tuesday, March 26
9 a.m.

Actually he was a bodhisattva who had attained a very high path, and who, even though he had attained those realizations, spent all his time working for sentient beings in different ways. But the people around him at Nalanda, the monks who were living in the monastery only saw him as eating, sleeping, and making kaka. They never see him reading texts or doing religious actions—other people never saw this. The form that Shantideva showed to other people was as if he was doing nothing. Therefore, as other people saw him like that, they gave him the name Busuku, which means one who does only these three things. So he was called by that name, Busuku. Other people who didn't have the mental power to perceive what he was actually doing or what realization he had complained that he doesn't listen to teachings, that he doesn't think, doesn't meditate, that he is just wasting the monks devotional materials, which means the materials that the sangha were offered by benefactors, materials that were offered with devotion. The sangha, the group of monks, are supposed to listen to Dharma subjects to repay the offering of that material. These people who didn't have mind power saw him as if he didn't have any of this. They saw that he was just wasting the sangha's materials. When the monks do this kind of practice it also helps the benefactor; it doesn't create bad karma or negativity. If they don't meditate, don't practice Dharma, or don't keep the precepts well and then they use the things offered by the benefactor, they create much negative karma. Therefore, other people made the decision to throw Shantideva out of the monastery, but don't know how to throw him out. They saw him as useless. But then some people had a very smart idea. The monks have many sutra texts that they have learnt by heart, which they are supposed to be capable of reciting in a group of many monks. So these people thought that if they asked Shantideva to do this, to say all these prayers and teaching by heart, then he would be unable to do so, so they could expel him. (I have many strange words that I have found from newspapers! Before I came to Nepal I was very interested to read newspapers, so I was trying to learn English from Time Magazine!)

So anyway, then the people requested Shantideva, "Please come to such prayers," so finally he accepted. They put such a very high throne for him to sit on, and people expected that he would be

unable to get up on top of it. But when Shantideva came, he sat on the throne without any difficulties. Then he asked the people, "Should I recite a sutra teaching, which was already said by Buddha, or should I teach a sutra which was not said by Buddha?" The people requested, "Please give a teaching that was never explained by Buddha." And Shantideva gave the teaching which is called *Following the Bodhisattva's Actions*. He gave this teaching but it does not mean that the meaning of this was not explained by Buddha. This does not mean that this text *Following the Bodhisattva's Actions* is new Buddhadharma. Just the way it is done, the text, the way the subject is set up. Of course the meaning is in the 84,000 teachings shown by Guru Shakyamuni, but this is a particular text in which the subject is set up simply, and is easy to understand.

There are ten chapters, and the sixth is Wisdom, about shunyata. While Shantideva was giving the teaching on that chapter, with his physic powers he flew higher and higher and later on was no longer the eye-object of the people, he was so very high. But despite how physically high he was, even though they could not see him, still his holy speech was there giving teachings, not stopping. Also, many times in different parts of India when there was a big discussion of theories and things like this, many times he controlled things with his physic powers. Also at places such as Magarda in India, one of the holy places, there were also five hundred beings who had wrong realizations, wrong beliefs. He was a servant to those people, and once there was a heavy storm for seven days. During this time, everyone finished their food and drink, suffering very much, struggling very much. The people said that the person who can go to beg will be our leader and we will listen to him. Then Shantideva, who was a servant to those people, went to beg, and received one bowl of rice. He blessed this and then gave it to all five hundred people, shared it with them, and it satisfied them. By that also Shantideva proved that their realizations their belief was wrong, and he subdued all these wrong beliefs.

Also at that time there were about a thousand beggars in India. There was a great famine and they were near death. This Pandit, Shantideva, helped in the temporal means of living and also showed them the teachings and led them to perfect peace.

Once, he was staying near the palace of a king called Aribishina. There was one person who didn't have enough means to live and who often liked to take food from other people. There was a big group of these people who took things from other people, without compassion and with a cruel mind. One day they came to the palace to take away the King's possessions. Shantideva, this Pandit, promised to protect the King from the danger of these people and he controlled them. Then the King himself and his surroundings all became happy, peaceful, and the other person, who was jealous of Shantideva for doing this told the King, "This person is very cunning and his weapon to protect you is just wood. How can he protect you with only a wooden knife?"

As a result, the King got angry with Shantideva. He said, "Please show me your knife, your sword." Shantideva said "If I show my sword it will harm you." The King said "Even if it harms me that's okay, please show it to me." Shantideva said, "Hide one of your eyes and look at the sword with the other eye." Then he showed the King the wooden sword, and all of a sudden much light came from it, such light sparkling that the King's eye could not look at that sword. The light was like the sun, strong, very precious, like rays. The King couldn't look at the sword because of the light and the in trying to look at it, he became blind in that eye and was terribly upset. Then the King apologized to Shantideva, and from that time on he took refuge and relied on Shantideva. He took teachings from Shantideva and Shantideva led him in the Dharma path.

So his coming there to the palace was to help to the King with these kinds of conditions.

Once in India also there was a founder of people who have wrong beliefs, wrong realizations, wrong theories. This founder of this was also a King named Sanghadeva. He went to debate with the Buddhist Pandits, not only debating the words, but also with psychic powers. They decided that the temple of the loser would be burnt by the winner. That was the goal. Like when people play, putting money—what is that called? (Many suggestions given.) Anyway, you understand. So in that period, this King, this founder of this wrong theory wanted to debate, to make a competition with these psychic powers. No one could debate with this King. But at that time the great Pandit Shantideva debated with him and Shantideva won, and subdued the King's wrong realizations. During the competition, the King created the mandala of the mahadeva, their God, in space. Shantideva remained in the concentration of motility, prana, or wind. Then all of sudden, a heavy storm happened and the entire mandala was taken by the wind. As a result the King lost, and since even with his psychic powers he could not compete with Shantideva, he and many of his followers became followers of the Buddhadharma and the path to enlightenment, and they helped to develop the teachings.

This is just a short history of Shantideva in order for you to have some idea, some feeling, when I mention the name of this holy being, this great holy bodhisattva. If you don't know these realizations, his life, then you have no feeling, and also no feelings for his words.

The quotation says that this perfect human rebirth is extremely difficult to find. If no benefits were created in this life to receive a perfect human rebirth again and work for enlightenment, how can it be possible to receive a perfect human rebirth in the future? This stanza includes so many subjects, so many. A person may think it is not difficult because we have received the human rebirth now. But the reason that we have received it now is because in previous lifetimes there were benefits created. Besides receiving just the human body, we have met such precious holy teachings and have the possibility to listen to them. As I said at the beginning of the course, there is a reason for all this. The reason was created in our previous lifetimes, because in our previous lives, by bearing the difficulties, collecting these merits, we have been born as a human being, having such a chance to work and receive enlightenment, and to follow the precious method. Also in the world there are incredible numbers of living beings who are born as human beings, in a human body, so many. But those who have such a chance to meet this holy teaching which leads to enlightenment are so few, very few—nothing to compare to the number of the human beings who have a human body and do not have such a chance.

By understanding this evolution, understanding that the reason in the present we have such possibilities is because of the previous life's karma or previous life's creation of merits, we should make arrangements. As the previous life brought all these possibilities, such as this useful human body, and since we desire to have a better rebirth, a more fortunate, better rebirth in the future lifetimes, a better rebirth that has much wisdom of Dharma for the achievement of enlightenment, then it is important to create the cause in this life by understanding the evolution. If this time the life is wasted, used in the wrong way—that means used for creating negative karma, used for creating the cause of suffering, used to follow negative mind and create negative actions—then even though at this time you are a human being, what difference does it make? Since your life is like that, there is no hope to be born as a human being again, no hope to have a better rebirth in the future life. It will only cause you to take a lower rebirth, to be born as a suffering, lower being. There is no hope to be born again as a human being, even without talking about rebirth as a more fortunate, more perfect

being. Even just to be born as a human being there is no hope, since the person doesn't create any benefits using life in the wrong way.

Usually most of our previous lives [Rinpoche looking around and laughing much]... Anyway, not human being! Not human being! Not human being! If you could remember it would be very scary. If you could remember you would never waste this life, this time, you would dare not waste any time, you wouldn't sleep. Anyway, for sure, most of our previous lives were not in form of human beings.

There are different lower suffering realms, such as animals, pretas, naraks, like this. For a short time, for a few minutes, we receive birth in an upper realm which has less suffering than the lower suffering beings. We received a happy rebirth for a short time. But why have we received this? If we create similar actions to those we have been creating from beginningless lifetimes, the cause of suffering, then definitely it is certain that we will be born again as a lower suffering being. So there is no point—it doesn't make any sense to be born to receive this happy rebirth. It doesn't make any sense receiving this at this time.

So anyway, the purpose or reason that we are born as a human being this time is not to use life in a wrong way, as I explained before, but to use it in a positive way, in a right way. That is, simply saying, to use the life to destroy the delusions and to create merits. If you do this then this present human rebirth becomes useful and meaningful, because this present human helps us to experience happiness in the future lifetimes, to be born again in the upper realms, to always have enjoyable, happy lives in the future lifetimes. This is lowest... then gradually finding better and better perfect human rebirths and practicing Dharma, achieving the gradual realizations. In this way we achieve enlightenment. This way, if we use the present human rebirth like this, then it becomes useful, meaningful. This is what the question means, the holy speech of the great pandit Shantideva. This is what it means.

The essential method to receive a better human rebirth in future lifetimes in order to finish the work for enlightenment, Dharma practice, is the practice of bodhicitta. It is necessary to train in that holy thought even from right this moment, in ways such as making the action of listening to the teachings positive by making the motivation pure. So therefore it is necessary to think, "I am going to listen to the teachings on the graduated path in order to achieve enlightenment to release all and every sentient being from suffering and lead them to happiness."

The general outline, the holy profound subject to listen to is the Mahayana teaching for fortunate beings to receive enlightenment. Also it is a teaching that is well expounded by the two great philosophers Nagarjuna and Asanga, a profound teaching which is explained by the great bodhisattva pandit Atisha and the highly realized holy being Guru Tsong Khapa. Also, it is a teaching that includes all the important points of the 84,000 teachings shown by Guru Shakyamuni and it is set up in the graduated path for one person's practice—that means for the person who is practicing this it is not complicated, it is easy to practice because the way it is set up, the levels, different meditations, different practices, is not complicated. If the person tries to attain realizations through this it works well, without complication. It is like this. As the person gradually gets better, there is the need to give giving different medicines at different times, just like this.

We have finished explaining the knowledge of the authors of these texts on the graduated path. Also, we have briefly finished the knowledge of these techniques, these teachings, in order to inspire devotion in our mind. Now we need the teaching on how to listen to and how to explain the

Dharma, and how to lead the students in the path to enlightenment. This part is the section on how to listen and how to explain.

Paragraph 4 and Quotation

These are the benefits of listening, the need, purpose, and benefit of listening. From listening arises understanding and from understanding arises the transcendental wisdom fully realizing the right meaning.

Paragraph 5

The general meaning of meditation means, as explained by Maitreya, making the mind habituated to the object. In order to achieve bodhicitta, for instance, it is necessary for the mind to train in that path, to train in that meditation. Without training it is like taking tablets. We cannot receive bodhicitta. These realizations cannot be achieved all of a sudden, as you think of it, as you meditate for a few minutes, for one time, for a few years. Why don't we achieve this so easily, so quickly? Because there is need of much training, a need for the mind to be well trained in this meditation. So as we meditate on the path, on bodhicitta, as we continue these meditations, the mind get used to that, gets trained, and comes closer and closer to this realization. Then afterwards the mind itself becomes bodhicitta. It is the same, for example, in the meditation on the nature of mind—training the mind spontaneously to see the nature of mind. First of all, the mind does not see clearly, but as the practice of the meditation is carried on, the mind begins to see its nature more and more clearly. It sees it more and more truly like this. Training the mind in the subject, making the mind habituated with the subject is meditation; this is the general meaning of meditation. Meditation means training , making habituated.

(Page 44)

(a) 1. The graduated path of the higher intelligent beings also includes the tantric teaching.

(Page 45)

(c) These are the instructions, the advice for when you do retreat or meditation when the mind is too distracted, when you even find it difficult to bring it back, to keep it on the object of meditation. When there are distractions in the mind it is so much like soup. If you find it difficult to meditate, use these techniques. Breathing is a very useful technique during the meditation time if the mind is distracted. Do these meditations, the breathing meditations, then go back to the other meditations, like this, and make the mind peaceful from the distractions. Without making the mind quiet, the mind cannot concentrate, and also cannot think. This technique is given and is useful because it is a different mind that is concentration on other subjects and concentrated on breathing. Concentrating on breathing is easier than concentrating on other subjects, so that's why concentration on breathing is given as a technique to make the mind quiet. While there is distraction, lots of distraction, why person cannot put the mind in meditation. Just like two people cannot sit on one bed, or one chair. This is a way of playing a trick in order to make the mind quiet and follow the meditation. For instance, there are two people so both cannot sit on one chair—if one person wants to sit on a chair he tells the other person that outside there is something good, something fantastic happening, and then he can sit on the chair. So just as this example, while there is distraction there is no meditation—both cannot be done. We need to trick the mind, so the breathing meditation is the

method. Then after the breathing meditation, because the mind came out of distraction and is concentrated on breathing, the mind is not negative or positive, but indifferent, in the middle. Then you use it—before it was in the negative, then through the breathing meditation, concentrating on the breathing, this mind comes in between, becomes indifferent, not positive, not negative. While the mind is in that state it is easy to use it in a positive way. Then after this then you put the mind in meditation.

Also generally, when you meditate if your mind is angry or very greedy or something, you cannot meditate, so first it is good to do the breathing meditation for a short time, then after doing this, your mind is quiet. As it is quiet you observe it, and then cultivate the pure thought, the pure motivation. Meditate like this.

Paragraph 4

When there is much sketching thought, so many thoughts come, so many things happen. At the height of the navel, inside the center visualize a tube with a seed inside. Then, for sluggish, drowsy mind, think that you are in that seed. The seed then shoots straight out of the tube, into the sky, then becomes oneness with the sky. That wakes up the drowsy mind, and then afterwards, after a little time, you do meditation. It will be easier than before.

3 p.m.

The way of listening to the teaching—one thing, how to make the teaching effective for your mind, how to make it useful to your mind? From the listeners' side, how to make it useful to your mind? When you listen to the teaching, do not think this is for some other people, not for me, this is for some other people. The teaching usually explains about negative mind and the negative action and the result of these, and about positive mind and positive action and the good results of positive action. Usually a teaching presents the vices, and explains about the bad and good, both. So when we are listening about the bad, we should not think that this is for some other people who have such cruel negative minds, not for me. With the idea that it is necessary to make it effective and useful to our own mind, it is important to listen, as this teaching is for you. Do as the teaching tells you. And use the teaching as a mirror to check up your mind as you use a mirror to check up your face. The teaching is used like a mirror to check up your own mind, to make corrections for the ugly part. If you use the teaching like a mirror, then you find your mistakes. You recognize, you find the negative actions of speech, body, and mind—your own mistakes, wrong conceptions. If you find these mistakes, then try to clean them. If the teaching is not listened to in this way, it is just like listening to a lecture, like listening to information from the radio.

Listening like this, the teaching cannot become effective. If one listens to the explanations of the negativities with the idea, "This is not for me, I am good, I always act good," thinking that the teaching is for some other people whom I know, who have cruel minds, then the teaching doesn't become effective for your mind. And you don't find your mistakes. If you don't find your mistakes, then you don't make corrections. It is also necessary to listen.... generally there is certain equipment that is necessary for the teacher who explains Dharma to have, and also for the listener, in order to for the teachings to become effective, useful to the mind. The listener should be free from these three faults of the pot. You should not be like a pot with a hole, not like a pot put upside down, so that however much water or milk you pour inside, it always goes out. The pot with the hole means that during the teachings you are in the tent, you are thinking of Dharma, but once you are out of

tent in Kathmandu, once you are in the street, you forget Dharma, forget meditation, forget your enlightenment. It becomes meditation of Dharma, the teaching that you are listening to is only to practice in the tent, only for the time you are in the tent but not once you are out. The third is forgetting the teachings, not trying to remember them. The third one is more difficult to avoid. The third one is being like a dirty pot, a filthy pot, a pot that has a bad smell. In that pot even if you pour food it becomes dirty because the pot is dirty, and food doesn't become good to eat. Because of the pot, the food inside becomes dirty.

That is listening to the teachings with the evil thought of the eight worldly Dharmas. In other words, listening to the teachings with the evil thought that only seeks the comfort of this life, that is attached to the comfort of this life. Listening with such impure motive does not become useful or effective for the person. Also, one of the most important things is to listen to the teachings without getting mixed with the evil thought of the eight worldly Dharmas. Listening with the evil thought of the eight worldly Dharmas attached to the comfort of this life, the teaching will not become effective for you. So this is the most important thing. That's why I often repeat the motivations. The teaching that you are listening to, if you listen with the evil thought, no matter how long you spend, even if you spend the whole month, since the action of listening to the teaching is mixed with the poison, the action does not become Dharma. There is no way for it to become Dharma. Usually Dharma in Sanskrit means holding, holding, holding. As something is dropping, holding it. Holding it away from disturbing. If a baby is falling down, is in danger of falling down the precipice, holding it. So what Dharma does is something like that. Briefly talking, from what danger does the Dharma hold, keep, or guide? The Dharma holds the living being from suffering. This means like this. We practice Dharma and the Dharma that we practice holds us, guides us, holds us from these sufferings.

The lowest is the Dharma that we practice that guides or holds us from falling in the three suffering lower realms. More explanation on this will come afterwards. But this is just to have a little idea. Preta is one type of suffering lower being, animal. Then there are beings who are suffering in the narak stage. Dharma practice guides or holds us from falling in the lower suffering realms.

Second, the Dharma that we practice holds us, guides us away from samsaric suffering. This includes the suffering of the three lower realms, the suffering of the three upper realms, the suffering of the human realm, the suffering of the suras, and the suffering of asuras. Besides the human realm there are two other realms, the sura and asura, who are beings that are recognized as gods. They are not transcendental gods because they are living still under the control of death and rebirth and delusion and karma. They are not transcended from samsaric beings. Samsara includes delusions. When we say samsaric suffering, the vocabulary, the meaning of samsaric suffering includes the whole suffering of the three lower realms, of the three upper realms, and the cause of all the suffering of the three lower realms, the three upper realms, and the cause of the suffering. It includes all this. The action of negative mind—samsaric suffering includes all this. So secondly, the Dharma that we practice guides or holds us from samsaric suffering.

Thirdly, the Dharma that we practice holds and guides us even from the subtle obscurations and from subtle illusive mind. So the Dharma that we practice guides us away from those sufferings and obscurations and leads us to enlightenment. So Dharma is not easy. It is not a simple thing. It is a very extensive, infinite subject, the understanding of which can only be completed, finished at the time when one achieves enlightenment. Saying, "I know Dharma," is also extremely difficult. If it is checked up it is extremely difficult. So anyway...

If the person explaining and the listener both have good motivation then it becomes very effective and useful for the mind. So we have to be careful, we have to be careful. From the listener's side you have to try your best and also from my side I will try the best that I can. I have no practice, but in such degenerate times, even if I can help for one person it is worthwhile.

For instance you see if you are going to put a tent together with three sticks like this... I'm sorry, this is a complicated example! It is necessary put your energy, to make those three meet together. Two sticks cannot stay, so if there are three, then by depending on each other they can stay. Then we can put cloth on top and around. There is the chance to put cloth around. There is the possibility to stay inside away from the sun trouble. So the person can enjoy. Therefore, there is the need for three sticks. Only two sticks cannot help this. So if the goal of my project is the sole achievement of enlightenment for the sake of sentient beings by renouncing attachment to the comfort of this life, and also from the listeners side, the goal of practicing Dharma or listening to the teachings is that essence, that totality, then both from the side of the person explaining from and from the side of the listener, the energy is put in one goal. Then it becomes strong. Like those three sticks meeting together, it gives many possibilities. A person can put up the tent and enjoy inside, out of trouble, just like this. From both sides, if there is the will to do the work for that one goal, then it is perfect, then things can work, can help the mind. But if there is a different goal from the listener's side, a different goal, an opposite goal, then it doesn't work, it is not harmonious. The will is not put together.

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Meditation One

The Perfect Human Rebirth: Paragraph 3

Maybe if you close your eyes, try to feel it. Think this is in the mind. Not just words but with feelings.

(Meditation)

First thing, like this ... all of a sudden maybe you cannot feel, but think like this, by going back to the previous life before the present life, then each previous life, then each previous life, going back like this. In all those previous lives you have been experiencing the suffering, the narak suffering, the suffering Preta, the animal realms. Also the suffering of human realm, the suffering of suras and asuras, under the control of delusion and karma, the experience of the suffering of the three lower realms and the upper realms. Have no such thinking that it began from such time—it is beginningless. So by thinking this you go back, go down, go way back further and further. Try to imagine the beginningless, just like this, try...think...it is beginningless, try to imagine beginningless, spending life in suffering.

(Meditation)

So check up on feeling with this present human rebirth. What you feel after thinking this. For new people this will be quite difficult, but anyway it doesn't make much sense, but this so important to think about. By thinking like this if there is a shock in your mind, if there is no shock, no feeling, nothing that means you don't have understanding of samsaric suffering. If one deeply checks up like this, it can really give a big shock, one can really wake up from sleep. Something to do with this life.

Something to do. Avoid meaningless actions and use this life to create meaningful actions. Now I have received a perfect human rebirth that has eight freedoms.

1. The freedom that we have not being born in the narak stage, here it says in the hells. The Tibetan term is *nyalwa*, the Sanskrit *narak*. Further explanation will come afterwards.

People think, “I hear something ridiculous, I hear the same thing that I heard before about hell, disgusting! I don’t believe in this, I don’t want to hear it! It is said in the Bible by the Roman Catholics.”

How can you say this? Do you really know that what they say is completely wrong, do you really know? Just because of the reason that you don’t see it, such things. Just because you don’t see doesn’t mean anything. I have talked about that before. That doesn’t prove anything. When we were in our mother’s womb, each of us, all the dirt that she ate was collected, and when we were sleeping there were all kinds of covers, sticky that time, like the bathroom. I’m sorry! Anyway, do we remember that we were there? We don’t remember. Did we see that we were there? Did we see ourselves sleeping during nine or ten months in the mother’s womb? Do we remember this? Do we clearly see it? I am not talking about the previous life, that kind of thing, but can you say that we didn’t exist in our mother’s womb? That our brain wasn’t in our mother’s womb? Can we say that? We didn’t see ourselves.

There are so many things that we don’t understand that exist, but that we don’t realize with our limited minds. So many things, incredible infinite existence, more than what we see with this limited mind. We don’t remember even this beginning of life, how can we say that all the religions are wrong about hell and this and that? How can we say that? The person doesn’t fully understand. Besides not remembering inside, we don’t remember even how we came out, how we suffered. Our mind is terribly limited. So forget about judging without understanding, logic, without any understanding, wisdom, judging, contradiction of true existence. Even if we have sickness, let’s talk about just the present time. Even if we have problems inside we don’t recognize these things. We have to take x-rays. If you know, what’s the point of taking x-rays? We have to rely on a doctor to check the nerves in order to explain the sickness, what problem is there. Forget about judging others. Without knowing oneself, if there is no logic and you have the achievement of complete understanding, omniscient mind, then if you don’t see it is correct, it is perfect, saying that it doesn’t exist is okay, all right, no mistakes. Once we have achievement of this omniscient mind, complete understanding, as there is infinite existence there is also understanding of infinite existence, understanding of each existence. When we have this omniscient mind then at that time we can really judge. We can really say it is wrong. It doesn’t exist. Otherwise it is only saying like this, believing like this, judging like this. Believing like that. However, it is disturbing to make life meaningful, to cause one to be born in the suffering lower realms even though the present rebirth is as a human being. For such a person there is no way to open the door of wisdom, the wisdom of Dharma. No way to receive realization of path, realization, or realize the mind nature. You see, we don’t remember how we came out, how we came into the mother’s womb—there is absolute darkness in our thoughts if we check up, darkness.

Making the definition of whether things exist or not based on the definition of whether I see it, or whether I remember it is also wrong. Saying that I lived, the parents saying that I lived in the mother’s womb nine or ten months is wrong, completely wrong. Sometimes my mother used to say, when you were born, when you were in my stomach, I never had such pain. With this boy I had

much suffering. Anyway, it all becomes a lie. But this we believe, don't we?. We believe it because it is their experience, because they tell us, even though it is not our experience. So also existence, is the experience of enlightened beings. All these yogis who have physic powers—anyway, it is the experience of other beings. How can we contradict that? How can we say no? Anyway, even though we don't remember, just like we don't remember being in the mother's womb, we accept, we believe, as they tell their experience. We believe this is my mother because I came out of her stomach and he is the father because he made it.

Just like this. We have also been suffering in these different realms numbers of times but the problem, the whole problem is ignorance, not remembering, just as in this example. As from beginningless lifetime until now we have been under the control of delusions and karma in the cycle of death and rebirth, so it is for sure that the cause of for us to experience, to be born in such hell or narak stage is created numberless times, so for sure we have been suffering in those suffering realms numberless times. Still we are not free, we have no control. We have not received control over the cycle of death and rebirth, delusion and karma. Still we have not received control over this. Therefore, if we don't try something in this life, with this body, if we don't try to receive control, to stop the cycle of death and rebirth, if we don't manage to stop the cycle of death and rebirth ...

Usually people think, "Why do all beings have to die, why every being? Why does every being, as it is born, have to die? Why does their life have to be ended by death?" Some people say it is because of time. This is an empty answer, empty. Just because of time, time makes it. Empty answer, empty. Who makes the time? Who makes the time to be born and die? Check it. It is necessary to check it in your mind. Some beautiful answer, time. There is nothing to point out you see, so time! Just like pointing in the sky. If it were up to time then what's the point of trying to make the life longer? If it's up to oneself, if it were up to time then what would be the point of trying to make life longer? Also if it were up to time, then there would be no possibility to make life longer through treatment, through methods.

Anyway, the narak stage and the suffering stages are not definite places. They are under the earth, and also in the space above the earth. When you have high physic powers you can see. We don't see now because of our karma. The only time we see these places is when our karma ripens in the experience of this kind of suffering. Without taking LSD you cannot see those complicated things, but by taking LSD it seems that everything is one...you know I think you know very well! The example is like this.

So for us, until the karma is experienced we don't see. This is talking about us, the uncontrolled beings who have no power, no mental power to see the past and future. Such uncontrolled ordinary beings see and experience these sufferings only when the karma is ready, when the ability created by the actions is experienced. The reason that we do not remember our previous lives such as the suffering in different realms is because of the mind pollution—due to mind pollution we don't remember! Due to death and rebirth and mind pollution—mainly mind pollution, not so much death and rebirth, because there are so many beings who can remember previous lives.

Please make peepee—oh, finish!

I think there is a tangka of Guru Shakyamuni. In this break time maybe if people can see a brief example of the figure of Guru Shakyamuni, the position and the special holy symbolic physical signs that he showed. Just you check up. The positions and general figure is nothing to compare but just

to have an idea. I mean you can make it so beautiful, you know. He can become so beautiful in your mind, but just to have an idea will be help for meditation, therefore, it is easier visualizing.

Thank you.

6 p.m.

First do breathing meditation. The wrong conception of the “I” and self-cherishing thought, the impure mind, delusions such as greed, ignorance, hatred have been causing me suffering, different kinds of suffering from beginningless previous lifetimes until now. Even now, these negative minds are causing me a great number of different sufferings. Even in our meditation time, the pains, the knee, the back—many things besides the mental problems. Stomach pains, diarrhea, colds—so many things, many things. Think whether you like this present trouble or not, this pain and feeling cold, all these different problems, think whether you like it or not, whether you got bored or whether you like these different kinds of troubles that you have. Not having a good place, not finding satisfactory food, I’m sorry! But anyway, it is useful for meditation, problems are useful for meditation, needs, problems in the meditation course. Otherwise there is no understanding of meditation. Anyway I am joking! Things like this, whether you like it or not, such a place, such a situation, and besides that, the mind full of so many confusions, full of ignorance, and then inside the body there is trouble, outside body there is trouble. Catching cold, wet inside, pain, so many things. The mind also in ignorance and confusion. Anyway, like this. Whether we like this suffering or not, what about a worse situation than this? If it is worse than this. Not having a place, homeless, not having a place away from rains or heat of sun, not having clothes to keep warm, not having food. Whether this suffering is worse than this, whether we like or not? If we hate these present problems we should hate the cause of these problems thousands of times more. We should hate the causes of these problems a thousand times stronger.

Isn’t that funny? We hate the results, the suffering results, but we don’t hate the cause of the suffering. We take care of the cause of the suffering best, like we take care of the heart. We should see the cause of suffering as a billions times worse than the present trouble that we recognize. The cause of the problem is many billions times worse than the present trouble. This is logical, this is true—because these present problems do not make us continuously suffer in the different divisions of samsaric beings. These temporal problem do not cause us to continuously suffer the suffering state of samsara, in these six different realms of samsaric beings. It is experienced in this life and in this time and it is finished—these temporal problems—but now we check up with the cause of suffering. The cause of these sufferings is these negative minds, continuously causing us to suffer in the six different realms of samsaric beings. It is logical that we can hate the cause of suffering as being many billion times stronger than these temporal problems. So that’s how these negative minds are causing suffering even now.

“These negative minds will continuously cause me to experience suffering in samsara, and also in the future. These negative minds are my worst enemy, so if I want to cut off these temporal problems, if I do not desire them, if I wish to cut off, to cause the temporal problems to cease right away, why not the cause of these sufferings, those negative minds? Why not cause them to not exist right away? Also, as long as I am living in suffering, I cannot help other sentient beings to be released from suffering. Therefore, in order to help other sentient beings to release from suffering, it is necessary that I myself receive enlightenment, therefore it is necessary to cut, to completely destroy, to make those negative minds, and that which is harboring, that which is dwelling within my mind non-

existent. Therefore I am going to do the purifying breathing meditation.” Then do the breathing meditation.

(Meditation)

Doing the visualization of Guru Shakyamuni has great benefit. Generally, seeing any holy, symbolic statues of enlightened beings purifies negativities just by sight; it helps great deal. Also it is the same thing with doing the visualization. Seeing Guru Shakyamuni in this aspect within your mind by imagining it. Even just remembering his holy name affects the mind, it helps the mind. Just by remembering him or his holy name when one is about to create a negative action, because of remembering his holy speech and holy name, the person doesn't create the negative action; all of a sudden he stops it. So by stopping that negative action, he stops many lifetimes of suffering. Like this. Also, continuously remembering or meditating on Guru Shakyamuni, always blesses your mind. Also, especially at death, if one's mind is well trained, always concentrating on and remembering Guru Shakyamuni, especially at the death time, when there is terrible fear and suffering, at that time you remember to pray for help to the sole perfect guide, Guru Shakyamuni. So if you remember his holy name, or see his aspect within your mind, that can solve a great problem, such suffering. It can close the door to the lower realm. This means it can stop—if you are going to be reborn in the suffering lower realms, by remembering his holy name, by bringing his picture to your mind, the aspect of Guru Shakyamuni, it can stop you from being reborn in the suffering realms. Anyway, it has much power and benefit.

This is mainly due to his power—the power of his holy omniscient mind, and the power of his great compassion and his love, his bodhicitta, taking care of others more than oneself. And also, with devotion from the person's side, if the person in this lifetime concentrates on Guru Shakyamuni and always remembers him, as it leaves impressions on the mind, in many future lifetimes it is possible to see the actual Buddha, and again to meet his teachings—many things are possible. So it has so many benefits. Also, besides remembering him, concentrating on him, besides the fact that it helps to stop the outer negative disturbances—the evil forces, the disturbances that are given by evil thoughts or evil beings, the evil spirits—besides that, it can help the negative thoughts not to arise. It can help in so many ways. There is a big difference between visualizing a tree, visualizing a husband or wife, or visualizing your home... big difference, big difference. Someone may think, “Why visualize? One can also visualize rocks, trees—what is the benefit?” Someone may have doubts or thoughts like this. So there is a big difference. There is nothing to compare. Nothing to compare. Visualizing your home or visualizing your friends, your enemy, thinking, remembering your friends can bring problems in your mind. You receive confusion. Either you get angry, or you become attached by remembering these objects. But visualizing an enlightened being's aspect can never cause negative mind to arise—it always makes the mind peaceful and relaxed, even just seeing his aspect, the way he sits in that position, just that aspect causes the mind to relax. Because you see, even if it's a statue, without talking about the power, the infinite, supreme power and knowledge of enlightened beings, even just symbolic paintings, figures, even just these have that much power, effects on the mind.

Anyway, if one talks about the benefits there is too much to talk about.

Prayer (Page 19)

Then, the prayer. The purpose of saying this prayer. There is great purpose, great purpose. The total purpose is to purify, to receive blessings and purify; to receive blessings by purifying. And also,

reciting mantra, prayer, and concentrating on Guru Shakyamuni—the whole thing is to purify in order to receive blessings and all realizations on the path to enlightenment. Totally, to achieve enlightenment for the sole sake of sentient beings—this is the goal, the total purpose.

Lama Ton.ba: The general term *lama* means heavy of knowledge. This is just general, the literal meaning of the guru or lama is that, heavy of knowledge. This is the literal meaning, but actually it means the root guru, that which is omniscient mind.

Ton.ba: This means founder. This means Guru Shakyamuni is the guru, founder. *Ton.ba* means founder. He is the founder of this period of Buddhadharma.

Chom.den.de: *Chom* means destroyer. He destroyed, he has completely destroyed all delusions and all subtle illusions. He has completed all knowledge. *De* can also mean passed in enlightenment, passed in nirvana from samsara, or passed in enlightenment from all illusive minds and delusions.

Te.shin Sheg.pa. This means tathagata; fully realizing the absolute nature of existence as it exists.

Da.chom.pa: *Da* means enemy. *Chom* means destroy—the enemy such as the wrong conception of “I;” self-cherishing thought; such as impure thoughts which project wrong view, impure view.

Yang.tak.pa dzog.pe sang.gye means fully enlightened one.

Pal means magnificent.

Gyal.wa means king.

Sakya Tub.pa.la: When he was taking the princely life in India, the caste was called Sakya. *Tub.pa* means control. *La* means to.

Chang: Prostrate.

Kyab.su Cho.wo: Go to refuge.

Cho.ta. Make offering.

Jin.gyi lab.tu.sol: Asking to grant blessings.

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Mantra

Now mantra.

Ta Ya Tha means, it is like this.

Om: Signifies that Guru Shakyamuni symbolizes the entire knowledge of Guru Shakyamuni’s body, speech, and mind. Also, it signifies that it includes all the knowledge of the infinite body, speech, and mind. Even just a one word mantra contains that much knowledge, infinite knowledge. It includes the path to enlightenment and all knowledge of enlightenment. So even to achieve the knowledge that one letter OM contains, it takes many lifetimes, many eons.

Munia: The first munia is control over the lower sufferings, the suffering lower realms. Also it can mean control over the conception of the self-existent “I,” the wrong conception of “I.”

Munia: Control over general samsaric suffering. It means, if I clarify, control over suffering and the cause of suffering. It can also mean control over the self-cherishing thought.

Maha Muniaye: This means great control. The one who has achievement of the great control is only Buddha. Great control means control over every single subtle illusive mind. Also great control means control over the impure mind, projecting impure view.

Soha: It can mean receiving blessings, and blessings dwelling within the mind, and being absorbed.

Anyway, this mantra includes the knowledge of the whole path to enlightenment and infinite knowledge of enlightenment or everlasting happiness. So dedicate as follows.

“Due to the merits created in the past, present, and future, may I achieve enlightenment soon by receiving the fully renouncing mind of samsara and realizing the absolute true nature and receiving bodhicitta, only for the sake of mother sentient beings.”

Good night, thank you.

Day Six

Wednesday, March 27

9 a.m.

The highly realized, great bodhisattva Shantideva said in his teaching, *Following the Bodhisattva's Actions*, “Just as lightning shows the light in one second in the foggy dark night, by the blessings of Buddha, only a few worldly beings have merits and wisdom in this street, the main road.”

Night without sun. Darkness without light. Darkness without moon. Foggy without clarity. At such a time, by a flash of lighting you can see the object in one second, very quick. Just as this, the worldly beings who have created merits and Dharma wisdom are extremely rare. It doesn't happen always. It only happens a very few times. Just as seeing an object on a dark, foggy night is very rare, it only happens a few times, the worldly beings have fortune, Dharma wisdom only a very few times in this street—which means in the world, in samsara. It only happens a few times; it is so rare.

The example and the meaning are to emphasize how rare it is. Just as he said in his holy teaching, we put that example for ourselves. Before, it seemed we were talking of other people, but now we put it for ourselves. From beginningless time until now, we have received such a chance, we have not received such a precious chance many times. Most of our previous lives have been like night—dark, foggy, not having met the teachings of Buddha, and not practicing, not following. So therefore, it very rarely happened that we had the fortune, the merits created, that we were born into a rebirth to create merits and envelop Dharma wisdom. However, at this time, from our side, we are born as human beings with much capability to understand the teachings, the meaning of the words, and also the capability also to practice. If there is capability to practice, there is chance, if one does not cheat oneself.

Having met the teaching at this time, in life we are in the time at which we see the object by the lightning. This precious chance that we are having now is not permanent, is not long; it is very, very short, so short. For instance, there are many people among us who never heard Dharma, never heard Dharma explanations, never had teachings before, only in this time. This is short, just like that lightning. While we have such a chance, without wasting time, if we don't do something, if we don't try to create merits, create good actions with all of our energy, then after finishing this period it will be just like after the lightning, when you cannot see anything, even though before you saw the objects. After the lightning ends, after that second, you cannot see anything, there is complete darkness—just like this. While there is lighting, if you don't try to get that thing while you see it, then just after the lightning finishes, there is complete darkness. It is extremely difficult to get it, that jewel, because of many problems—not seeing darkness, so many things. After finishing this period, just like that example, it is extremely difficult to do something, to work for enlightenment, to work for everlasting happiness, to create the cause for everlasting happiness; it is extremely difficult. It is extremely difficult, just like that example after the lightning—due to ignorance and from our side, the deep ignorance from our side.

For instance, from our side, not being born as human beings, not being born as human beings, but being born as animals or other suffering lower beings which have no capability or chance to practice Dharma, to work for enlightenment. Besides that, there is much suffering—besides not knowing, no matter how much you desire happiness and peace, there is much suffering and creating much cause of suffering, only creating the cause of suffering. Even if you are born as a human being, not being born as a spiritual being, a being who practices Dharma. Anyway, like this—for instance, like this. In the country when there will be a strike, food or something will not be sold, will be stopped after a certain month. Then the people worry and try to collect that food as much as possible; they try to buy as much as possible. There is not always that chance to buy, because they cannot get the object after they stop producing it. Just like this, by understanding the rarity of this chance, it is important to make high meaningful work. It is important to make the highest meaningful work.

So how do we make the highest meaningful work? The essential way of making highest meaningful work is trying to achieve bodhicitta. Without bodhicitta, any other merits created, even if one has great power, prophecy, telling the future, high psychic powers, having control over the nadis and control over the motilities, what most people call kundalini power, even if one can fly—however much magic power the person has, they cannot purify. The merits that are created without bodhicitta are little merits—without realization of bodhicitta, whatever power the person has, whatever great power and other realization the person has, he or she cannot purify, cannot end the strong, powerful, infinite sinfulness. What can purify this? What can purify the powerful negativity, sinfulness? Only bodhicitta can purify it. No other methods can control or purify the powerful, infinite negativity, except bodhicitta.

So also, Shantideva said in his teaching, just after this quotation, “Therefore, the merits that are created, when one checks the little merits that are created, there is still powerful, infinite sinfulness existing. That cannot be controlled by other methods except by bodhicitta.”

As this great bodhisattva said, so it is necessary to try to train the mind in bodhicitta as much as possible, even from this time. So think, “I must achieve enlightenment for all mother sentient beings who equal space. Therefore, I must complete the realization of the graduated path. Therefore I am going to listen to the teachings on the graduated path.”

The listening subject is the graduated path, the Mahayana teaching for the fortunate beings, which causes the fortunate beings to receive enlightenment, which is the way that is well clarified or well expounded by the two great philosophers, Nagarjuna and Asanga. Also, the very profound, the holy teaching shown by the highly realized pandit, Atisha, and the Tibetan yogi, Guru Tsong Khapa. Also which includes the essence of all the 84,000 teachings shown by Guru Shakyamuni, which is set up for the practice of one person's achievement of enlightenment.

So we briefly finished the topics showing the knowledge of the authors, the knowledge of the teachings in order to have devotion; and how to listen and explain. Now, this part is the topic on how to lead the actual disciples to enlightenment on the graduated path.

The way of leading the disciple is in two. The first is how to follow or practice the guru, who is the root of the path. Generally, the way it is set up in the great graduated path to enlightenment, the text written by Guru Tsong Khapa, the commentary written by Guru Tsong Khapa, in the Tibetan text, this comes first—but this is the most profound subject, the first part, the first meditation, “How to practice the guru or how to follow the guru.” After some time, when our minds are more relaxed, then we can discuss!

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So then after that, the way of training the mind in the path to enlightenment, the very beginning subject in which we should train the mind, what we should discover, what we should find out, what we should realize, is the perfect human rebirth. The first realization that we should achieve is the realization recognizing the perfect human rebirth. That's why we are studying from this.

I think also in break time, if you read the second meditation that explains about the suffering of the narak, suffering of the three lower realms, then it makes some sense—when you meditate on this you get a feeling, a little idea of how it is, so when you meditate on this you can meditate with feelings. Otherwise it is difficult to meditate with feelings, to do deep meditation.

Anyway, in the narak stages there are all kinds of different sufferings—there is no such definite form of suffering. Something that can be shown, said, is only this type of suffering. All kinds of different sufferings, according to an individual's karma, according to the individual cause created by himself. Also in the narak realm, there are different stages, different realms. The second realm has much more suffering, stronger than the third realm. The fourth realm has stronger suffering than the third realm, and so on like this.

Anyway, if you compare such suffering—the suffering of three hundred and sixty spears put in the body, if you compare a little, tiny hot suffering of the narak stage and this suffering, it can never compare. This suffering is still nothing—it is like happiness for them. For the beings who are suffering in the narak realms, the beings who are suffering in the realms where the suffering is less strong than other realms, it is incredible. Anyway, further explanation may come afterwards.

Think, “From beginningless lifetime, in numberless times, I was born and suffered in the narak stages. I experienced infinite suffering.” When you think these things, you should not think only about the words, but if you remember the words you should have an idea of the suffering realms. Also remember the suffering feelings and the suffering place. Then your meditation becomes effective for your mind. Think, “In those times even when I wasn't born in the narak stages, I was

born in the preta realm.” This is the realm of another type of suffering being. The way of experiencing suffering, a little example is explained in the second meditation, so if you read you will get some idea. Also in this realm, the beings are experiencing such great suffering, much greater suffering than the suffering that we experience with this human body. The measure of suffering, feeling hungry and thirst, not finding drink, not finding food, for many eons. But it is their karma—they don’t find food for many eons, but they still exist; that is their karma. On the human earth, if you don’t get food for a long time, you die of starvation; but in these lower realms, even if they don’t get food they exist for a long time; but not with happiness—with incredible suffering.

For instance, just a simple example. Usually we cannot exist without eating food for two or three days, many weeks—we cannot live without eating food, generally talking. I am sure there are lots of people who can live here ... but anyway. When we get sick, having a certain disease, we cannot eat food, but we can exist for a long time, months and months. Because of the disease we cannot eat food, but we can live for a long time, suffering with that disease. Some people die very soon of starvation, even if there is no other disease; they die very soon of starvation. The other person, who can exist for a long time with the suffering of sickness, even though he cannot eat food stays long—for that there is a reason. It is not non-causative. There is a reason, a purpose for why he has to suffer like this, and with that suffering he exists longer without food. This is nothing new, this is common. There is a reason, there is a cause. Something has made him to suffer like that and stay longer, even if he cannot eat food—like he is living for suffering, only for suffering. There is a cause, definitely there is a cause that is created by only himself. It is not the fault of the doctors. The cause is only created by him; it is his fault, his own fault. So anyway, what caused him to suffer for a long time, exist for a long time in suffering even though he didn’t eat food? That is created by his karma, his karma and his delusions, the delusions that produced the karma. So anyway, it is the same thing with this example, he same thing with these suffering beings, pretas. Even if they are in incredible suffering, they don’t die, existing for eons and eons, for a long time. However they wish to die, they don’t die. That is because of the power of the karma created by them.

So, we should think, “Even in the time that I wasn’t born in the narak stages, I was born numberless times in the preta realms. And even in those times when I wasn’t born in the preta realm, I was born in the animal realm numberless times.”

Also, there is much to talk about in terms of animal suffering; this is also very infinite. There are different suffering for different animals, and there are general and particular sufferings for different animals. For instance, without talking about other suffering animals, take the situation of a dog. We close the mouth, bind the mouth with something—or some other person binds it, causing the dog not be able to talk for a long time. We do not have freedom, do not feel free. We cannot bear even this trouble. Binding the mouth, the chain, tying it to the post. If someone tortured us in that way, if we did not having the freedom to talk or to run away, to go to a place as we wish however much rain and hot sun, we could not bear this suffering. Even animals near home are limited in their freedom. That much they have the suffering of not being free. They cannot talk about how much they suffer; catching cold or feeling hot, they cannot talk, cannot explain the troubles they have; however much pain they have, they cannot tell. The person who keeps the pet doesn’t know anything; he only knows if he sees something that is happening physically. There is no way really, however much they suffer, no way to tell, to manage it like we do. Even there is a little thirst, we try to have the best drink. Whenever there is a little suffering, we always have freedom, have the chance to solve it—catching cold, putting on clothes, this and that, so many things. When sickness comes,

taking medicine, changing diet—so many things. Even just the animal living around home near people are so limited, they do not have those freedoms.

Visualize yourself as a dog, you cannot speak, have a lot of problems, going round, have a lot of problems, feel hungry, have lots of problems. Put yourself in that situation. For instance, dogs wandering round, having to go somewhere to find food, to live their lives, and going round there is so much fear and interruption. They get kicked by people as they go to get food; they get kicked out, shouted at, beaten. Trying to find food they get into trouble, have suffering, and they have to be so careful—maybe another dog may fight with them, chase them, or other animals, or people. There is fear, terrible fear, great fear. Without going out, they cannot find food, so they go around, and there is so much fear and danger. So many dangers—to be attacked by other dogs, killed by other animals, by people, beaten, many things. It is extremely difficult.

If you are born as an animal such as a pig, you try to find food in a big collection of rubbish, many things, kakas, many things. You try to find food from that, and still you can't find. Still this is nothing compared to other animals' suffering. For instance, the animals that are used by people are kept in the shade; they are tied by ropes and put in the shade, in a little house, for a long time. They are not free, they are cold, without the freedom to go outside to enjoy the sun. All kinds of sufferings. These are simple sufferings.

Visualizing—I think you do meditation now—put yourself in the situation of animals, dogs. Then as I explain, the more idea you have of the suffering animals, these animals around your home. Put yourself in that situation, visualizing yourself in that form. Then as you have so many problems, feeling hungry, thirsty, hot, cold, many things, not having freedom as we do to solve those problems as I briefly mentioned, these simple sufferings. So try to see it, feel it—you will have more idea of the suffering, try to feel it, see it.

(Meditation)

Also, visualize the animal that is used to load. Visualize yourself in that form, having such heavy loads; and having wounds on your backside, touching this and having great pain. The load is so tight, and there is so much pain because of the wound on the backside, without the freedom to take off the load. And on top of that, you are suffering hungry, thirsty, not receiving water or food at any time, not having any freedom to get food and these things in time, not having the freedom to tell the person. Also besides that, being beaten by people.

(Meditation)

Also visualize yourself in the form of worms, long worms, and ants, having so many arms, round eating, biting and bloody, incredibly painful, on all parts of the body.

(Meditation)

If you don't know how to feel, then visualize the flea biting you and make it bigger, and visualize the form of a wound bitten by animals, ants. Taking a piece cut out of your body.

(Meditation)

However much you desire to escape from that suffering, you do not have the power, no method, no helper. Only you have to experience all the suffering.

Visualize the fish that is chopped up by people, hooked, caught by people and cut into pieces. First think when a knife cuts your finger or a little part of your body, how painful it is. First think this. From this, then visualize yourself as the fish, being cut into pieces with a knife, held in people's hands and cut into pieces. How much you would desire to run away from that, to not suffer—no power, no control by the person. No choice. No way to say, "Excuse me," no way to say, "I'm sorry."

You see, when we are experiencing problems, how much we can manage in so many ways to get ourselves of that problem. When we break the law, when we do something, when there is danger to caught, to be punished, we try so much, in so many ways try to find the best, smartest idea, how to talk, how to play tricky with people. We try to find many ways to escape that problem—bribes, giving money to the people who would punish us. We try to remember, to think, we try to do this. Also sometimes we can lie, "I didn't do it," in the court to the person who will cause problems, will punish us. There are so many ways to talk. When we are in this kind of situation, we have no time even to think. Besides talking about managing with the person. Anyway, such a situation, suffering like this—such a thing is impossible.

The reason that I am encouraging you to meditate is because if I just talk about it, talk about a lot of things, perhaps you may meditate, perhaps you may not—perhaps you may not think even about it. Then your listening will not become effective for your mind, will not help you that much to realize, to experience the meditation. These are just very simple examples. There is much more greater suffering for animals.

3 pm

The Perfect Human Rebirth (Page 46)

Numberless times we have been born in the narak stages. Even when we were not born in the narak stages, numberless times we were born in the preta realms. Even when we were not born in the preta realms, we were born numberless times in the animal realms and suffering. Numberless times, even when we were not born as animals still not we did not receive a perfect human rebirth, even if we were born in the upper realms, the realms of the gods. We have been born in these realms many times—the realms of the different long life gods. The formless gods who don't have a physical body spend their entire life completely unconscious, only recognizing rebirth and the death, recognizing that they have been born and recognizing that they have passed from there—"Now I am dead," only that. But in between, even though these samsaric formless gods exist for many eons, as long as they exist it is useless, like deep sleep. Unconscious, cognitionless.

Even if we are born as formless gods, because of being unconscious, cognitionless, there is no chance to practice Dharma. Even if we are born as gods of the senses, those who enjoy the objects of the senses, who have such high quality enjoyments, much higher, more perfect than the apartments and enjoyments on this earth, in the world, such as in America—there is nothing to compare to the enjoyments they place, nothing to compare in terms of quality. Nothing to compare to the enjoyments of the richest family or man on this earth—nothing to compare. What the richest person on this earth has, compared to these enjoyments the place where he lives is almost nothing, very poor.

Even we who live on this earth, without that many higher possessions, enjoyments, having just a little enjoyments, materials, power, and family, even just due to having a little of these possessions and surroundings, we do not remember to practice Dharma, because the person thinks, "I am perfect, I have everything that I need. There is no suffering; I am not poor, I am not a hippie. I am not a suffering person, so there is no reason for me to practice Dharma. I don't need to practice Dharma. Dharma is only for poor people, beggars, hippies. I have a husband, children, I have my home." By thinking like this, even with a little possessions, few surroundings, people, friends, and family, we don't see our suffering. We don't recognize our suffering because we think everything is perfect. So by not seeing the cause of suffering, the person does not have the wish to practice Dharma.

Also generally, even people, besides gods, who have a lot of surrounding people and many possessions are always busy taking care of these things. This keeps the life busy to develop more and to not lose. By spending life in that way, it doesn't permit the person to practice Dharma, to fully see suffering and practice Dharma. Even with a few possessions and having a small surrounding of people, we cannot practice Dharma, we find it difficult. Then why not those samsaric gods who have higher possessions, and are surrounded by many wives and many friends? They always spend their life enjoying objects of desire.

So because of these reasons the gods don't see, don't realize, don't recognize suffering, so they don't remember to practice, they don't think of practicing Dharma. Also, their realm is not like the human realm where there are all kinds of different lives that you can see. In the human realm, there are all kinds different people having different lives, having different suffering lives, there are so many examples that you can see, so many suffering lives that you can see. There are also human realms besides this, there are other worlds which have different human beings, different from us, with bodies two times taller. Then another world in which the beings are three times taller. Then taller even than that in a different world. In other worlds, just as the body is more definite, their lifespan is more definite. They may have a definite lifespan of 400 years, or 100 years. But anyway there is not much in terms of examples of suffering, not many examples of suffering. They have a very rich life.

Due to having perfect possessions and not having many examples of the suffering life, and also due to karmic obscurations, it is extremely difficult for these beings to realize the suffering nature, to receive the mind renouncing samsaric suffering. In that way, also it is extremely difficult also to think of Dharma practice. So even if we were born in the upper realms, we had such existence as these long life gods without having a perfect human rebirth.

Even when we were not born as long life gods, we were born as human beings, but born as barbarians, in irreligious countries where there is no understanding of the Dharma. We were born as an irreligious human being, because of the country or the family, so due to these conditions there was no chance to practice Dharma because we didn't understand Dharma, we didn't understand the purpose of practicing Dharma.

For instance, there are so many places. If you are born in China, where there is no place to study Dharma, to learn meditation—the world is full of these places. We have even been born as barbarians many times, and as a deaf person. Deaf people cannot hear Dharma, and thus cannot understand the meaning of the teaching. Also a deaf person cannot receive ordination, because there is no way to explain the Dharma, and no way to understand the complete meaning of Dharma.

Even when we were not born as deaf we were born as heretics, without belief in the existence of karma, in the existence of past and future lives, the existence of Buddha, Dharma, and Sangha, the Triple Gem. We were born without belief in the existence of absolute nature.

In a time or place with no orders of Buddha, many times we were born as heretics, or not born as heretics but in a time or place where there were no orders of Buddha, and no existence of the teachings of Buddha. Being born as a long-life god or a barbarian, as deaf, as a heretic, or in such a time and place, there is no chance to practice Dharma. Even on this earth, the Buddhadharma is not always existent. It exists only for certain times, according to people's karma and fortune.

There are four great eons. The first is the great eon of evolution, when things start to become. Then there is the great eon of existence—after evolution is finished, then there is existence. Then, the great eon of decay. Then the great eon of emptiness, which means the emptiness of the whole universe. Each great eon has another twenty middle eons. During the evolution of the world, the universe, there is no Buddhadharma. During those twenty middle eons, there is no Buddhadharma. During the great eon of decay, which has twenty middle eons, which are shorter than the great eon, during that time there is also no Buddhadharma. Then nothing to talk about; it is empty. So the Buddha dharma only happens in the time of the eon of existence. Even during the time of existence, the Buddhadharma does not always exist, doesn't always spread.

Then, like this. First, human life is infinite. It is the life that we cannot guess by our ordinary mind, that cannot be counted by our ordinary mind. Then the Buddhadharma. Life begins with 80,000 years, then it degenerates down. Then around the age of 100, around that time only there is Buddhadharma; around that time, there is the existence of Buddhadharma. Then, after the passing the 100 age, then the Buddhadharma becomes empty; the teaching does not spread, does not exist any longer. The human lifespan goes down to one hundred years, and when that finishes, there is no Buddhadharma existing. So this time is the very last, this period is the very last period, like the very last candle flame. Then the lifespan goes down to ten years old. Then from there, it increases again, and gets higher and higher. As it increases from ten to eighty thousand, there is no Buddhadharma. Only in the time when it degenerates, even if that is around this period, only in the time when it degenerates down, before finishing down to 100 ages. So even though we were born many times, we tried to be born in the upper realm, but many times were born in those dark periods, not having Dharma, in a time or place where there is no existence of Buddhadharma. Our rebirth in those times is useless because there was no chance to practice Dharma.

Totally, like this. In this period, although there is the existence of the Buddhadharma, even that does not exist in all countries, all places; only a few. So from our side we were born this time as human beings, not barbarian, not deaf, not heretics. We were born this time, as human beings, born in a religious country and met the Buddhadharma. So we are very fortunate; this is not easy. It is not simple, not easy. This is something that we have not received many times. Is always extremely difficult to find again, to receive such a chance after this life—from our side being born as a human being, in a religious country, having met the Buddhadharma—it is extremely difficult. It is almost impossible, except at this time.

When you do meditation, think like this as we went through. Then after you get to the last part, then you think, "At this one time I have received a perfect human rebirth, having the chance to practice Dharma, not being born in hell, not being born in a preta or an animal realm, not being born as a

long-life god or as a barbarian, not being born as deaf or heretic, in such a time or place where is no existence of Buddhadharmā.”

By remembering the sufferings, how one born into them has no chance of practicing Dharma, then think, “How I am fortunate at this time, receiving the perfect human rebirth, having the chance to practice Dharma.” Also think, also meditate like this, “If I were now in the narak stages, what great suffering I would be experiencing. If I were now in the preta realm, what great suffering I would be experiencing, not having the chance to practice Dharma. If I were now born as an animal, besides not having the chance to practice Dharma, there would be much suffering. If I were now born as a long-life god, not having the chance to practice Dharma, my mind distracted by those enjoyments, having great attachment to those pleasures, because of those I would not have the chance to practice Dharma.” Also think, “Now if I were a barbarian, because of not understanding Dharma, not having devotion to Dharma, however much I desired happiness, however much I did not desire suffering, I would always be creating the cause of suffering because of ignorance, having no chance to practice Dharma. If I were now deaf, this situation wouldn’t allow me to completely understand the meaning of the Dharma and also to listen to teachings would be extremely difficult. If I were a heretic, also because of wrong beliefs, wrong realization, I would not be allowed to practice Dharma, so there would be no chance.”

Put yourself in the situation of the heretic, put yourself in that situation and think how extremely difficult it is, not having the chance to practice Dharma because of the way the life is conditioned, because of conceptions, wrong realizations, many things; it is very difficult. Even if the Dharma is told or explained to the heretic, he does not want to listen, does not want to agree because of the wrong realization, the wrong belief. Also think, “If I am in such a time or place where there is no existence of Buddhadharmā, it is completely dark, also there is no way to understand Dharma, no way to create merits, the cause of happiness, everlasting happiness. There is no way to create the cause, because there is no way to understand the purpose, the reason.”

Those living beings who are born in such a time always create negative karma, negative actions. So think, “How much, the great freedom that I have now.”

Ten Opportunities (Page 47)

The form of meditation is the same as the one I explained in terms of the eight freedoms. We should think, “In these six samsaric realms, mostly I was born in the lower realm. Even when I was born in the upper realm, I was born as a sura or asura, in those gods realms, not in the human realm. Even when I was born in the human realm, I was not born in the center of a religious country.”

The center of a religious country that means country where there is the chance to receive different ordinations with different precepts, such as the thirty-six precepts, the two hundred and fifty three precepts, the five precepts, the eight precepts—like this. The place where there are people who have the lineage of the ordinations, where there is the chance to take ordination is recognized as the center of a religious country, because following those ordinations, following those precepts is the essence of the teaching.

“Even if I was born in the human realm and with a human rebirth, in a religious country, I was not born with perfect organs. Many times I was not born with perfect organs, such as born deaf or dumb. Then, it is extremely difficult to communicate in Dharma.”

Also, one who does not have physically perfect organs cannot receive ordination, as that is always a disturbance to the teachings. Imperfect sense organs cause you not to understand, not to hear the Dharma teaching; the physically imperfect organs is a disturbance to receiving ordination. That's why it is mentioned here.

“Many times I was born as human being in religious country with perfect organs, but I created the five extreme negative actions, such as killing my parents.”

These five extreme negative actions are the worst, heaviest negative actions. They are killing one's parents or an arhat, wounding a tathagata or higher being, or causing disunity amongst the group of monks or nuns.

“Even when I was born as a human being, born in a religious country, with perfect organs, not creating these five extreme negative actions, I did not have belief in the practice of Dharma or in the three divisions of the teachings.”

The three divisions of the teachings are the Vinaya, the Sutra, and the Abhidharma. This means not having belief or faith in moral conduct, or the training in concentration, or the training in wisdom.

“Also, many times, even when I was born as a human being, born in religious countries with perfect organs, not creating those actions, even though I had all this, I was not born in a place where the teachings existed.”

There are two things in regards to the teachings—the realized and the oral teachings. Even if we are born with all those opportunities, and born in such a place where the teaching existed, we did not have a teacher to show us the teaching. Even if we received all those opportunities, and did have a teacher to show us the teaching, from our side, we did not follow the teacher. First, there was no chance to practice Dharma from the point of view of having the teacher to show the teaching. Then, even if there is a person showing the teaching from one side, from our side we don't follow the teaching. Not following also stops the chance for Dharma practice.

Even if we had all these opportunities, if the teacher had no compassion to show Dharma, it would be extremely difficult to receive the teaching. This interrupts Dharma practice. Also, when studying Dharma, temporal needs such as food and clothing have to be received from someone. We depend on other living beings, like parents, or benefactor. We receive our temporal needs by depending on others. So we depend on others' compassion—if other people do not have compassion, it is difficult to receive temporal needs. So many times this is a hindrance—because there is no way to receive temporal needs, you have to work, so there is no way to study Dharma, it doesn't allow the chance for Dharma practice.

When you meditate on these subjects, do checking meditation with each one like this. Then if you check though how much you have received within these opportunities, how much you have within the eight freedoms, then you will see that what you have received is more than what you don't have, and that is good. If you have received all, it is not sure, it depends on the individual. So if you find that it is something that you have received, then as you were born as a human being this time, try to receive it again. What's the purpose of making the human rebirth perfect? It helps a great deal to receive enlightenment quickly. The total thing is this.

So check up by yourself when you meditate. Then if you have received all these things, try to rejoice, feel happiness, feel that you are fortunate. If you deeply, carefully check up, the more meditation you do on this subject of the eight freedoms and the ten opportunities the more you will feel fortunate. The feeling comes by checking deeply in this meditation; you will feel more and more fortunate. You will feel that your present rebirth is more and more precious. If you do this meditation with the understanding of the suffering of those realms, the different opportunities of Dharma practice, with deep understanding of these things, in these realms, with this birth, then your meditation becomes effective and strong. And that much also you feel yourself, so rejoiceful [107] of your precious rebirth.

So by doing this meditation continuously, your feeling for the preciousness of this rebirth will increase. And when you experience the realization of this meditation, you will feel such great happiness, rejoicing. Just as the beggar who has no possessions, nothing, finds such an expensive jewel, a precious jewel from the dust, such a great pleasure, happiness—just like a beggar finding a precious jewel. Usually, when the beggar finds the most expensive thing, he becomes extremely, greatly happy. When there is this kind of strong experience, at that time you receive the experience of the next meditation, which is the topic on how the perfect human rebirth is highly meaningful and useful.

In Tibet, usually it is easy to practice Dharma; it is easy because the temporal needs are not difficult, because there are benefactors who offer things. Even when these things finish, they go to beg, and they receive help from their benefactors. So life is easy. They have a great chance to practice Dharma even though they don't work for money. In some countries, if you beg you are caught by the police and get put in prison, many things. It is not easy. In certain places, in many places, if you don't work, if you don't do something, you don't receive help. So because of this, the people don't have much chance to study Dharma.

For instance, some Westerners, however much they desire to study Dharma, to practice Dharma, to receive teachings, have to go back to the West to work, many things. Anyway, it is so difficult to find, the chance to practice Dharma. Some people get many opportunities, find the temporal needs easily, and don't need so much worry. All this is due to individual karma created in previous lives.

6 p.m.

The first hour, do breathing meditation. Then try to cultivate the pure motivation, bodhicitta, as strongly as possible.

“The wrong conception of the self-existent “I,” the self-cherishing thought, the impure thought, the delusions such as greed, ignorance, and hatred, have been causing me suffering from beginningless, past samsaric lifetimes until now. Even now these negative minds are causing me confusion and much suffering, mental, physical, inner problems, external problems. These negative minds will spontaneously cause me suffering in the future if I don't extinguish them. Totally, these negative minds are the root of all my past, present, and future suffering. Therefore, I must completely extinguish all these negative minds right away, and make them non-existent. It is not sufficient that oneself achieve the peace and cessation from the bondage of these delusions, because infinite sentient beings are suffering, involved in the bondage of delusions, suffering day and night, all the time. So in order to help other beings be released from all suffering, in order to lead them in the

most supreme enlightened stage, I must achieve enlightenment, and I will also be released from all suffering. So these negative minds are the main disturbance to achieving enlightenment. Therefore, in order to achieve enlightenment for the sake of sentient beings, I will purify these delusions. For these reasons I am going to practice these meditations.”

Then do the purifying meditation. Those who have back pain, maybe this is the fault of not keeping the back straight. Then the problem happens. If one keeps the back straight, putting the energy in front—energy or whatever it is!—if you keep it straight it won't cause pain. Those who have leg pains, forget the leg! So there is no pain.

(Meditation)

Maybe tonight we meditate standing. If we can meditate, we can meditate by standing! [Many people standing up to stretch legs during peepee break.] Isn't it funny. We want to sit down, but then we cannot sit, we get tired of sitting; we stand, but if we stand for a long time we get tired. This is suffering! Nature suffering. You know something outside is with you. When you meditate, if you cannot control your body how can you control your mind? During the meditation, you move your hands like this around, all over the body. It's okay if the mind is meditating. Also, the body is moving like this [Rinpoche cracking up]. If you have really trouble with your knee, you don't have to sit cross-legged. You can keep it loose, if it causes much pain. This is not sure, but even physically not moving does not mean the mind is strict in the meditation, it does not mean that; but generally, physical movement signifies that your mind is not in meditation; the physical body tells this. There is a way to get in the habit of that. If one does not make discipline or if one does become strict with oneself, then oneself gets the habit, so whenever there is something going on, something itchy, something around there, one becomes busy! If you wait for comfortable, then when can we meditate? If you want to be comfortable, the best method is meditation. Otherwise, there is no other method to control the interruptions.

Now visualize the aspect of Guru Shakyamuni for purification. Visualize at the same time as I explain. The throne is not on the ground; it is in space, up in space; the height is the same level of your forehead. Not so far, not so close it is attached to you—the space between the throne and you is the length of the arm. It is a large throne, a large, square golden throne, adorned by many jewels. The throne is erected by eight lions, with two lions at each side. Those lions are lifting up the throne from each corner. On the throne visualize a lotus. On the lotus, visualize a sun—like a drum, round, flat, very shiny, very bright. And then on the sun, the moon—the same thing, round and flat, very bright. The pure lotus symbolizes the renouncing mind of samsara; the sun symbolizes the realization of absolute nature; the moon symbolizes bodhicitta. This is according to the sutra explanation, but it has also a deep meaning in relation to the tantric path. There is no need, anyway, to talk about the what is symbolizes in tantra. Anyway, Guru Shakyamuni seated on that means that he has achievement of those realizations.

Guru Shakyamuni is in the form of a monk, with robes on. The color of Guru Shakyamuni's holy body is golden, very shiny; a beautiful holy body. His legs are crossed, and his left hand is holding a bowl, while the palm of the right hand is on the right knee. The right palm on the knee symbolizes controlling the negative forces. In the bowl there is nectar to destroy the four devils, such as the devil of the Lord of Death, the devil of the deluded body, and the devil of delusion. This means that Guru Shakyamuni has complete control over these four devils. His robes are not like our clothes, they do not touch his body; the space between the cloth and the body is one inch all the way around.

The clothes are loose on his holy body. He has a beautiful smiling face, long and tiny eyes. His mouth is red, like a small red fruit, shiny, and his lips are very red. He has long ears and a hair knot on the top. Each hair is curved to the right, and doesn't mix with the others. His hair is black, very soft, not mixed, and shiny.

When you look at him you see him as if he is looking at you. At the same time, the other living beings who are in the different directions also see Guru Shakyamuni looking at them. He has such power. And the rays emitting from his holy body—in fact, he is sending rays from his holy body to all sentient beings in the different realms, but in our view we see him with rays the length of two arms emitting from his holy body. The rays that he sends from his holy body to all sentient beings who are in different realms are purifying, working for sentient beings, making infinite works for sentient beings. So many numbers of tiny Guru Shakyamuni are coming out through the rays to work for sentient beings who are in different realms. At the same time, infinite numbers of tiny Guru Shakyamunis are coming back through the rays, after finishing their work for sentient beings, and absorbing through Guru Shakyamuni's holy body. Like a big office, people going out and people coming in.

Perhaps someone may think, "He's only made it up, it's not really so, he has no such power to be like this. Actually, this kind of thing doesn't happen but it's something that is made up." This is still nothing. The enlightened being, Guru Shakyamuni, has such incredible knowledge or powers besides this. If you do visualization like this, it creates the cause to become an enlightened being, to work for sentient beings like this. Without effort, having the power to work for infinite sentient beings at the same time, same minute, second.

Then, as you recite mantra, visualize many rays coming from his holy body and absorbing into you, and visualize all your delusions in the form of darkness within your body. Just as the rays strike your body, are received in your body, all of a sudden they completely destroy all delusions, all wrong conceptions. So during the recitation of prayer and mantra, visualize rays coming, so many rays coming from his holy body, sent by him with his great compassion to release you from suffering right away. First you repeat the prayer, the mantra, with your hands in prostration like this—two thumbs like this (bent in and held between hands). This is to symbolize offering jewels and prostrating. Sorry it is so far, but it is interesting to show in the darkness! The repetition is for the new people.

First try to get the picture, the aspect of Guru Shakyamuni. With the visualization of rays, you are receiving the essence of his great compassion, the infinite knowledge of his great compassion, the infinite knowledge of his supreme powers, the infinite knowledge of his omniscient mind. Don't visualize Guru Shakyamuni's holy body as a statue, as made of cement—it is a formation of light, like a bubble, very transparent, but without resistance.

(Prayer, Page 19)

(Mantra, Page 20)

Now we say together few more items.

(Mantra)

Think, the rays that came from Guru Shakyamuni's holy body, which are sent by him with his great, unbearable great compassion for your suffering, have completely destroyed all delusions and wrong conceptions. Think that your body is full of light, whose essence is the infinite knowledge of Guru Shakyamuni's supreme power and great compassion and omniscient mind. Try to feel the emptiness of all the delusions, wrong conceptions, and happiness. And then the lions and throne absorb into the lotus, sun, and moon, and that absorbs into Guru Shakyamuni, and Guru Shakyamuni becomes light melting into light, and that light is absorbed to you, and you become oneness, completely empty of wrong conceptions, impure thoughts, and impure view in the form of space, emptiness. Your mind become oneness with Guru Shakyamuni's holy mind and completely empty of wrong conception, impure thoughts that project the impure view, in the form of emptiness like space. Also, there is great happiness. While in this state, visualize a large throne, lotus, sun, and moon, and yourself in the form of Guru Shakyamuni Buddha—very transparent, the body only a formation of light, in the nature of light, without having all the projections that you saw before. Think as if it were real. In place of thinking of the old person, think that you are the real Guru Shakyamuni Buddha, which means that this body-mind is not yourself, but Guru Shakyamuni's. Then concentrate on the thought, concentrate on the thought that projects the view. Concentrate on the thought that sees the main picture of the objects.

(Meditation)

Dedicate the merits. "Due to these merits may I quickly achieve Guru Shakyamuni and lead all sentient beings to his Buddhahood stage."

Day Seven
Thursday, March 28
9 a.m.

From the holy speech of the great pandit Shantideva, "Guru Shakyamuni has discovered this is beneficial. Guru Shakyamuni, who has been checking for many eons, has discovered that this is beneficial. By this, limitless holy beings become enlightened, attaining the most supreme happiness. By this, limitless holy beings become quickly and fully enlightened, the stage which is most supreme happiness."

Anyway, this means Guru Shakyamuni, He has been checking for many eons which is more beneficial to benefit, to help other sentient beings and to receive enlightenment, to receive all happiness. Guru Shakyamuni has discovered that only bodhicitta is beneficial. Besides that, by receiving or by practicing bodhicitta, limitless living beings, who cannot be counted by the ordinary mind, become fully and quickly enlightened. This proves that this bodhicitta has such great benefit. It is fully discovered by Guru Shakyamuni Buddha, therefore it is something necessary, and because of that reason we should practice it. Also, because of the reason that limitless holy beings received enlightenment, the most supreme happiness, we must practice it. Because of these reasons, spending time or life in this practice does not waste time, does not become resultless. It can never become meaningless. Therefore, as we have time, as we have the chance, it is necessary to train even from now, and necessary that the actions that we are doing now are possessed by bodhicitta in order to become a cause of enlightenment. Also, they will become a cause of achieving bodhicitta. So whatever we call meditation, trying to cultivate such a pure motive, bodhicitta, is the essential meditation.

Think, “I must achieve enlightenment in order to lead all sentient beings, who equal the sky, to release from all suffering. Therefore, I must complete the realization of the graduated path. Therefore, I must understand the meaning of the graduated path. Therefore, I must understand the meaning of the graduated path, I am going to listen the profound holy teaching of the graduated path.”

Through the Mahayana teaching fortunate beings can achieve enlightenment. Also, it is a teaching well expounded by, well-shown by the great philosophers, Nagarjuna and Asanga. Also, the very profound text is the essence of the great holy beings, Atisha and Guru Tsong Khapa’s holy mind. The profound text is like the essence of the highly realized beings. Atisha and Guru Tsong Khapa’s holy mind was shown, taken out, like butter taken out of milk. The essence of these teachings includes the essence of the 84,000 teachings shown by Guru Shakyamuni and set up for the practice of one person’s achievement of enlightenment. It is also the graduated path that all the past Buddhas received enlightenment through. So, there are four outlines.

1. For reference, the knowledge of the authors.
2. Knowledge of the teachings for devotion.
3. How to listen and explain the Dharma, which is true knowledge.
4. The way of leading the disciple in the path to enlightenment. The path is the same. The way of leading disciples in enlightenment, has two outlines.
 - a) The way of following the Guru who is the path’s root.
 - b) How to train the mind in the graduated path to enlightenment. That starts from the first meditation, perfect human rebirth.

The Perfect Human Rebirth The Eight Freedoms (Page 46)

Just one repetition from yesterday’s meditation, the part of the perfect human rebirth, in case there is someone who did not understand how to meditate on this.

So first, at the very beginning, one should think, “From beginningless lifetimes I have suffered in the samsaric suffering realms. Especially, I have been experiencing the suffering of the three lower realms numberless times.”

Then, with details: even when I wasn’t born in the narak stage, I was born in the preta realm and suffered much. Also in numberless times, even when I wasn’t born in the preta realm, I was born in the animal realm and suffered much. Also, numberless times, even when I wasn’t born in the animal realm I was—even when I wasn’t born in the lower realm, I was born in the upper realm, born in the realms of the gods, as long-life gods, where there is no chance to practice Dharma, and the is used only in rich, higher enjoyments, without recognition of suffering. Even when I was born in the human realm, I was born as a barbarian who didn’t understand anything of the Dharma.” This does not depend on an irreligious country, it mainly depends on the person himself, his condition of mind. “Even when I was born in the human realm, numberless times I was born as a barbarian, and even when I wasn’t born as a barbarian I was born deaf, unable to practice Dharma, to understand its meaning, to communicate. Even when I wasn’t born deaf, I was born many times as a heretic with wrong realizations, disbelief, that didn’t allow me to realize the path, to achieve enlightenment, to practice Dharma, to understand Dharma. That was all caused by the wrong realizations. Even

when I wasn't born as a heretic in the human realm, I was born many times in the place and time where there was no existence of the teaching, Buddhadharma."

Then, try to rejoice, "How fortunate I am this time; I am out of these suffering realms, in which there are no freedoms to practice Dharma, not receiving this, such as this rebirth as a heretic, a barbarian, deaf; not being in such a time and place where there is no existence of Buddhadharma. How fortunate I am, from my side having received such a precious human rebirth, and with this meeting Dharma, taking rebirth that has the fully ability to practice Dharma. Now how fortunate I am to be able to practice Dharma."

Then after this, thinking, check up, "If I were now in the hell, how would it be?" Try to remember suffering of hell—because of the terrible suffering not having freedom to practice Dharma. Also thinking, "How fortunate I am, not being in such a suffering realm now." Then thinking of the preta realm, "If I were born as a preta now, how great their suffering is." Try to remember the suffering. Think, "How fortunate I am that I am out of this, having the freedom to practice Dharma." Think of the animal realm, "If I am now experiencing suffering, problems, besides in Dharma practice, it is extremely difficult even to receive the enjoyments of the temporal life. Even this is extremely difficult. So how fortunate I am not being born in that realm, having the freedom to practice Dharma." Then think about the long-life gods.

For instance, some people who have been studying Dharma for a long time feel that people who are naturally so rich, not practicing Dharma, with their minds completely in other conditions, whose whole life is used to create negative karma, starting morning even till night time—some of these Westerners feel really fortunate when looking at such people living such a life. That is true, easily true; it is worthwhile to rejoice, it is very true. Even if they are naturally okay, they have enough food, enough everything, but they have no way to make arrangements, to create the cause to have a better future life in future lifetimes, nothing about Dharma is told, they never listen or understand. They never get a shock, they never listen. Also, the person who explains that is considered completely crazy, as what they are teaching is recognized as the cause of destroying happiness—it is recognized like this by people in such a life. Their minds are completely closed like an iron box with no holes. Anyway, I am joking! Even just with this, we check up how we feel lucky, with this present day example. So it is really true, it is worthwhile to rejoice, it is worthwhile to study Dharma, those people feel it is worthwhile, it is true. So even on the human realm where there is the existence of Dharma, why not? Like a situation such as those people have, living with those conditions, it is so difficult—not paying attention to the Dharma, not trying to understand, trying to close it, trying to be away from Dharma.

Like this, much more, it is the same thing in the realms of gods—because of such high enjoyments, delusions, and karma, and attachment to enjoyments. It is extremely difficult to explain Dharma—even if one try to explain Dharma to those gods, they won't pay attention because of distractions. So it is extremely difficult to practice Dharma, difficult to have freedom. If you find how difficult it is to feel Dharma in the realm of the gods, think of those examples existing on earth; even it is easy to feel it.

Then think, put yourself in the situation of a barbarian; try to see the difficulty not having the freedom to practice Dharma. Then—there are many examples of people who are barbarians—put yourself in that situation. If you are like that, there is no possibility to hear Dharma even in your entire life, even if you exist for one hundred years. There is no freedom to practice Dharma.

Then put yourself in the situation of the deaf and try to see the difficulty of having the freedom to practice Dharma. Then put yourself in the situation of the heretic, try to feel the difficulty of having the freedom for Dharma practice, by thinking of many reasons. Then the same thing, in the time and place where there is no existence of Buddhadharma, where Buddha has not descended. Also try to feel the difficulty of not having the freedom for Dharma practice; try to feel it—this is the most important thing if you want to make meditation effective. Try to feel not only through words, but checking with feeling. This is the most important thing. Also, when you meditate you can think—what I have told you is just a very brief summary, just an idea—but by using your wisdom you should add in many reasons, you should amplify. That is the best way to develop your meditation.

The Perfect Human Rebirth The Ten Opportunities (Page 47)

“Numberless times in my previous lives I was born in other realms, not in the human realm. But even though I was born in the human realm, I wasn’t born in a religious country. Even when I was born in the human realm and in a religious country, I was not born with perfect organs. Even when I was born in the human realm in a religious country with perfect organs, I created extremely negative actions. Even when I was born in the human realm in a religious country with perfect organs, and did not create the five extreme negative actions, I did not have devotion for the Buddhadharma, in the existence of past and future lives, karma, the Triple Gem, and the Buddha, Dharma, and Sangha. Even many times when I was born in human realm, in a religious country with perfect organs, not creating five extreme negative actions having devotion in Buddhadharma, but I was born in a place where Buddha has not descended. Even many times when I was born in the human realm in a religious country, with perfect organs, did not create the five extreme negative actions, had devotion to the Dharma, and was born in place where Buddha has descended, there was no teacher showing the Dharma. Many times, even when I was born in the human realm, in a religious country, and did not create the five extreme negative actions, had devotion for the Buddhadharma, was born in a place where Buddha had descended and there was a teacher showing the Dharma, from my own side I didn’t follow the. Even many times when I was born in such a place where Buddha had descended and the teacher showed the Dharma but there was no existence of the complete teaching—complete teaching means the realizations, the oral teaching and the realizations, the experience—if, even if there were all these things, many times I received them, but did not have a compassionate guru or a compassionate benefactor, and so didn’t have the chance to practice Dharma.

If you check up with yourself, the more you find the more you try to rejoice, “How fortunate I am.” Also, just as before with the eight freedoms, the same thing: you try to think if you were not a human being, how difficult it would be to have the freedom for Dharma practice. It is the same thing with each of these, you check up like this. With each of these you check up—if you were such a person who has no devotion, if you were such a being not following the teaching, there would be no freedom to practice Dharma. The most important thing is putting yourself in that situation. So in this way the meditation becomes stronger, by checking like this. It is like this. So thinking of yourself in that situation, trying to see the difficulty, should make you feel what great freedom you have. It should make you feel the preciousness of this present rebirth.

Also think of other people, the majority of people. For instance, like this: there are more beings in the narak stages suffering than in the preta realm, the animal realm, like this. There are less beings be

born in the realm of the gods. There are more beings who are heretic, who don't believe in the Dharma. There are fewer beings who believe in the Dharma, who follow the Dharma, and fewer beings who have teachers showing them the Dharma. Also, there are fewer people who have a compassionate guru or compassionate helpers. Also think like this. This is also helpful to the mind, in order to see or feel the freedom, the precious freedom that you have.

Then it is necessary to continuously do this meditation until you achieve the experience of such great happiness as a beggar finding a jewel would have.

How Is This Perfect Human Rebirth Useful? (Page 47)

My human rebirth is perfect, but how it is useful, how great it is useful? This meditation is the answer to the question, to realize the usefulness of the perfect rebirth.

1. "... collection of merits ..." Also, when you think of this, if you think with feeling, just thinking this brings such great happiness, rejoicing to your mind. For instance, from beginningless lives until now, the continuity of the cycle of suffering has not ceased. So that which has been experienced unceasingly can be made ceased with this rebirth, this present perfect human rebirth. So isn't it incredible? Just by thinking of the beginningless continuity of suffering, and this time having a chance, having the possibility to try to cut off that continuity—just even having that possibility is incredible. Therefore, because of that reason we are fortunate, greatly lucky. You see, there is a chance that this that continual suffering, continual beginningless suffering can be ceased with this precious human rebirth. If it is not cut off in this life, if the present rebirth is not used, as there is a chance, then it is a great loss, great loss.

There is story that in Tibet there was one family, and the father cooked special food one day for the child, for his body. I think some people may remember that which was eaten on the top of the mountain on Tibetan New Year (*mar.zen*). The families make this only sometime, not often. So the father made the *mar.zen*, made it with butter. I have not that much idea! Anyway, the boy found it very delicious, and as he was stealing some of his father's food, he hid it behind him. There was a dog behind him, and the dog took the food that he had hidden there, so the child began crying, tears coming out. The father said, "Why, he has eaten his food, why is he crying? Why upset?" Then he complained that the only one time such delicious food that he received, only one time that is eaten, was taken by dog. So just like this example.

Question: Can you explain more about this?

Rinpoche: Do you want a taste! If I explain you won't hear any other Dharma words. You will only see the bread!

Anyway, so just like this example. This example is nothing, what the boy is feeling is nothing, nothing to compare to the subject, the preciousness of the present human life. So anyway, the purpose of taking this example—as the boy feels for the food, in the same way we should feel the great usefulness and preciousness of the perfect human rebirth. As the boy feels upset about losing the delicious food that he received one time, we can feel a billion times great upset, losing the preciousness of the present, wasting the great useful perfect human rebirth. It is really something that we can feel upset about—losing, wasting the preciousness of the perfect human rebirth, and also to be careful.

Even just by thinking about the first part, we have the chance to completely cut off the bondage of suffering, the continual bondage of suffering, which has no beginning. Even just by thinking this, it is something that we should put our whole energy, energy of this life into, in order to cut off the continual, beginningless suffering. But in order to put our whole energy into this, to use our whole action for this, to put our whole energy into this project, it is necessary to have a great feeling, understanding, of the usefulness of the perfect human rebirth. The more we understand, the deeper we understand, deeper we prove this, as the will gets stronger, that much more your life will be spent to stop the continuity of suffering.

Even in this present lifetime, this rebirth is greatly useful in order to gain temporal works, to gain the work of this life, which is extremely difficult for the lower beings.

For instance, one can enjoy a place, if one desires a house. For temporal enjoyments such as clothing, if one desires one can make them. If one desires, food one can try to get food. If one desires many other temporal enjoyments, as the person wants, the person has chance to try. There are many methods to gain these things, to receive these things. If one wants to make a business, or whatever one wants to do, there is a chance to do it. Such as lower beings, animals, those lower beings—only life finishes in suffering; they have never have such freedom as we have, even for the enjoyment of this life. So much freedom—that is because of the usefulness of this human body. In so many ways, even to gain the enjoyment of this life, this present human rebirth is greatly useful.

Also, this rebirth has greatly useful in order to receive better lives in the future lifetimes. Because with this rebirth, the perfect human rebirth, one can create the perfect cause—the perfect cause that causes you to be born again with a perfect human rebirth, in many future lifetimes. If you want to be born as well in a wealthy family, if you want to be born as a person such as a King, having many surroundings, population, also this rebirth can create the cause that brings that. By creating the cause, such as by practicing patience or charity, one can be born as a human being with many possessions or as many surroundings as one desires. Also, with this rebirth, purely keeping the moralities, the precepts, one can be born as a human being having a beautiful shape, a beautiful body, that makes all people pleased. Even if we desire to be born as a human being with a great reputation, also there is a chance, the cause can be created with this rebirth—such as keeping oneself at a lower level and exalting and admiring other beings. Even if you want to release from samsara and achieve the arhat state in the future lifetimes, also this present life has the possibility to create the cause, to make arrangements. Also even if you desire to be born as a universal king, a king who controls one world, two worlds, also there is the possibility to create this cause with this rebirth.

Also, if you want to achieve enlightenment, the temporal goals, now this is the ultimate goal. If we want to achieve the ultimate goal:

a. in three countless great eons, there is the possibility to create the cause with this perfect human rebirth. Because of these reasons, the present perfect human rebirth is that useful—for those temporal goals, the present perfect human rebirth is that useful, that much greatly useful. The three countless great eons, by following the path, the length of time it takes, until achievement of enlightenment—from the beginning of the path up until enlightenment. This depends on individual practice—how quick and great the purification is, and the merits are created. In previous times, great practitioners who followed the guru practice correctly didn't have to take three great eons. In place of taking three eons for those followers, he achieved enlightenment after two great eons, because of making such great, powerful purification, by depending on his guru, the great bodhisattva. So

anyway, it is also another long story. Anyway, the length of time of achieving enlightenment depends on individual practice.

3 p.m.

The very highly realized yogi, Guru Tsong Khapa, said in his holy teaching, “The perfect human rebirth is much more precious, special, much more precious than a jewel. Receiving this rebirth only occurs at this time, and it is extremely difficult to find, and easy to decay, like sky lightening. By thinking of this, one should realize all the worldly actions are like a popping water bubble. [Discussion on word “popping” followed; some suggested “bursting”—Rinpoche said, “Both are good, both are meaningless.”] A popping water bubble, like this. Please grant me blessings that the thought wanting to take the essence will continuously arise all night and day by thinking this, and realizing all the worldly actions as a popping water bubble.”

These are words said by his holy speech, with his great experience. So this question has much taste—like LSD! Thank you! Like medicine; when you feel well, it is very hot, like a cold drink to cool your suffering. So this affects the mind. So therefore, as Guru Tsong Khapa said, for such as this thought to continuously arise, the thought wanting to take the essence all day and night, that depends on realizing all the worldly actions as a water bubble, which are meaningless. The example is to show that all worldly actions are meaningless. For such a thought to continuously arise, wanting to take the essence all day and night depends on realizing all worldly actions as meaningless, as a water bubble. That depends on realizing the extreme difficulty of receiving this perfect human rebirth, and how it is so easy to decay, like sky lightening. To realize the extreme difficulty of receiving the perfect human rebirth, that depends on recognizing, realizing the preciousness. The human rebirth is numberless times more precious than many billions of jewels. So the whole thing depends on fully recognizing or realizing how the perfect human rebirth is greatly useful, precious. That depends on recognizing, realizing the perfect human rebirth—that one has received the eight freedoms and ten opportunities.

How is This Perfect Human Rebirth Useful? (Page 47)

1(a) So before, we were talking about the usefulness of the perfect human rebirth, that one can create the cause in this lifetime to achieve enlightenment in the future, even without taking three countless great eons. The example that I was talking about this morning, this great bodhisattva, who has the name “Often Crying,” created such great merits—he created the merits of one great eon within seven years by perfectly following his guru, as his guru is as his heart. There are many histories, long stories about how he practiced. Anyway, this even without following tantric practice.

1(b). Also, it is possible to do this with this perfect human rebirth—receive enlightenment after eight great eons—such a thing is also possible to be arranged with this perfect human rebirth.

Also receiving enlightenment after seven years, after seven lifetimes, also that cause can be created, can be arranged with this perfect human rebirth. Also one can, with this perfect human rebirth, even if one wants to achieve enlightenment in the second lifetime, this present human rebirth can create the cause, can do it, can make the possibility.

1(c). Also, even if one desires to achieve enlightenment in this lifetime, this perfect human rebirth has the possibility to do it. It is possible as it became possible for many other great yogis, such as

Milarepa. In terms of body he was also a human being, he also has a human body, we have a human body, same, it is equal—we have the same human body. So as he achieved enlightenment in a lifetime, it is possible to achieve enlightenment in the lifetime, it is also possible for us if you use the perfect human rebirth in that way.

1(e). Also, even in the lifetime, it is possible to achieve enlightenment in twelve years and also in three years by following the perfect, holy, profound path that has the power to bring enlightenment in such a short time. And on that basis, keep even the very subtle small precepts, and following the guru, following the orders of the guru as if he is one's heart or life. Achieving enlightenment in such a short time is possible in this lifetime, after twelve years or three years; it is possible on the basis of this practice. If you try, it is possible. Even though Milarepa, who went through much, who practiced Dharma by surmounting great difficulties of temporal needs, living the external life of a beggar, living only on nettles—we have more possessions, more things than he had, so achieving enlightenment should be possible, should be possible for us.

At least, even though we don't achieve enlightenment in this lifetime, if we want to achieve enlightenment by being born in a pure realm where there is no heavy suffering, no grosser suffering, such possibility also can be made by this perfect human rebirth.

Also achieving...

3. Even if one desires to become an arhat, who is out of samsaric suffering, that can also be made possible by this perfect human rebirth.

2. Becoming a higher bodhisattva can also be made possible by this perfect human rebirth.

4.5. Achieving the realization of the absolute true nature can be made possible by this perfect human rebirth, as well as bodhicitta and the fully renounced mind of samsara.

However, in order to use the life to achieve one of these stages or realizations, it is important to make it a project, like if you want to do something, day and night you work and think of that. Even if you are outside, you think of that; even in the house, you think of that—this is the main thing. Always trying to get many things for that, try to get much equipments. Just like that, try to get equipment in our mind. Day and night we have to work on that project. Not like a cloud, sometimes concerned—when one's situation becomes troublesome, upset with friends, other people not liking one, becoming unharmonious. If there is trouble in the situation, then we are concerned about Dharma, to do something to escape from suffering. Then when the person has no trouble in the situation, we forget enlightenment, forget release from samsara, forget to think of the nature of suffering. Just like that, the person's goal for release from samsara or achieving enlightenment is like a cloud. A cloud is sometimes there for a few minutes, sometimes disappears. If one's practice is like that, nothing happens to that person, nothing is achieved for that person, thinking like that, up and down.

If you want to do something, if you want to make life really practical in order to at least achieve one of these realizations before death, then it is necessary that you are not like that, up and down, but continually study and continually meditating. Continual meditation does not mean you make a schedule and sit with cross legs; it does not mean that. Continual meditation, the essence of this, is correcting your daily life. That is the main thing. Even though you don't meditate, correcting the daily life, being conscious of speech, body, and mind is the essence of Dharma, the essence of

meditation. This person is really meditating, he is in real meditation. This is something, when you die, this is something that can really definitely help also many other future lives. This is the most important thing, whether a person is a layman, monk, or nun, whatever it is. Otherwise, it will be like this: climbing an ice mountain, trying to climbing an ice mountain—for instance, you take a few steps, then again you slide down; again you make a few steps, again you slide down; like this. You never get up, never get on top, it's up and down, up and down. It takes much time. In so many lifetimes without correcting daily life, even though you do a little bit of meditation like this, not really correcting the daily life, you get nowhere. Like a person trying to climb an ice mountain, up and down, who makes one mistake and slides down. He never gets on top, there is no progression. What makes real progression in the mind? Meditation. What brings progression? Your meditation or your mind. Correcting the daily life can help, that is the best method if one wants to escape from suffering soon, if one wants to achieve enlightenment soon, if one desires to help sentient beings soon, to release them from suffering.

You can study the ten opportunities and these things afterwards. Each thing is a very deep subject, with much explanation.

Paragraph 1 (Page 48)

Also, thinking of these present possibilities, even for doing the worldly actions this body is so useful. With this rebirth there one can lead the life by trying in so many ways. Even if this work is not successful, one can try something else; and even if this is not successful, one can try another thing. Like this, there are so many possibilities in worldly life; for a human being, so many possibilities. So for a human being as they are living, for such beings as animals it is extremely difficult. there is no choice even in worldly life. They don't have so many ways to try, like, or dance—they use this in order to live life. There are so many ways to try to live to receive temporal needs, the enjoyments. Thinking of this, at the same time think of the limited possibilities of having the karma to be a human being and help to not create that karma which causes one to be born in the lower realms.

Paragraph 2

1. In his previous life he created much good karma, basically followed morality, keeping morality and charity. In the previous life, he created great charity, extensive charity and followed morality well. Also he made prayers in order to receive a perfect human rebirth in the future lifetime. He created a cause in previous lives for each of the eight freedoms that we have now. The previous life created the cause for each of these, each freedom's result. It is the same thing, the previous life created the cause for each freedom. Ten freedoms. As freedoms that we have received now, the previous life created the cause for each one. That much work is not easy. So we should not think that this is meaningless, with no purpose. We should not think that. We don't remember how we tried in previous lives, what great trouble we went through in order to receive this.

About morality, even if one follows precepts, make the vow to follow precepts, if one doesn't keep them correctly, purely, it cause one to be born in the lower realms. Even if one makes the vow to follow the precepts, if one doesn't do them correctly, one will be born in the lower realms. So in the previous life we did much work, created much good karma, purely followed morality. In our previous life we prayed to release ourselves from the eight realms that have no freedom and to receive the ten freedoms; in our previous life we prayed for this so due to prayer, much prayer and

creating much charity and observing morality purely, this result happened. Because of the past karma, following morality, the result, this human rebirth is received.

So the life, in this time, each of us, however the life is, easy or difficult, however it is, it is the result, the creation of the previous life. If you do not desire this present situation, this present life and situation that was brought by the previous life, if you do not desire it, if you hate it, then it is necessary to create stronger, more virtuous actions, much greater virtuous actions than the previous life created. So from this cause we can have better, happier, more enjoyable, more free, better rebirths in the future.

Of course it if we are only concerned about present suffering, not future suffering, that is foolish, not skillful, not wise. It is necessary to be concerned for the future life—more the future than the present suffering. Why is it more worthwhile, more important, to be concerned for the future suffering than the present? Because the experience of the future suffering is much more definite than experience of the present suffering. Also, the future suffering is much more definite to appear, it is quicker. Why it is more definite that we will experience future suffering? Because finishing this life, ending this life, is definite, so the experience of the future suffering is definite. Why is the present is not sure? Why is it indefinite? Because the actual time of death is indefinite; we are not sure when it will happen. So maybe death can happen before you try to stop the present suffering. Therefore, it is much more worthwhile and definite, important, to work for, to be concerned for the future; to work in order to stop the future suffering.

Because who experiences the future suffering? You. The same person. Not your parents, not your children; you, only you. There is nothing to share. If you cannot share the mind you cannot share suffering. For instance, if such a thing is possible to share, it's fantastic ... there would be no need for Dharma, no need to seek the truth, no to seek new methods, no need to control the mind, because the living being who is enlightened could share his realization, his supreme happiness, with all living beings without depending on those other living beings' practicing Dharma and purifying. Also, the person who puts on beautiful clothes could share her comfort with others who are jealous of seeing the clothes. If such thing were possible, sharing the suffering or sharing the mind, then this example would be possible. Without having that cloth, the other person can feel comfort. But such thing is impossible. Because in the future time, the suffering which cause was created by ourselves will be only experienced by us. As the cause is created by us, the suffering result cannot be shared.

Also, think like this, meditating, checking to know how long your previous life worked for this, to actualize your present rebirth, to receive this and have these possibilities, in a worldly way and also in a Dharma way. It also helps the mind a great deal to feel, "This present rebirth I have now is not easy. In many of my previous lives, I worked very much, very hard on this, created so man merits by bearing difficulties. So how can I waste this present human rebirth, this present body? How can I waste it?" Thinking like this encourages your mind by thinking like this, building up will and energy.

3. When one meditates on this, thinking like this is also very helpful. Wasting this present life does not mean only losing the present things but by losing this present life, you lose so many things. It makes work done by previous lives have not such great meaning. By not making progression with this rebirth, by again being born, by creating negative karma, again being born in the lower realm, it doesn't make much sense that the previous life worked very hard to receive this present human rebirth. It is like this—the father worked so hard to buy a golden ring for his son, worked so hard. All the money he received from his job he collected, by spending as little on himself as much as

possible. By bearing difficulties, with money that he collected so hard, and bought a golden ring gave it to his son. But the son throws it in the bathroom. Meaningless, like this. Just talking about the previous life without talking about the future.

6 p.m.

First do the purifying breathing meditation. Before that, try to possess the action of breathing with the pure motive of bodhicitta.

“The wrong conception of ‘I,’ the ‘I’-clinging, self-cherishing thought, the impure thought, and the delusions such as greed, ignorance, and hatred, have been causing me suffering from the beginningless of my previous lifetimes until now. These negative minds are still causing me much suffering, even at present.” Think, remember your present problems such as mental confusion, physical problems, many things. “These negative minds will continuously oblige me to suffer, even in the future lifetimes. These negative minds are the source of the whole suffering, past, present, and future suffering. If I do not desire the temporal problems, I must completely extinguish these negative minds, which are the cause of suffering.”

“Oneself receiving peace by releasing from this cause of suffering is not enough, not sufficient. So many infinite sentient beings are in suffering, living in delusion. I must help them to release from suffering and receive enlightenment. But now I have no power even to enlighten one sentient being. I myself am not released from delusions, from suffering, I am strongly caught in bondage of suffering. Therefore, I am going to purify the sinfulness and obscurations in order to achieve enlightenment for the sake of sentient beings.” Then do the breathing meditation.

(Meditation)

Do the visualization of Guru Shakyamuni: visualize a large golden throne adorned by many jewels, erected by eight lions. Visualize also that the lions are living, breathing. The throne is not on the ground, it is the same height as the forehead, and the distance between the throne and you is like the length of an arm span. The eight white snow lions symbolize the eight bodhisattvas. On the large throne is a lotus, and inside the lotus is a sun; like a drum, it is flat, round, but very bright, a yellow, golden color. The moon is white, flat, round, and the same size as the sun, not small, very large.

And Guru Shakyamuni is seated on it, in the form of a monk with robes on. His robes do not touch his body even though it looks like he has put them on—there is a one inch space between his holy body and the robes. He is cross-legged, with the palm of his right hand on his right knee; the left hand is holding a bowl in which there is nectar. The nectar controls the four devils. It means that he has the achievement of supreme power to control the four devils, and besides he controlled his own four devils.

His holy body is yellow, golden color, very shiny, very beautiful, and he has a smiling face. He has such a beautiful aspect in which you never find satisfaction. As much as we look at his holy body, having such a beautiful remarkable aspect, just by looking at it, it gives such great pleasure in the mind, much greater than if we see an ordinary statue. His holy body is only a formation of light. So many rays emit from his holy body, and all these rays are sent to the sentient beings who are in the six realms of samsara, but in our general view we only see that the rays are two arm lengths emitting from his holy body. Infinite small holy bodies of Guru Shakyamuni come through rays from his holy

body to work for sentient beings, and at the same time infinite Guru Shakyamunis come back through the rays after they finish working for sentient beings, and absorb into Guru Shakyamuni's holy body—like a big office where there are so many people busy running in and out, people going in different directions, each of them looking at Guru Shakyamuni, seeing Guru Shakyamuni looking at them. Guru Shakyamuni is sending many rays to you with his infinite knowledge and compassion, wanting you to be released from suffering right away, and the rays that he is sending, each essence is the infinite knowledge of his omniscient mind, supreme power and great compassion. And purifying, as the rays go inside your body, just as when one switches on the light in a dark room the darkness immediately disappears, becomes empty, just as the rays come to you, inside the body, all the delusions and wrong conceptions that make you unhappy and confused, not understanding the subjects, are completely purified. Try to feel the emptiness of the delusions and obscurations and feel great happiness. With recitation of the prayer and mantra, visualize the knowledge-rays coming from Guru Shakyamuni and purifying all the negativity.

(Prayer and mantra and meditation)

Think again that all wrong conceptions and delusions are completely purified, completely disappeared, nowhere existing—not in the mind, not in the body, nowhere existing, even in each atom of the body. The eight lions and the throne absorb into the lotus, and the lotus, sun, and moon gradually absorb into Guru Shakyamuni. Guru Shakyamuni melts into light, and that absorbs into you in oneness, in the form of space, emptiness, space. Your mind... the emptiness, space become oneness with your mind, and your mind becomes oneness with Guru Shakyamuni's omniscient mind, in infinite happiness. Concentrate a little bit. Think that your mind has completely become Guru Shakyamuni's holy mind; without exception, your mind is Guru Shakyamuni's holy mind.

From this state visualize a throne, lotus, sun, and moon, and on that you, Guru Shakyamuni Buddha, are seated. Think that you have achieved enlightenment in the essence of Guru Shakyamuni Buddha by forgetting your view which is the projection of old thought. Think that you are sending many rays to all sentient beings from your body, which is Guru Shakyamuni's holy body, and purifying all sentient beings. All the suffering and causes of suffering instantaneously disappear. Think that the suffering and cause of suffering are completely purified, nowhere existing. Each sentient being achieves enlightenment in the essence of Guru Shakyamuni Buddha. Visualize all sentient beings in the form of Guru Shakyamuni Buddha. Now all the sentient beings who become Guru Shakyamuni Buddha absorb into you from all directions.

This is a profound technique that causes one to receive enlightenment in the essence of Guru Shakyamuni Buddha. Also, it arranges for you, in the future, to enlighten all sentient beings in the essence of Guru Shakyamuni Buddha. It is also a profound technique to do quick purification in order to achieve enlightenment.

Watch what your mind is thinking. Hold the mind and concentrate on it.

(Meditation)

Think also about the mind that is concentrating, whether it is in the brain or in other parts of the body. Check where you feel it. If you think it is in the brain, check also if it is in the toes.

(Meditation)

Dedicate the merits, “Due to these merits may I achieve Guru Shakyamuni soon in order to lead all sentient beings to his stage of Buddhahood.”

Day Nine
Friday, March 29
9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “For those whose desire to destroy hundreds of samsaric sufferings and to relieve sentient beings from unhappiness; even those who, besides that, desire to enjoy the hundreds of happinesses, the bodhicitta should never be given up.”

This means that the living being who wants to destroy, relieve any suffering of samsara, any of the hundreds of samsaric sufferings, it is necessary to always practice Buddhadharma. Besides wanting to relieve one’s hundreds of samsaric sufferings, even if one desires to relieve the sentient beings from unhappiness, from suffering, it is necessary, also for that, to have bodhicitta. Even if one wants to receive the hundreds of happinesses of the upper rebirth—that means the human rebirth, the rebirth of the samsaric gods—even one wants to enjoy, to receive the hundreds of happinesses of the upper rebirth and the happiness of nirvana, the cessation of samsara, and the happiness of enlightenment, bodhicitta... for that reason, bodhicitta should never be given up. Which means, for any of these reasons to succeed, any of these aims, it is necessary to always keep bodhicitta. Bodhicitta should never be given up. For any purpose, any of the purposes that we have, this is the instruction from the great bodhisattva, Shantideva.

So if you talk to us, if we desire, if we have one of these aims, either wanting to cease one’s own hundreds of samsaric sufferings, even if the purpose is that, or the goal is that it is necessary to cease the suffering of other suffering living beings, the best way to do this is to keep bodhicitta. Also we, if we want to receive the happiness of upper rebirths in future lifetimes and the supreme happiness of enlightenment, it is necessary to have bodhicitta. It is necessary to not give up the bodhicitta.

Anyway, however, the purpose of listening to the teachings, the purpose of doing meditation, whatever spiritual action that we are trying to do, that we think of as spiritual, it should be done with one of these goals. If that is so, if we are doing these things for one of these goals, why don’t we practice bodhicitta according to the instructions of the experienced bodhisattva, given by the experienced bodhisattva? If we have the time, our mind is capable to use it in that way, it is necessary to train in that way, so it is necessary to train as much as possible. Before death happens, the length of time that we have, we should try to use as much as possible.

Even one minute of having the chance to train our mind in this way is very lucky, greatly fortunate; even one minute of training our thoughts in bodhicitta is very fortunate. Very lucky, because even making meditation, training in that for even one minute, makes arrangement for one, in the future lifetimes, to again practice bodhicitta, to approach the higher path. So even spending one minute is greatly lucky, fortunate, fortunate, fortunate. Even when we think of the number of human beings, there are so many number of people on earth, so many in each country. But if you check, if you think of the number of the people who practice and train the mind in bodhicitta, they are so rare, extremely rare. The number of people, human beings—this is not talking about other sentient beings, only talking about people, human beings who are in irreligious countries, extremely difficult. Even if there are so many human beings born in but even in that place where the teachings, exist

there are beings living with the experience of this and there are so many people. But really training in bodhicitta is so few, so rare, extremely rare, extremely rare. So by sometimes thinking like this it gives you the energy to do the practice—by thinking of the rarity, that the people who practice this is the least, smallest number. So by thinking this, we should try to practice this bodhicitta.

This is a pure thought. The essence is wanting to take care of others more care than oneself. This is the opposite of taking oneself as more important, the person taking more care of oneself. In place of this taking care of others, thinking that others are more important than oneself, thinking that others are more important than oneself. This thought is completely opposite to the self-cherishing thought, always wanting to sacrifice oneself to benefit other beings, to give pleasure to other beings, to release other beings from suffering, to enlighten other sentient beings from suffering, many things. So bodhicitta is worthwhile to be practiced by any being, by any people. It does not depend on caste, color, black, or white, or the way someone is dressed, it doesn't depend on this. It doesn't depend on different religious people—it is necessary even for Christians, Hindus, Muslims.... anyway, I don't remember the names; it gives trouble!

It is necessary to achieve this pure thought, whatever the person is called, because this pure thought never harms oneself or other beings, doesn't give one tiny atom of trouble, of harm to oneself or other beings. Why is it especially worthwhile, besides not giving even an atom of harm? It always keeps peace, always keeps oneself and other beings in peace. With this pure thought the person can never, there is no way to harm other beings, no way to hurt them. And especially actions that are done for other people, charity, many things, even talks, lectures, any kind of actions done for others that are pure, sincere—pure in order to help other beings to release them from their problems. So every action beings sincere and pure, and as it that sincere and pure, there is much more benefit for other beings.

Because of the power of action that is created by the power of mind, bodhicitta, so it is necessary, especially if people in the world desire peace. This is the most important thing, because if the people living in the world have achieved bodhicitta, there is no way to cause trouble to each other—jealousy, pride, to destroy each other, be jealous of other's possessions, progressions—there is no way for this to happen because of self-cherishing thought. Then it is really possible to have peace. Then it is really possible, definitely possible to have less confusion, cares. Peace doesn't depend on action, on what you are doing, giving lots of lectures, giving lots of ideas, building so many things, doing so many things—as long as the action is involved in self-cherishing thought, basically, as long as it is done with self-cherishing, any action that the person thinks is done to bring peace in the world, as long as this action is done basically with self-cherishing thought, with delusion, greed, and hatred, this action is not pure. It is not sincere, because the action is done with self-cherishing thought, with deluded mind, and it is not pure. Also, it cannot benefit other beings that much, as it is not pure, not pure, it does not have that much power to benefit. Also, it can cause much care, complication, and it can cause much suffering. It can cause much suffering. Anyway, those actions done with such negative minds are not the cause of peace, are not the cause of happiness—they are only the cause of suffering, because the actions were created with the root of the negative mind.

Also, there is no way for that action to bring happiness to the person himself, because the action created is a negative action, done by following the negative mind. So peace and happiness has to be a positive action, and a positive action has to come through pure mind. If you want to receive peace, to bring peace to all the people in the world, to all the human beings on the earth, you should not put the energy in developing the external objects that we see, but you should put energy into

developing changing the mind—one's own mind and other living beings' minds. Change the mind from negative, which is the cause of suffering, un-peace. Work for that, to take the root of suffering that is living beings' minds, work to take the root that is the cause of suffering, out. Work to take the root in other living beings' minds out. And work to plant the medical root. Work to destroy the root of suffering, those negative minds that are in the living being, that exist in the living beings' minds and work to build, to grow this pure thought, bodhicitta, in the living beings minds.

This is the practical, quickest way of bringing peace to the world. Otherwise, even though we spend countless eons without working for this, without making any change to the root, the creator, the mind, the mind of the living beings, even if countries or private people, whatever spend time trying to develop the external phenomena, external factors, this never brings peace. This work, besides not bringing peace to other people, can never bring peace to oneself in one's mind, because of not checking, not working, doing nothing to clean the mind, to wipe off the creator of the problems. That is simple to know—everything, every problem, depends on the mind; it is simple if one checks up.

If one country helps another country, then another country gets upset. This is all created by mind. This problem, getting upset, wanting to give harm, confusion—everything came from mind. This is simple. When one person talks, another person becomes unhappy, gets angry, proud, or jealous. But at the same time another person who looks at the first person feels no jealousy, no anger, nothing, even though the other person looks at the first person behaving in a certain way; and gets angry, feels suffering. But the other person who is looking at him feels nothing, no anger, no pride, nothing, just middle, indifferent.

So that's how the problem is not in the external things. The problem is in the mind, arising from the mind. Therefore, if the other person doesn't want that kind of problem—getting angry, jealous, suffering—the method is not to kill the other person, the method is to kill the negative mind, to wipe off, destroy his negative mind. Totally, the whole thing comes to this point—receiving peace does not depend on giving harm, destroying other beings; it never depends on that. It is impossible to bring peace in that way. Peace is only possible by changing, by cleaning the negative mind.

If you want to help, if everybody is concerned about helping bring peace to the world, everybody's thoughts—not sure the mind is that sincere as the words, but however, if you want the words—to not have world trouble, suffering, if you want to work for that, then it is necessary to first bring peace to oneself, to make peace for oneself. Otherwise, if your mind is full of kaka, how can you clean other people's minds?

It is necessary to understand the methods, how to clean one's negative mind. By practicing this and cleaning one's negative mind, one can work also for others in a practical way. Also, it has the power to benefit. Otherwise, even if one tries, there is always a mistake in the action, always a mistake. Anyway, for all these reasons, it is necessary to cultivate pure motivation:

“I must achieve enlightenment to release all sentient beings, who equal the space, from all the sufferings. I must achieve enlightenment right away. Therefore, it is necessary to complete the realization of the graduated path. Therefore I am going to listen to the holy profound teachings.” This motivation is necessary to think, to write in your mind.

This teaching is a Mahayana teaching, and through this, fortunate beings can receive enlightenment. And it is a teaching that is well expounded by the great philosophers, Nagarjuna and Asanga. It is also a profound, holy teaching, the essence of the highly realized Atisha and Guru Tsong Khapa's holy minds taken out. A teaching that includes the essence of all 84,000 of Guru Shakyamuni's teachings, and is set up for one person's enlightenment. Also it is the path that all past enlightened beings went through.

This path has four outlines:

1. For reference, the knowledge of the teaching.
2. And in order to have devotion, the knowledge of the teaching.
3. And how to listen and explain the teaching that has two objectives, the knowledge.
4. And the fourth, how to lead the disciples in the path to enlightenment, that has two:
 - a. how to follow the guru who is the root of the path and,
 - b. how to train the mind in the graduated path to enlightenment.

There is no need to talk about that (a) at this time. The second one, how to train the mind in the graduated path to enlightenment...we briefly did the perfect human rebirth yesterday.

How is This Perfect Human Rebirth Useful? (Page 47)

Just one brief repetition of the usefulness of the perfect human rebirth, in case some people don't have it clear in the mind how to do the total meditation. In regards usefulness there are three things:

1. Useful for temporary.
2. Useful for ultimate goal.
3. Perfect human rebirth useful even for a minute, second.

This perfect human rebirth, useful for temporary purposes, how is useful for the ultimate goal, how it is useful for even a second, a minute?

"I have been continuously suffering from beginningless samsaric lifetime until now; the continuity of the suffering has never been ceased up to now. So this present perfect human rebirth that I received now has the possibility to cut off this, to cease the continuity of the suffering that has no beginning. How fortunate I am! How greatly lucky I am! Even in this life, even to have temporal enjoyments such as food, clothing, reputation, food, clothing, reputation, possessions; whatever I want I can try to have, by going through different means. The lower suffering beings do not have the chance, such freedom for the temporal enjoyments. There is so much suffering because of not receiving the temporal enjoyments they need—such as going around in the country wherever one wants, seeing many things, so much freedom, I have so much freedom to do this as I wish."

Try to amplify by yourself; this is just an example, try to amplify yourself when you meditate.

"Even for temporal enjoyments this perfect human rebirth is so useful; even for temporal enjoyments, to receive temporal enjoyments, to gain temporal enjoyments. Even if I desire to receive a perfect human rebirth this can make it possible, can create the cause. If I want to be born in the realms of the gods, to be born as samsaric gods, this present human rebirth can make it possible. Even if I desire to be born as a king of the universe, in different worlds, this present perfect human rebirth can create the cause, has the chance. So any kind of upper rebirth that I desire to have in a future lifetime, this present body has the chance to create the cause. Also to have

perfect surroundings in future lifetimes, also this present rebirth can create cause, has the possibility. Even if I want to receive perfect enjoyments in future lifetimes this present perfect human rebirth has the possibility to create the cause—perfect enjoyments in the human realm as a king, being born as a king, perfect enjoyments in the realms of gods. Whatever rebirth, whatever upper rebirth, whatever great enjoyments, perfect enjoyments that I desire in the future lifetimes, this present perfect human body can make it possible.”

This is how the perfect human rebirth is greatly useful to gain the temporary purpose. This is the temporary purpose.

2. This present perfect human body is useful to gain the ultimate goal, purpose.

“If I desire to achieve nirvana, the cessation of suffering, in future lifetimes, this present human body can create the cause, can make the possibility. Also, even if I desire to get out of samsara in this life, it is also possible that this present perfect human body can create the cause. To achieve enlightenment in three countless great eons, within seven lifetimes, or after one life, this perfect human body can create the cause, can make it possible. Also even if I desire to achieve enlightenment in twelve years, this perfect human body has the possibility to create cause. Also, even if I desire to receive enlightenment in three years, the present perfect human body can create the cause. It is possible as it was possible for one enlightened yogi, Milarepa. It is possible because we are the same kind of being, a human being having a human body. From one’s side receiving a human rebirth, and there is the existence of the teaching that leads to enlightenment. There is the existence of the teaching for enlightenment in the lifetime, there is the existence of the teaching. There is the existence of the teaching, and also there is the existence of teacher who can show it. These things are existing, these needs are existing, so it’s matter of, from my side, trying and practicing. Receiving enlightenment is possible unless I betray from my side. Also it is possible, if I desire to achieve bodhicitta, to realize the absolute true nature or fully renouncing mind of samsara in this life, this present perfect human rebirth can create the cause, can practice it.”

This perfect Human Rebirth is greatly useful even in a minute or second. For instance, within a second or a minute one can create merits, one can make great extensive purification. One can create such extensive great merits, even in such a short time with this perfect human rebirth, such as by meditating on bodhicitta, practicing bodhicitta. Even for a short time, this creates extensive, infinite merits—infinite merits which are the cause of enlightenment. Such extensive infinite merits, the cause of enlightenment, can be created in such short time with this perfect human rebirth.

For instance, for a preta to create such merits that we create with our perfect human rebirth in a short time, even a minute, or a half minute, it takes eons and eons. Even to create the merits that we create within a minute or half a minute, for those beings it takes many eons. It is extremely difficult for a preta to create even that amount of merit. Most of them never create any merits as long as they exist in such a realm. As long as they exist, not one merit is created, like this.

Beings who are suffering in the narak stage, or animal beings, even the merits that we create in such a short time, even in a hundred thousand eons can never create even this amount of merit. It is the same thing with animals—extremely difficult, and also for those in the realms of the gods, the samsaric gods, it is also extremely difficult for them to create as we do, as we have the chance to create infinite merits, to do such extensive purification in such a short time. It is extremely difficult for them, because of the interruptions and distractions; it is extremely difficult, no matter how long

their life is. Even if they live many millions of human lives, it is extremely difficult for those samsaric gods to create the merits that we can create in a short time. So these are just a few examples.

This perfect human rebirth is greatly useful for creating such great infinite merits, great purification with bodhicitta, with holy objects, enlightened beings, who work for our mind. So thinking in this way, it is useful to gain the temporary and ultimate purpose and make every second, hour, and day greatly useful. So your meditation becomes so effective for your mind. It makes you also see how precious your human body is, even in each hour, day, or minute. How the existence of your human rebirth, the existence of such short time is useful, precious. So wasting this present perfect human rebirth is a great waste, worse than wasting many universes, numberless, full of jewels. Because this cannot compare to the numberless universes full of jewels, it has no value as this present human rebirth has. Because the numberless universes full of jewels cannot help us to obtain this purpose, to gain the temporary purpose and ultimate purpose. They have no value to bring any of these results. So many jewels have no power to bring even a result such as receiving bodhicitta, fully renounced mind, or the absolute true nature, as the perfect human rebirth has. So even that much material, such precious material, can never compare to the value of the knowledge, so that's why I say numberless times, that the precious human rebirth is more valuable and precious than numberless universes full of jewels.

Therefore, usually the ordinary, living beings who are on the earth, in the world, in place of using the present human rebirth to gain a higher purpose, advantage, use the present precious human rebirth to take care of the material things. Using it like this is wrong—the rebirth is sacrificed to keep and produce material things, not to protect the life in order to bring higher purpose. It is completely used in a wrong, meaningless way, such a silly way, like this. This is due to ignorance, due to not understanding these meditations, these teachings.

Why it is much worse to waste this present perfect human rebirth than numberless universes full of jewels? Because by wasting numberless universes full of jewels, one does not waste the previous life, the hard work done in the previous life, the extensive great merits that were created. By wasting these materials one does not lose the previous lives' hard works. By wasting that many numbers of materials, universes full of jewels, one does not waste obtaining the results, obtaining the higher advantage, the results that can be obtained by the perfect human rebirth. By wasting such great numberless jewels, one does not waste the attainment of the future meaningful results, such as an upper rebirth in the future, such as attainment of enlightenment, attainment of nirvana, or attainment of realizations in future lifetime. Wasting this numberless universe of jewels, one does not waste the attainment of these results. So therefore, wasting numberless universes full of jewels is nothing, nothing. It is the same as wasting this hair, single hair—this has also no knowledge, no value to achieve all these meaningful results and advantages. As the one single hair has no advantage to bring all these things, so wasting that is nothing.

But if you waste this present perfect human rebirth, it wastes many of our previous lives, it betrays all the hard work creating such extensive great merits in our previous lives, because in our previous lives we have created so much merit in order to receive this human rebirth, and, receiving this human rebirth, we practice Dharma and receive the realization of escape from rebirth, so we practice Dharma and receive enlightenment. Therefore, if our present human rebirth is not used in that way, it makes the previous life, the hard works meaningless. Also, if we waste this present perfect human rebirth, it does not bring all these results that could be achieved in this lifetime, such as the attainment of enlightenment in this life, all those different levels of results, or release from

samsara. If we don't use the present human rebirth in that way, we don't achieve those results, so it wastes so much freedom, and stops us from achieving these things in this lifetime.

Also, wasting this present perfect human rebirth wastes so many other future life's attainments. It wastes all the meaningful results, such as enlightenment, release from samsara, receiving different levels of realizations such as to receive a better perfect human rebirth, with perfect enjoyments and perfect surroundings. By wasting this perfect human rebirth, it wastes the whole future result, which cannot be received. So in terms of the loss, wasting the present perfect human rebirth is a greater loss.

For instance, one reason is that the material things, like jewels, don't help in receiving realizations, or even to have a better rebirth in a future lifetime. Certain animals, such as nagas, have so many rich enjoyments, so many stores of jewels, but do not benefit from those jewels, because that being's body is an animal body, and the rebirth is an animal rebirth, not an upper realm rebirth. They are only enjoying these things, but not creating merits, only enjoying the result of those materials, which are the results of previous karma, previous merits. When they were in the upper realms, born as human beings, for example, they created merits of charity. But because of not following morality purely, they were born as nagas, as those animals. That's why the body is that of an animal but they have many rich enjoyments, materials; like this. However, an animal has many greater possessions than a rich human being, than people living on earth, but there is nothing to compare. That's why the value of the jewel is nothing—because even they have that, and still they are living in the animal realm. We, numberless times, were born as nagas and also enjoyed and possessed these materials numberless times. So because of these reasons, actually we possessed infinite numbers of jewels, but nothing happened, nothing helped is to cease the continuity of suffering.

(Rinpoche coughing) I hope I don't give my cold to you. Even there is no benefit, if I don't harm.

3 p.m.

They very highly realized great philosopher, Nagarjuna, said in his holy teaching, "A living being born as a human being using the human rebirth for creating the sinfulness of negativity is an extreme fool. He is more foolish than that person using a golden pot adorned by many jewels, making it dirty by vomiting food."

This means making it like the bucket in which we collect all the dirt, in which we sweep all the rubbish. Anyway, that example of using a golden pot adorned by many jewels for a garbage can is nothing compared to using the perfect human rebirth, that is received once, for creating negative karma.

"The living being, since he is born a human being and using it for creating negative karma, is extremely foolish." This is said by the great philosopher, Nagarjuna, with his realizations. It is said with great compassion, feeling unbearable for other living beings' suffering.

So, as we discussed this morning about the usefulness of the perfect human rebirth, even in a day, an hour, a minute, like this—since it is that useful, this human rebirth can be used to bring the highest advantage to this life. There is the possibility to work for that, to use this present human rebirth to gain these most beneficial highest results until the time of death. So as the perfect human rebirth is that useful, if it is not used in that way, if it is used as meaningless and it is used for

creating negative karma in place of using it for enlightenment, if it is used to create the cause of continual suffering in samsara, to create negative karma to be born in the lower suffering realms—this is a more foolish action than anything else.

Among the mistakes we make in our daily life, this action is the most foolish action. Other mistakes do not betray many future lives, do not cause us to be born in the suffering lower realms, such as making mistakes in our way of dressing, or making food. Even if we make mistakes in these temporal works, these things cannot cause us to be born in the suffering lower realms, cannot betray many future lifetimes. The worst mistake, the most evil action, is that which can betray many future lifetimes and which causes us to be born in the suffering lower realms, such as these evil actions creating negative karma with negative minds—greed, ignorance, and hatred. So this action is the greatest mistake, the most foolish action.

The Eight Temporal Needs (Page 49)

Someone translated, “eight worldly concerns.” The literal translation from the Tibetan word is “eight worldly Dharmas.” “Eight” means eight. “Worldly Darma” means the object of these evil thoughts, what the evil thought gets hatred or attachment to. The “Dharma” means the pleasure or suffering of material things, of ugly words, displeasing words, sweet words, admiration, slander, or criticism. “Dharma” means those eight objects. “Worldly” means a worldly being; a being who has an evil thought that hates or gets attached to these objects—that is a worldly being. Another way of saying this is one who is not a pure practitioner.

1. Craving for pleasure, happy if there is pleasure.
2. If there is no pleasure, unpleasant, unhappy feeling.
3. Craving sweet sounds such as music, feeling happy, craving them.
4. When there is an uninteresting sound, then feeling hatred—becoming unhappy with the feeling, hating it.
7. Then when someone admires you, when someone puts you up, or admires you, the evil thought gets attached, feels happiness, being attached to the admiration.
8. So when there is someone abusing you, or putting you down, you become unhappy, with the evil thought feeling hatred towards the words that abuse.

There are about eight objects, eight different objects. The great pandit Nagarjuna said, “Pleasure and no pleasure; sweet and harsh [Rinpoche not satisfied with word “harsh”]—uninteresting, but sometimes even the words harsh still can be interesting—receiving materials and not receiving materials; admiring and abusing. There are eight different objects.

So our life is living in suffering. How? Our life is always in the suffering with the evil thought of the eight worldly Dharmas. Our life is not peaceful, in confusion, suffering with the evil thought of the eight worldly Dharmas. The whole confusion of this life is caused as our mind is living in the house of the evil thought of the eight worldly Dharmas. So it often causes suffering to this life. Since we were born until now—just talking about this life—the whole problem, suffering, is experienced with this present body. Since we were born until now, it has been caused by the evil thought of the eight worldly Dharmas. In order to receive peace in life, it is necessary to make these thoughts equal. Because if our mind is living in the evil thought of the eight worldly Dharmas, so always our mind is up and down. What makes it up and down like this? The evil thought of the eight worldly Dharmas. Life is not always happy—if the person, due to something, was happy this morning, then in the

afternoon, the night time, the person may be very depressed, upset. Like this, it always changes up and down. To any people, rich or poor, with any problem, the suffering life is confusion, the feelings are not equal, and this is due to the evil thought of the eight worldly Dharmas—not making equal. If it is made equal, then this up and down feeling does not happen.

The way the previous yogis practice Dharma at the beginning is by equalizing the eight worldly Dharmas. For instance, like this:

1. Even if there is pleasure, the mind is not attached...not letting the mind becoming sudden happiness, instantaneously, not letting the mind suddenly become happy.
2. And when there is displeasure, not letting the mind get upset, depressed, feeling unhappiness with it.

So you see, “equal” means the feeling with the objects is equal. For that person, even if there is pleasure, even there is displeasure, for that person it doesn’t make any difference.

3. If there is an interesting sweet sound such as music, the person who is living in the avoidance of evil thought of the eight worldly Dharmas has no trouble to the mind; they do not let the mind be attached to that sweet interesting sound.

4. When there is an uninteresting sound the person doesn’t let the mind hate it, so for that person there is no confusion, no trouble to the mind. For that person, whose mind is living in the avoidance of the evil thought of the eight worldly Dharmas, there is no difference between an uninteresting sound and an interesting sound; he doesn’t care; there is no difference.

5. Same thing, the pure practitioner whose mind is living in the avoidance of the evil thought of the eight worldly Dharmas, when there is receiving material he doesn’t let the mind be attached, be happy, feel happy being attached to the material.

6. Even if there is no material that he receives, he doesn’t let the mind be unhappy. So in regards feeling, for that person, whether material is received or not, it doesn’t make a difference, it is equal. So there is no mental trouble. No cares.

7. For this pure practitioner, whose mind is living in the avoidance of the evil thought of the eight worldly Dharmas, when he is admired by other people he doesn’t let the mind feel happy, attached to those admiring words. So his mind is not in the problem of attachment and also there is no sudden feeling of the happiness.

8. Also, when there is abuse, criticism, he doesn’t let the mind hate others. So his mind is not in the state of confusion or suffering. So in terms of the feeling of that person, whether someone admires or criticizes, there is no difference, no confusion, no trouble, only peace; it is equal, because he has made it equal. It is equal for him, like that.

But for an ordinary being:

1. When there is a little bit of pleasure, the mind goes up all of a sudden, and gets attached. As there is pleasure, the mind gets attached because the mind is not controlled. There is an evil thought, it is not controlled. Whenever there is pleasure, all of a sudden the mind gets attached. For a few minutes the mind is happy, up, not suffering. But in reality, it is suffering, not really peaceful.

2. When all of a sudden there is displeasure, the mind comes down, the mind hates it. Still it is the same thing—the mind in suffering because it hates the displeasure. The way of suffering is different but the mind is in suffering.

3. When there are interesting sweet words and sounds, all of a sudden the uncontrolled mind, this evil thought, gets attached to them. The mind feels happy by being attached to the interesting sweet sounds.

If I clarify. The minds that feels happy when attached to the interesting sweet sounds and attached pleasure are both suffering minds. Also, the mind that likes to receive material and is attached to receiving material and the mind that feels happy for receiving material, the mind that likes to receive admiration, to be admired, to be praised by other people saying, “You are good, you are knowledgeable,” making the reputation saying things like this, and saying, “You are wise,” “You are a good meditator,” admiring, “You are a good speaker;” there are many ways to say. The mind that likes to receive this, that gets attached to this, that feels something like this is happiness—all these minds are suffering. This is the mind problem that we have in our life. The reason that we cannot keep the life equal, not up and down, and the reason for all the confusion that happens in this life is that we do not recognize these confusions, and do not have permanent peace in the mind due to not fully realizing this mind that likes to have those things, that gets attached, that feels these things are happiness, not realizing they are suffering.

For instance, when we meet friends, we feel a kind of pleasure. Then, completely believing in this pleasure—we really believe that it is real, true pleasure without realizing, recognizing, that the mind feeling this is suffering—the mind gets so attached to this pleasure, to the friends. We don’t realize that the mind feeling like this is suffering, but we believe that it is perfect or true pleasure, then afterwards ...

First the mind is up, and then something that you don’t like happens, something not interesting, saying something, a complaint or ugly words that you dislike, then there is no pleasure, the pleasure has gone away. Then the mind is again suffering, feeling hate, doesn’t want to keep the friend, wants him to leave, and tries to arrange how to get him out! I’m joking! You see, now the mind is down, another unpeaceful state. Before, also unpeaceful, now the mind is like water bobbing, water boiling. So the pleasure has gone away, the normal pleasure that the person felt before. That’s why that pleasure is not perfect pleasure, it is not true pleasure. The mind that is feeling this pleasure is in suffering because the pleasure is not true and doesn’t last; it is not perfect pleasure. Also that mind, that peaceful mind is suffering, why? Because it is attached to the friends—it is attached to, because attachment and suffering are the same thing, like this. This pleasure is something formed and created by superstition, because of seeing the physical body of the other friend.

Same thing with interesting sound. Because the interesting sound object is close, the mind is attached, and this feeling happiness is called pleasure. Like this. When the interesting sound becomes uninteresting, then there is no more pleasure. Before it was like, now it is dislike, like this. It is the same thing with each of these evil thoughts that likes to have those things. It is all in the suffering mind—just as the example that the mind is attached to the pleasure of the friend, like this. When there are those objects, we like it, we ordinary beings like it; when there are no interesting objects, when there is displeasure, uninteresting sounds, not receiving materials, not receiving gifts at Christmas time, birthday—anyway, you can check up on your birthday! You can practice it on your

birthday and Christmas time; if you start from now maybe you can practice at birthday and Christmas, otherwise you may not remember! So we don't like suffering, we don't like to not receive material. And there is no need to put an example, we are living these experiences our whole life. When there is criticism, abuse, we dislike it, we don't like it; another suffering, like this.

So now we can see that we live our whole life in suffering. Through this we can see. We do not really living with a peaceful mind. Even if you think the mind is peaceful when you receive these objects, if you checks up you will clearly recognize an uncomfortable feeling, an uncomfortable mind, because it is in the nature of attachment. Especially when you try to meditate, as you can never meditate because mind is not peaceful.

So anyway, those previous pure practitioners make the object, the eight worldly Dharmas, equal, so there is no trouble, no confusion for the mind. If you would like to try to experience things as those yogis experience them, it is really something that can make life peaceful, happy; really happy. It can not only make this present life happy but also make it meaningful. Also, the practice of making the eight worldly Dharmas equal helps a great deal, besides for this life, it also helps for many other future lifetimes—they become much less trouble, less suffering, and the life really becomes peaceful. Also, there is less disturbance for Dharma practice because you control it; there is so much less disturbance for Dharma practice. So with this fundamental practice, the whole realization of the meditation, the whole thing, enlightenment, up to enlightenment, everything is received much more quickly. That is because of the power of this practice.

6 p.m.

Check the reason you have to make the meditation. Try to remember. Whatever you are planning, if you have planned it—if you expect to sit down to make meditation thinking, expecting something to happen, to receive, to feel comfort, to feel some kind of pleasure, to feel good—totally if your thought or motivation is something expecting the comfort of this life, then it's an evil thought. If you plan to do meditation to destroy the negative minds and to achieve enlightenment, then the reason is positive and your motivation is pure.

If you have an impure motivation, then it is necessary to see, to make the action of meditating, possessed by pure motivation, and by avoiding, stopping this impure motivation, with the understanding and remembrance of the shortcomings of the negative mind, the "I" clinging. In other words, seeing, "The wrong conception of the self-existent 'I,' self-cherishing thought, and impure thought, and delusions such as greed, ignorance, and hatred, have been causing me to suffer from beginningless samsaric lifetimes, and still these negative minds are causing me to suffer, and these negative minds will spontaneously cause me to suffer even in the future. So these negative minds are the cause of all suffering. Therefore, I am going to make, to practice these meditations, in order to purify the obscurations which interrupt the achievement of enlightenment."

First do the breathing meditation.

(Meditation)

Visualize Guru Shakyamuni Buddha seated on the throne and lotus, sun and moon. So this time, do the visualization by yourself.

(Meditation)

Visualize knowledge rays coming from Guru Shakyamuni's holy body. Guru Shakyamuni is sending knowledge rays from his holy body with his infinite great compassion, causing you to be released from suffering right away. You are receiving the light, the knowledge, the rays, the essence of the rays, and the infinite knowledge of Guru Shakyamuni's omniscient mind. All his powers and great compassion are received inside your body, purifying all the negativity, just like light, when we put the light on in a dark room, just as the darkness all of a sudden disappears, not existing anywhere, just like this. The knowledge rays that come from Guru Shakyamuni's holy body purify all your negativity, all wrong conceptions, all delusions in the form of darkness. Then, with this we say prayers and mantras, which request him to grant the knowledge of his holy speech, body, and mind, and blessings of his holy speech, body, and mind, by strongly concentrating on Guru Shakyamuni sending rays. Then we say prayers.

(Prayer and mantra)

Think that all the delusions and wrong conceptions are completely purified. And try to feel the complete emptiness of all this negativity. The body is full of the knowledge rays. Try to feel very light and infinite happiness.

(Meditation)

Think that the body is very transparent, completely clean. Now do the absorption. The throne absorbs into the lotus, sun, and moon, and they absorb into Guru Shakyamuni; Guru Shakyamuni melts into light that absorbs into you, becoming oneness, and all of a sudden the impure views disappear. Your impure views, which are the projection of impure thoughts, and complete emptiness, as space and complete emptiness, oneness with your mind and your mind oneness with Guru Shakyamuni's holy mind. Feel also infinite happiness. While your mind is in this state, your mind which is inseparable with Guru Shakyamuni's holy mind that appeared in the aspect of Guru Shakyamuni Buddha sitting on a throne, lotus, sun, and moon and think, 'Now I become enlightened in the essence of Guru Shakyamuni Buddha.' Think that it is real, forgetting all thoughts that cause you to see separation. Think also that the holy body is in the nature of light, formation of light, very transparent, having no resistance. Also think that you have completely achieved all of Guru Shakyamuni's infinite knowledge of holy speech, body, and mind.

Think, "Infinite sentient beings are incredibly suffering in these six samsaric realms." Try to see and feel their different sufferings, their unbearable sufferings, such as the suffering of the beings who are suffering in the narak realms in different ways, that which suffering beings such as pretas, animals, human beings, suras, and asuras experience. Think, "If these suffering sentient beings were me, if I were in that situation, the suffering would be incredible, unbearable, even for a minute, a second."

Now try to feel compassion for these suffering sentient beings, wanting to release them from suffering and to receive perfect peace. Think, "I must cause all these incredible suffering sentient beings to be released from all these causes of suffering, only by myself."

Then, while you are visualizing yourself in oneness with Guru Shakyamuni Buddha with this compassion, then send rays, visualizing that you are sending rays to all suffering sentient beings, who are in all the directions. Think, "The rays that I am sending to all the suffering sentient beings, as

they receive them, all their sufferings and causes of sufferings are completely purified, and all their negative minds are completely purified, not existing anywhere.”

Think, “All sentient beings become enlightened in the essence of Guru Shakyamuni Buddha.”

Think, “I have led all sentient beings to the stage of Guru Shakyamuni Buddha.”

Now visualize that all sentient beings, who are Guru Shakyamuni, absorb into you from all directions. Concentrate at the heart without letting the thoughts think of objects. Do not concentrate on the physical heart. Also, at the same time check how you feel. Also think of yourself going down inside, coming down from the head down to the toes, inside from the head down to the toes; think that you are coming down to the toes—not outside, inside.

Do meditation on the perfect human rebirth, checking meditation on the perfect human rebirth. Check on yourself, how much you have received. As I explained, on the basis of explanation, amplify it by yourself, using your wisdom. Try to explain it to yourself being a teacher.

(Meditation)

Dedicate the merits that we have created in the past and present, and also those that will be created in the future: “Due to these past, present, and future merits may I achieve the state of Guru Shakyamuni quickly, in order to lead all sentient beings to his enlightened stage.”

Prayer: *Chang chub sem chog rinpoche*
 Ma kye par nam kye gyur ching
 Kye pa nyim pa me pa yi
 Gong ne gong du phel bar shog.

The meaning of this prayer is, “May the bodhicitta that is not received be received. May the bodhicitta that is received increase, by developing without degeneration.”

So it is good to think, good to pray that oneself and other sentient beings, those who have not received bodhicitta, receive bodhicitta and develop it without degenerating, without losing it.

When you do these meditations, if you don’t remember, if you don’t do anything, then it’s just wasting time. So in the morning time, if you don’t remember, look in the book and check up, check up. It’s good if one can remember, if one tries to make oneself remember the fundamental subject as it’s set up, especially at night when there’s no light. Generally, it’s better if you can remember, it’s good. Anyway, if you don’t remember, then if you sit for hours and hours with the mind making the old trip, it doesn’t make any difference whether your physical body is out or in, sitting or standing. So if you people want to make the meditation course helpful, it depends on your effort, depends on you. How you work it with your mind, how you meditate. So I think in the time of meditation, do meditation. That’s all.

Day Nine
Saturday, March 30
9 a.m.

The fully enlightened founder of the Buddhadharm, Guru Shakyamuni, said in a sutra teaching, “All existence has a cooperative cause, has a secondary cause. It depends on the point of the wishes. All existence, secondary causes, depend on the point of the wishes.”

This means that the suffering result, the happy result, depends on those two actions, and depends on the mind. Whatever the action or the result is to be, it depends on the mind, the root, the mind. Just at this time it is something that differentiates us from animals, from lower beings. This is a time to differentiate ourselves as human beings from animals. If this time we were born as human beings, if we use this rebirth for the creation of evil actions, which also the lower suffering beings, animals create, then even if we are born as human beings, we don't act as the meaning of human beings. Not living in the meaning of the human being becomes unpractical—we are born as human beings and the life becomes unpractical, no purpose. The whole thing has no purpose. It makes no purpose to be born, makes no purpose to have the human rebirth. Because any lower being who is not human can create the cause of suffering, negative actions. They use their rebirth to create the cause of suffering. So for creating cause of suffering, there is no need to be born as a human being, no meaning, no special meaning. It doesn't have any higher special meaning.

This time, the purpose for which we are born as a human being has a higher meaning. As it has a much higher meaning than the rebirth of animals, lower beings, therefore it is necessary to use the human life for its higher meanings, for higher goals, to create higher actions, than those lower suffering beings' actions. Therefore, this is a time to differentiate us from animals, by creating the higher action in order to achieve higher goals.

The most practical, beneficial way to use the human life in order to achieve enlightenment and to achieve all the future happiness, the most profound method, quick and profound method, is bodhicitta. Achieving bodhicitta depends on the achievement of the realization of the meditations that should be practiced before bodhicitta, the graduated meditations that lead to bodhicitta. These meditations should be realized in order to receive bodhicitta. These graduated meditations, the realization of which leads to bodhicitta, depend on the achievement of the realization of the first part of the meditations. That starts from the realization of the perfect human rebirth, the meditation on the perfect human rebirth. To have these realizations, it is necessary to practice and understand. Therefore, as bodhicitta is that important, it is necessary to train even from this time, even from this moment, in order to for the action of listening to the teaching to become the cause of enlightenment.

Therefore, it is necessary to think, “I must achieve enlightenment in order to release all sentient beings from all the suffering that they experience now. In order to achieve enlightenment, it is necessary to complete the graduated path. In order to achieve the graduated path I am going to listen to the profound holy teaching.” It is necessary to listen with such motivation, bodhicitta, motivation.

The subject of listening to the Mahayana teaching leads the fortunate being to enlightenment. The teaching was well expounded by the great philosophers, Nagarjuna and Asanga. The profound holy teaching, which is like the essence of the highly realized Atisha and Guru Tsong Khapa's holy mind, taken out, just like essence of butter taken out from milk. This is a teaching that includes all the essence of the 84,000 Guru Shakyamuni's teaching, and is set up for the practice of one person's achievement of enlightenment and the graduated path.

There are four outlines to this graduated path, through which all past Buddhas received enlightenment. So the four outlines are:

1. For reference, the knowledge of the authors.
2. For the devotions of the teaching, the knowledge of the teaching, which we read at the beginning.
3. How to explain and listen to the teaching, which has two objectives, knowledge.
4. Fourth, how to lead disciple in the path to enlightenment;
 - a. How to follow the guru who is the root of the path,
 - b. Second, how to train mind in the graduated path to enlightenment. It starts from the perfect human rebirth. That was briefly finished, so now we go to the usefulness of the perfect human rebirth.

So, the usefulness of perfect human rebirth. It is useful in this lifetime, useful to gain temporal purpose, and useful to gain ultimate purpose; also it is greatly useful even in a day, hour, or minute. Because other sentient beings such as samsaric gods who are living in those realms can be created with this perfect human rebirth in a minute. In such a short time, half a minute. So the present perfect human rebirth is that powerful and precious. So therefore, because of these reasons, especially this perfect human rebirth is useful, that much greatly useful, precious.

In a short time, we are wasting this precious human rebirth, even a day, hour, or minute. By thinking of the value—how much merit can be done with that, how much work for enlightenment can be done in such a short time, how much merit created for the quick achievement of enlightenment. By thinking of the value of this present perfect human rebirth, it is something that we should never waste; never even in a short time, hour or minute, such a short time; it is a great loss. By continuously meditating, by continuously checking, doing the checking meditation on the usefulness of the perfect human rebirth, even in such a short time, it builds much energy, and makes less laziness. The stronger, the deeper the person, through meditation, understands or sees the value of this human rebirth, that much more the person doesn't want to waste time.

The more deeply the person sees the value, the more clearly, that much more the person receives the energy to practice Dharma, without caring for any difficulty or problem arising. Any problem that arises, person doesn't care much. That person who has a deeper understanding, who feels this great value of the human rebirth, sees spending his life in order to stop the problem as insignificant or not important. Trying to stop the temporal problems is seen as insignificant or not important. So that's how this practitioner who has the deeper understanding of this can continuously do the practice, can continuously create merits, with less interruptions. If he cares, if he thinks it is important, then it becomes an interruption to his Dharma practice; then his Dharma practice cannot continue.

Just like it happens to us, the same situation that happens to us. The reason that we cannot continue, why we often cannot create merits, why we find it very difficult even when there's a chance, a time that we can create merits, even when there is a chance we find it difficult, we feel that it is difficult to do, then such as laziness arises, the hindrance to the Dharma practice arises, so it is extremely difficult to continue the creation of merits.

By continuously doing the meditation on this, when you receive the experience of this meditation on the usefulness of perfect human rebirth, at that time there is such a great feeling, an unbearable feeling for this human rebirth; feeling that it is unbearable to waste the human rebirth even for half a minute, even for such a short time. What it looks like now is the opposite of the feeling that will be

received when you achieve the experience of this meditation. Now we spend most of our time, our life, even one day, in meaningless work. Using this human rebirth, the time, for the work of the enlightenment, for creating merits, is so little—it is so difficult to do. So when we have the achievement of this meditation, the realization of this meditation, the whole thing is completely changed. The time that is used in the human rebirth for creating meaningless work becomes so little. Also, the living being who has the achievement of this experience, this meditation, feels great, incredible great loss, uses this human rebirth in meaningless work, even in such a short time, a half minute.

Anyway, as much we desire, as quick, as much as we desire to achieve enlightenment without depending on such infinite creation of infinite merits, without receiving such a strong will, receiving enlightenment is impossible, it's impossible.

Also, besides the value and understanding, deep understanding of the value of the human rebirth with feelings, besides this it is extremely important to know, to realize, the shortcomings of such things as the eight worldly Dharmas. It is the most important thing, to try to discover the shortcomings of the eight worldly Dharmas. There is that much strong energy arising, to renounce the eight worldly Dharmas.

For instance, when we meet the objects that we like, the mind is unpeaceful, is in an unpeaceful nature. When the mind likes these objects, has a happy feeling by being attached to them, always the mind up as it is taken like the paper that is blown by wind—not peaceful, not quiet; also, uncontrolled. Also, when there are objects, when we meet the objects that we like, that our mind is attached to, there is much confusion, much suffering. Such as when you receive a gift for instance, just as an example—gifts, food, things that you like—the mind is very suffering, like the mind is attached, like the mind is stuck, completely stuck on that object. Even if the mind is not physically stuck, not to matter, but like when it's attached, liking objects, it is in suffering, unpeaceful. How? The mind got stuck on the object that you like, such as food, gifts, people, friends, people who say beautiful words to you, admire you, say good things. All of a sudden this our life, not talking about some other people, this is our experience. If someone says, tells a few dry words, saying, “You know much Dharma,” saying something, saying how good you can talk, so many things—anyway, when things like that happen—all of a sudden the mind is not in a peaceful, not in a peaceful state, another kind of water is boiling at that time. All of a sudden something is good, because the person's mind is attached to that, all of a sudden, as the mind is uncontrolled, the mind all of a sudden lifts up. That is the feeling, the way it looks. Then feeling happy, feeling happy about being attached to those words. This is another way of suffering. Then recognizing the other person as good, a good person, a good friend. “He's such a good person, man,” because he was saying how good I am, like this. All this suffering, life suffering. So suffering does not mean only feeling sickness, pain, something, does not mean this. The mind gets attached to these objects that we like, and that is the worst suffering of our life.

For instance, in among the poisons there is the worst poison. This is like poison—sometimes it causes terrible suffering, pain, and sometimes it goes a little bit quicker; sometimes we get much pain, suffering, then sometimes it gets a little quiet; then sometimes again it causes much pain—like that poison that continuously causes you to suffer. All of this is confusion, because of a person saying a few words, then because the mind is attached to the person who is saying things, you want to help him, you want to do something for him. This mind is also a confused mind, because your help to him is not because you concerned more for him than for yourself, or because of thinking

that the other person is more important than you—the reason is because of the person saying something good, and then helping. This is also negative. The reason is this—because he did me some good, because he did something that I like, he told me something that I like. Because one's mind is attached to that, help is given. So anyhow, the whole action is a service to one's egocentric mind, it is all service to one's attachment, because that is done according to what the attachment says, what the egocentric mind says. So if that is the only reason that help is not sincere, it is negative.

Anyway, Guru Atisha, the great bodhisattva Atisha, as he was asked by his disciple Dromtonpa, the embodiment of the Compassionate Buddha—he was the one who invited Atisha from India to re-establish the Buddhadharma in Tibet, he is the one who offered service to Atisha while he was in Tibet—so Dromtonpa, this meditator, this yogi, asked Atisha, “What are the results of the actions created with greed, ignorance, and hatred?” Atisha answered, “Actions created with ignorance, greed, hatred only cause one to be born in the lower suffering realms. Greed causes one to be born in the preta realm, hatred causes one to be born in the narak stages, ignorance causes one to be born in the animal realm, and so forth.” Anyway, if our life is used living in these evil thoughts of the eight worldly Dharmas, there is no doubt that we will continuously create negative karma and evil action, there is no doubt. All the time, day and night, all the time, as long as our life is conditioned in the evil thought of eight worldly Dharmas, living in this, there is always so much creation of negative karma. So many times, even when we try to create spiritual actions, spiritual work, it is extremely difficult to become pure. It is extremely difficult for our actions to become actual, real Dharma, spiritual actions.

For instance, just before the death, Atisha passed away. One of his followers, a yogi called Nanjor Chatikchag, which means Yogi Meditator, who was a previous life of Milarepa, told Atisha, “I will meditate on you after you pass away.” Atisha said, “Practice Dharma.” Then he found another idea because Atisha said, “Practice Dharma.” He didn't say yes, to meditate on him after he passed away, he said “Practice Dharma.” So this yogi thought that sometimes he would meditate, and sometimes teach Dharma, then again Atisha said, “Practice Dharma.” Then Atisha finally told him, “Renounce this life.” So then he went into the forest. He was walking around in the forest, sometimes staying at this place where he put a kind of tent, a very simple place. Sometimes he was walking around saying the teaching that Nagarjuna said, which I said yesterday— “The worldly mind not receiving material pleasure, non-pleasure, admiration and criticism, interesting sounds, and non-interesting sounds, these are not the object of mind, the mind that should be equal.” This teaching was said by Nagarjuna. Also, the teaching that was said by the great bodhisattva, Shantideva, in *Following the Bodhisattva's Actions*, is as follows, “I, who desire, who seek the release from samsara, do not need to be bound by the material giving and receiving and respect. I, who am seeking the release from samsara do not need to be bound by receiving materials and the services.” So this follower goes round in that forest, walking around saying these prayers continuously. By saying these prayers continuously, it makes the mind conscious of the daily life, and makes the actions become pure Dharma, not involved with, not possessed by the evil thought of the eight worldly Dharmas.

Anyway, this is true, what the great bodhisattva Shantideva said in his teaching, “I, who am seeking release from samsara, need to be bound by material seeking and service.” This means that though other people are working, giving things, respect, many things, one doesn't need to be bound by that. Because the one who is living in the pure Dharma practice and seriously seeking to release from samsara avoids the evil thought of the eight worldly Dharmas, so that person has no problem, no trouble of attachment. Something missing?

They have no trouble like we ordinary people have, because of discontent and dissatisfied mind. Even if they are not satisfied with the material there is always wanting more, and always missing something; always having the trouble of missing, not having something; always wanting better and more, and always having the trouble of something missing, not having what you like. These practitioners who are living in the pure Dharma practice, seeking the release of samsara, seriously seeking it, not having these problems, have no hindrance to Dharma practice as we have. So, as these practitioners have their life in the avoidance of the evil thought of the eight worldly Dharmas, we don't need these temporal things, because the mind that is living in the pure Dharma practice is not attached, not expecting, not trying to obtain more and better, not trying to obtain more or better temporal things.

So, as long as the mind is living in the evil thought of the eight worldly Dharmas, it is impossible to do both. Even if we try, it is impossible. When you desire Dharma, the other one has to be given up; and when you do the worldly work of the temporal life, the Dharma has to be given up. Even if you try both, it never works, it never happens, it's impossible.

For instance, another example—also through this example we can understand. One yogi saw an older man, a person, going around the stupa. So the yogi told him, “It is good going round, but why don't you practice Dharma?” Then the other person thought maybe what he meant was to read books, texts. So he read books. Again this yogi saw him reading books, and told him, “It is good reading books, but why don't you practice Dharma?” Then he thought, maybe this meant doing meditation. Then again the yogi saw him doing meditation, and he told him again, “It is good doing meditation, but why don't you practice Dharma?” So finally he asked the yogi, “How to practice Dharma?” Then the yogi gave the answer, “Renounce this life.”

The reason why that the yogi is emphasizing him like this—no matter whatever action, spiritual action, Dharma action—the reason the yogi emphasizes like this, “Practice Dharma,” totally it means this: without avoiding the evil thought of the eight worldly Dharmas mind, living in the evil thought of the eight worldly Dharmas, any action—going round the stupa, meditation, reading books—is all negative action, all worldly action. It is not spiritual, not Dharma; it is the opposite of Dharma, that action opposite to Dharma action, that is evil action. So the action itself does not mean that it is Dharma action—that itself is Dharma action, that is work for liberation. It is not Dharma action, it is not liberation, it is not work for enlightenment—that action is only the cause of suffering. So what the yogi is trying to tell the person is to stop the actions to create with the evil thought of the eight worldly Dharmas. What he tells us is to avoid the evil thought of the eight worldly Dharmas. What he means by, “Practice Dharma,” is avoiding, renouncing the evil thought of the eight worldly Dharmas. This is what this yogi means.

This example of what the yogi says to the person does not mean his going round, making meditation, and so forth—generally all of those actions—are not Dharma. It does not mean this. They reason that he keeps saying this is because maybe because the person who is going round, reading books, and doing meditation is doing all of it without avoiding the evil thought of the eight worldly Dharmas. So there is no way, it is impossible for the action to become Dharma. Maybe that is because his action of going round, reading books, and doing meditation are done with the evil thought of the eight worldly Dharmas. If these actions are done with the impulse that is not the evil thought of the eight worldly Dharmas, then they are Dharma action, they become Dharma.

So just as in this example, our whole daily life starting from morning until night is spent eating, drinking, sleeping, talking, anything. If all the actions we do in one day, from morning until night, even if the person does not sit all day cross-legged, with closed eyes, but if all the actions of that day starting from morning until night are done with the mind that doesn't have the pollution of the evil thought of the eight worldly Dharmas, then it is all Dharma, all work for enlightenment, for liberation. It is all Dharma, the whole daily life is Dharma, Dharma life—like this. So that's why, even if one goes shopping, even if one makes a building, whatever one does in their daily life, in that day, whatever one does, if the mind, the root, doesn't have the pollution of the evil thought eight worldly Dharmas, if it is not involved in the evil thought of the eight worldly Dharmas, then all the actions are pure Dharma. In life, all the actions that one does are real pure Dharma.

Also, therefore, since we want to seek liberation or peace, this is the most important point to know, rather than knowing the different forms of spiritual actions. Without knowing this, the most important point, the root, like the dial of the radio that has the power to move the different stations, without knowing this, how much different from the spiritual action that we do, how long we do things such as building monasteries, making prostrations until death, whatever we do, is extremely difficult, since the person does not have this understanding, the difference between what is Dharma and what is non-Dharma. There is danger if the person does not have this understanding. There is danger that his whole life, even when he does a spiritual action, that his whole life will become filled with evil actions, the cause of samsara, the cause of the bondage of suffering. There is a great, great danger to cheat oneself, to betray oneself, if there is understanding of this, this difference, this knowledge, between what is Dharma and what is not Dharma.

Also, the reason that many of the previous yogis, at the beginning of their practice, lead a simple life, is not because they are fools, not knowing how to live the worldly life, not knowing how to make business—it doesn't mean this, not knowing how to live the life in politics, not knowing how to be cunning or smart, it doesn't mean this. The purpose of choosing that life is to fight the evil thought of the eight worldly Dharmas. At the beginning of the practice, if one is living in the temporal needs, possessions as one likes, having everything as one likes, then it is impossible, extremely difficult to do pure Dharma practice. Also, the evil thought that is attached to this always harms to the person, always causes suffering—always, even when the person tries to practice Dharma, the evil thought of eight worldly Dharmas always hinders.

So totally, what we should understand, no matter whether we practice or not, is that this is very beneficial, useful for our life—how to live life not being confused, how to take care of yourself, not being confused with other people, with yourself, with your mind. This is a need for many people. If we desire such a life, it is important to understand the actual meaning of the Dharma, the different borders of Dharma, and what is not Dharma.

Dharma, the meaning of renouncing this life, the total meaning of renouncing this life, means renouncing the cause of suffering. Another way of saying—when we hear, “Renounce this life” we get shocked, frightened with that word, but another way of saying it is, “Renounce the cause of suffering.” So it is our choice whether we want to renounce the cause of suffering or not. IT is a choice, but it is not enough just knowing the words, it is necessary to recognize the evil thought of the eight worldly Dharmas within you. We don't have the problem of not finding the evil thought of the eight worldly Dharmas—our mind is living in it the whole time, we are always working with it. So first, you recognize. If you really want to make a scientific experiment, the experience of enlightenment, then first you recognize. Without trying to recognize, without recognizing, how can

you change it to Dharma action? So first, you check up, check up. If your mind is attached to any of the objects, totally, to the comfort of this life, before you start the action, whatever you do, hungry and eating lunch, before you start it, check, check what your feeling is. The mind is like a book in which you can check things. So anyway, check it, check it. Then you can recognize how your mind is.

Also, at the same time as you recognize this, recognize your action. After you recognize the root, then you recognize the action—you are eating lunch, whatever you are doing—whether it will be a negative action or a Dharma action. Without recognizing this you can never discriminate the actions. It is necessary to experiment with the evil thought you have, throwing it ... by understanding, by thinking that it is the cause of suffering, how it is the cause of suffering, then changing it, cleaning it. Then with the mind that doesn't have the pollution of the evil thought of the eight worldly Dharmas, you start the action. That action becomes the cause of perfect peace, enlightenment. So it is necessary to check. Without recognizing this important point, there is no way to make correction to the life. There is no way to make it pure. So this is something to check up while you are talking to other people; you check also here at the same time. Talking, sleeping, anytime, you check up. Check, because then this is really practicing meditation, practicing Dharma. Even if you know the words, without experimenting, just knowing the words doesn't help the mind, anything.

3 p.m.

As one Tibetan meditator, one yogi said, “Not doing even one's practice of Dharma, but feeling pride, as I am religious person, isn't that foolish? Even there is no one practice Dharma, but feeling pride that I am spiritual is foolish, is foolish. So at the very beginning, at very first practice of the Dharma, check up within your mind to see whether there is the thought renouncing this life or not.”

So this is a very interesting, very effective instruction and teaching, said by those yogis, with their experience. They saying this with their experience means they lived in this practice, in this life, renouncing this life. So, as I said before, just before the lunch, check up. If I say it again, each time you do things, whether you meditate, no matter what the action, whether it is in the form of a religious action, whether it looks a religious action, whatever it is, always check up—if it is done with the mind renouncing this life or not; like this. This is very important. Otherwise, what you are doing doesn't help for peace, doesn't bring peace, only suffering. That's all.

“Renouncing this life.” May people have lack of understanding what this means, not knowing what Dharma means, the difference between Dharma and non-Dharma, and when they hear “renounce this life,” they get a shock, they hate the Dharma, “I don't like to practice Buddhadharmas—first you need renunciation, renouncing things, I hate this, it's terrible. It will never do it, it's terrible.” That's because of not really knowing what Dharma means. If the person knows, there is no shock, no fear. So these people think that it means sort of to run away from, to give up all physical things, to give up whatever you possess, to leave, to separate from it. It does not mean this. It doesn't mean that you should not eat food, should not drink, should not wear clothes; it does not mean you cannot be in your home, in the buildings, the house. If you don't eat food, how can you exist in your body, how can you exist in your life? If the life doesn't exist, how can you practice Dharma? Impossible. Especially beginners! Without relying on temporal needs, how can it be possible? Unless you are practicing Dharma in a dream! That may be possible—practicing Dharma in a dream with renouncing mind! Maybe that's easier!

It does not mean this. We should not understand renouncing life in that way. This is a big mistake, a big mistake. Confusion within one's mind. Not like this. Even in ancient times there have been many bodhisattvas, or kings who are bodhisattvas, but who are living in the pure Dharma practice, having a pure life, even though they are kings. They are living in the avoidance of the evil thought of the eight worldly Dharmas, even though they are so much surrounded by being a king, possessions, like this. So therefore, renouncing this life, renouncing samsara, renouncing this life does not mean that way.

The most important thing is, when our mind is in this situation, suffering with these eight objects, when the mind meets one of these objects and suffers, then at that time it is necessary to be careful with the object, and try to use the Dharma understanding that you have for that to solve the confusion, to not let the confusion with the object arise. This is very important. While you are together with the object, or just before the confusion arises, try to be conscious, ahead of time, before the confusion arises. Just like this, like people who are waiting for the enemy. Before meeting the enemy, they know that enemy is going to come and they wait for it, trying to have equipment, trying to get ready, trying to be careful, trying to make themselves strong, trying to be strong like this. When the enemy comes, they stop the enemy from harming them, and destroy the enemy. Ahead of time they are conscious, knowing that the enemy is going to come.

So just like this, just as we ordinary people do with enemies, like this, it is important, many million times more important, to watch this mental enemy. While this inner enemy is arising, without letting yourself be under the control of it, without letting yourself down, without following it, without letting yourself be under its control, without sacrificing yourself to the enemy, try to be careful and watch, be conscious. Then use your understanding of the meditation to stop the inner enemy, the evil thought, by using the skills, the Dharma understanding and the smart idea as much as possible, as much as you can, in order to stop or destroy the inner enemy.

Because if that is not done, no matter how much Dharma you know, how much meditation you know, you are always creating negative karma. As long as you don't try to fight, stop, by using your Dharma skills, renouncing the evil thought, giving up, sacrificing the evil thought—that's what we always do. If you do this, the evil thought of the eight worldly dharmas, totally the evil thought that is attached to the comfort of this life—the reason that we should fight this is not only because of suffering nature, attached, confused, but the most dangerous thing—this causes us to be born in the lower realms, in the animal, preta, and narak stages, and suffer there for many eons. Even a person born in the upper realms still does not have a perfect rebirth. This not for a short period; for a long period suffering has to be experienced. So this is something that we have to be careful of.

The purpose of practicing Dharma, doing meditation, is also to stop the evil thought and the negative creations, so there is no suffering in the future or in the present. If it is not stopped, if you are under the control of the negative mind, following the evil thought of the eight worldly Dharmas, you are suffering; even at present you are experiencing much suffering. This is worse than losing a billion dollars, more dangerous than a parent dying. These things will not cause you to suffer in samsara, to continuously be reborn in samsara, in the lower realms. But allowing yourself to remain under the control of evil thoughts, yourself being so gentle, obedient to the evil thought of the eight worldly Dharmas, this is the most dangerous thing. This causes you to keep being reborn and dying in each realm, circling always like this, in the six different realms of samsara.

No matter what meditation you are making, or doing yoga or those physical exercises, no matter what you are doing, whatever action that you are doing, if it is not opponent to this evil thought, if it is a service to the evil thought, if that becomes work for the evil thought, then there is no difference between what you are doing and the way an animal lives, no difference. Working for the evil thought is the same thing. Not having the meaning of human life, not having the meaning of a human being has no essence. If one has understanding, if one practices, even a little action such as drinking cup of tea can be a pure Dharma action, can become the cause of liberation. Even eating one spoon of rice—each of these little actions can become, if one seriously practices, even that little specific work that is done, even just this can become liberation, the cause of enlightenment. If this is the beginning of Dharma practice then we have to know it, to practice it, to experiment with this.

Some people may think that they are scared of becoming Buddhist by experiencing these things. Some people may have doubts. If you are scared of this word, you doesn't have to be called Buddhist. It's just a matter of giving a name. Modern scientists, people in the world, try to experiment with new objects, external things, and these experiments are recognized as the development of wisdom, as the method to bring peace. In the same way, experimenting within your mind is much more worthwhile, instead of physically going around making a lot of expenses, physically going around with much confused mind. It is much more beneficial to make experiments within your mind—it is much more interesting and hundreds, thousands, billions of times more beneficial than making experiments outside. It is good, generally, to know; but only doing this, only believing that, only working in that way, cannot cut off the cause of suffering, cannot help to cure your confused mind—besides talking about after death, besides talking of the help to the lives that will come after death. Even the present confused mind cannot help, cannot cure. Check this, check within your mind. This is always very quick—so quick, very powerful, an instantaneous method to solve the confusion, no matter wherever you are.

So far, the people who do research on external phenomena have checked up, but have they found, have they discovered any methods that cause one to completely cut off the anger, hatred, and ignorance? Did they ever discover a method that can definitely destroy the cause of the mental and physical problems, such as old age and death—have they ever discovered the method to cut this, to destroy this cause. These people themselves, of course, do not like to become old, even they themselves do not like death, as wise as they are in science, or psychology, or whatever it is. That is because there is something missing in their work, the way they make experiments. There is something missing, so that's why they can't find the cause, can't recognize the cause of these problems. Not recognizing the cause of the problem, they can't discover the method that can cut off the problem. If they have discovered this already, there wouldn't be any old New York ladies or fathers; everybody would be very young, always young looking, as becoming older is one of the biggest problems. So of course, no doubt, if they had found that there wouldn't be any old people left in the West. But there is no choice—we to go through death, old age, these sufferings, we have to go through physical and mental problems.

Also, they think that attachment, such as greed, is the cause of happiness. People think that if you give up greed and attachment, there is no happiness, no way to enjoy pleasure. This is such a big wrong conception. It is like saying if you don't got to Tibet, you will never reach America.

Also, there are many techniques, and it is important to know the method by understanding the shortcomings of evil thought. When there is pleasure, in order to not be attached, in order to not create the cause of suffering, it is good to think like this, "The pleasure that I am thinking of is what

my wrong conception believe; it is not true. This pleasure that I am having is only suffering. It is samsaric pleasure, it is not true pleasure, only suffering. It never gives satisfaction, it never lasts; it never gives satisfaction that never ends; this satisfaction always ends, and doesn't last. So therefore, being attached to the pleasure, to this samsaric pleasure, will only keep me continuously in the bondage of suffering, in the bondage of samsaric suffering, and cause me to be reborn in three lower realms and to suffer continuously. So I should not be attached to this pleasure. Therefore, this pleasure is trivial."

Thinking like this with remembering the suffering of the three lower realms, the general samsaric suffering, then your mind does not get so much attached to the pleasure. Even though you have pleasure, your mind is not attached, so there is no confusion. Anyway, if you do this it will be helpful.

It is the same thing when there is suffering, it is the same thing as I was saying before with temporal problems—how to think, it is the same thing. So when there is suffering, displeasure, think, "This is the nature of suffering, the nature of samsara; I am living in the nature of samsara, so of course this has to happen. Until I get out of samsara this problem—suffering, pleasure—has to be continuously experienced by me." In place of getting upset, making confusion for other people, think like this. If one does not expect the suffering to arise, then there is big confusion; but if one expects it, then there is no shock. For instance, if a person expects to be cold when bathing in cold water, then there is not much shock; but if a person doesn't expect that much cold, then the unexpected happens, and person gets confused. Similar to this example, generally like this.

If you really check up, we think the temporal pleasure is so good, and we put all of our energy in order make temporal pleasure last as long as possible, but, when there is a temporal problem, we put all of our energy into it in order to get rid of it, to relieve it. Actually, which is more harmful to you, which is more harmful to us? The temporal pleasure is more harmful to us, more harmful. The reason is this—as much pleasure arises, happens, there is that much attachment, continuously wanting more and more, without satisfaction. So there is always the creation of negative karma, and the person is always making arrangements to be born in the suffering lower realm and suffer.

Also, there is a way for the mind to get the habit to be attached to that pleasure. As we are attached to this temporal pleasure, it will be the same thing in our future life, the mind also attached to temporal pleasure. It continuously goes on like this. For instance, one is attached to this life's pleasure, and this continues from the previous life's attachment, attachment to the temporal pleasure—carried on like this, continued like this. So as it has been continuous until now, if you still continue, if you don't try to stop it by following the remedies, then it will continue, unceasingly, in the future, and that would oblige us to circle round in this suffering samsaric realm. Like this. This does not happen all of a sudden, like this. This has been continued from beginningless lifetimes of attachment. So therefore, of course it is difficult, of course it is difficult to control it, because the mind is so much used to it, trained, in the habit of that. So that's why making one meditation, two meditations, one year, two years, ten years, thirty, forty years of meditation, doesn't help that much. Anyway, it is not easy to stop attachment from arising by doing meditation once, twice, few years.

For instance, from beginningless lifetimes until now, we have been working for attachment, our mind always under the control of attachment. In this entire life, as attachment has continuously been arising, the mind has been habituated that long, so therefore, how can we expect that all of a sudden something happens to solve the problem, to relieve the problem of these negative minds in a short

time—within a month, within a few years? How can we expect that? Even these things, these habits, such as smoking cigarettes, things like this, even these physical things are difficult to stop. So we should not have a fickle mind to practice Dharma. We should not do meditation for one month, two months, or something, and then, not seeing any kind of new mind, become discouraged, “Oh I tried so much, I did this and that, I did retreat, this and that, I did prostrations a thousand times, many things—still nothing happened.” Then we get discouraged, then again starting the same old life, going down. Then for some time trying to be disciplined, then because of lack of understanding, getting discouraged. So then we think maybe this practice is not serious, something should happen but nothing is happening—maybe the results that it is supposed to bring are true, maybe not true. Putting more kaka in your mind. No progression.

Also, if you feel upset, then the merits that you have created before gets lost as a result of this, if you feel upset with what you did before. Same thing, if you feel upset about negative actions what you created before, that is virtuous, positive. But if you feel upset for doing meditation, doing purification, then it's negative, evil repentance—that is evil repentance, and the other is virtuous repentance, like this.

So therefore, it is necessary to understand these things, that the mind has been habituated from beginningless lifetimes to attachment and delusions. So of course, you have to expect that it is difficult to control or avoid it. Understanding this is very helpful. By understanding this, there is always continual energy that makes you continuously practice, purify, meditation, even though sometimes you don't feel good, even though sometimes you feel as if you have received siddhis. Understanding this is very helpful; otherwise it would be very difficult, otherwise there is not much progression coming.

For instance, Milarepa received enlightenment in one lifetime, but he practiced the realization of the absolute true nature and the fully renounced mind in previous lifetimes. His mind already trained in those things in previous lifetimes. Guru Shakyamuni Buddha, too, created merits, then achieved enlightenment for the sake of sentient beings. So by creating a little drop, like a drop in the ocean, creating one or two merits, doing retreat or Dharma practice, expecting to instantaneously receive realization, expecting something to happen, how can it be possible? This is the expectation of the little mind. Also, it is useful to think of those beings, such as Guru Shakyamuni Buddha, this yogi, and how they practiced for a long time. This helps confusion not to arise.

There are some techniques, very powerful, beneficial techniques, to use in order for the mind not to be involved in the evil thought of the eight worldly Dharmas, in order to not get confused. Another way of saying this is, as the problem arises, in order to avoid the evil thought of the eight worldly Dharmas. Anyway, if it is used to help you when you suffer, it is helpful. If it is not used, then just words, and this is no help for your confusion, to release your confusion. I am not interested in knowing the words, but interested in the practice, because practice is more interesting. The direct actual thing that helps your mind is the practice. This is not like looking at a movie with these teachings, explanations, and these techniques—it is not like that. If you really try, you can see it for yourself, you can feel the effect. Otherwise, however much you listen, it does not help the mind that much.

For that reason, I am also trying to emphasize a little bit these important points because they are difficult to understand by listening once or twice. Also, even for those who have these things heard before, in another course, it is useful to emphasize these things for remembering and practicing.

Otherwise, just go so fast. Even though the whole thing is finished and went down, it wouldn't be possible to understand what Dharma means. One month doing meditation, not understanding Dharma, how upsetting. So it is necessary to try. It is more important to know correctly what Dharma means. Otherwise, how do you practice, how do you correct your actions, how do you practice Dharma? So, we should not be like that—spending that much time, but not knowing what Dharma means. I think, even though there is not much understanding of the other subjects, even just knowing, even though you don't know any other subject, if you understand what Dharma means, if you can differentiate the border between what is Dharma and what is non-Dharma, and recognize that, including, recognizing the evil thought of the eight worldly Dharmas which is the cause of suffering, it is worthwhile—just that is worthwhile, coming to the one month course. Just only knowing that is worthwhile, very fortunate.

This is also my essential purpose in giving the course, spending time talking, whether you understand or not, in my most perfect English! Even though you know, even though you don't know other subjects, even just knowing, just on this point, you have a great chance, however much you want to put your daily life into Dharma practice, however many merits you want to create, you know how to create, you know shunyata, many other things. Even if I teach kundalini yoga—I don't know how it is, but even if I teach all this, also the chakras! Anyway, if you still don't understand that, don't know how to practice Dharma, how to correct your actions, if you don't have the wisdom to correct your own actions, how can you correct others' actions? This is the most important point of the practice for the attainment of temporal happiness, for the attainment of ultimate happiness, the happiness of all future lifetimes and rebirth in the upper realms, the happiness of nirvana, the most supreme happiness of enlightenment—this is like this key. Without the key you cannot open the lock, open the door, you cannot get in, get what you want, cannot enjoy in that house.

There are also many people who spend much time doing something thinking that they are practicing Dharma, always doing positive things, thinking that they are making very high practice, practicing tantra—this and that, so many things. Spending so much time, so many lives, but not really knowing the border between what is Dharma and what is non-Dharma. Anyway, therefore, knowing this, trying to discover, make an experiment, trying to know this within a month—I think it's very fortunate.

When there are pleasing words, ego-pleasing words, interesting sounds or praise, people admiring, in times such as those, it is important to take care of your mind. In such times, in such dangerous times, dangerous places, it is important to take care of your body, taking care not to receive harm or get hurt, not to be damaged. The most important thing is try to be conscious, “He is saying this,” try to be conscious, “He's saying this.” Try to be conscious, and at the same time you are hearing it, being conscious of your mind, hold it, take care of it, not sacrificing yourself to the evil thought. It is important to take care, to protect oneself from the evil thought. Then, when there is the danger of attachment arising, it is useful to use these techniques. There are many techniques not written in this book, but if you use them with the understanding wisdom of suffering, it can benefit.

So you think, visualize the praising words that make you be attached like this: like a hot red burning wire, very hot, a red iron, like the sting of a tiny wire, or a long needle, very hot, red iron—these are the interesting sounds or words. Then think, at the same time someone is talking, try to be conscious and think, “I know what's going to happen now, what's going to happen in my mind.” Then visualize and think, “This hot red burning needle, if put in my ear or body, could become the

cause of death of just the present life, but it could not cause me to be reborn in the suffering realms, the lower realms, and suffer there for a long time, cannot cause. This hot red needle could not hinder the achievement of enlightenment, the escape from samsara, or rebirth in the upper realms. But these words, these sounds, are much more dangerous than the hot red needle, because these will cause at this moment to create suffering and cause me to be born in the suffering lower realms and suffer. They will destroy, and they will hinder enlightenment; they will hinder the achievement of the release of samsara. Also, they will cause me not to be born in the upper realms, to not receive upper rebirth again, and to continuously suffer in samsara. This is the worst thing, so therefore I should not be attached.” Like this.

Also, another way of thinking, another method or technique, when there is a problem, the danger of attachment arising, in order for attachment to not arise by interesting sounds, where there is danger of being attached, think, “The interesting words, sounds, are like the echo, the sound of the rock. If someone makes a noise in front of a rock, because of the wind it comes back as an echo. The echo is because there is a cliff. Someone make a noise, then because of the wind getting there, due to this the person making the noise and the rock and the wind, the element, because of these, the sound happened. But actually, there is no echo that exists by itself, that exists independently. There is no echo that exists by itself, without depending on the rock and the person making the noise and the elements, the wind, the air. Without depending on that the echo cannot happen. There is no such echo that exists separately without relating anything, the rock and these things, the rock and the noise and the air, elements—they cannot separately exist without depending on that. So just the echo is meaningless; it is meaningless, nothing to be attached to. Same thing, this interesting sound, words are like the echo.”

And also, checking what you feel is interesting, it is wonderful—but check the wonderful words that he says. For instance, the other person is saying, “You are so wise, so intelligent.” He is saying that the first thing I say, the words that he says and what we think, the words that exist and the way we believe, the way we feel, never exists. It never exists on you, on him, in words—it is nowhere existing. Because of this wrong belief, it brings confusion to your mind. Anyway, think how the words came from this impulse, then that which is attached is creation of the impulse, and a creation of the tongue, the palate; it is creation of the tongue and palate, just a creation of that. There is no purpose to be attached, what’s interesting in that? Not interesting, not interesting. “He’s so wise—” what’s the point of being attached to that? Isn’t that so funny? There is nothing, nothing to look at. So like that. There is a further way to talk, and also to check up. You see, if you check up like this, there is nothing to be attached to. Also, check up on each word, where you can find this, where is it that you are attached, to which words.

Anyway, that must be enough.

Day Ten
Sunday, March 31
9 a.m.

The very highly realized, great bodhisattva, Shantideva, said in his holy teaching called, *Following the Bodhisattva’s Actions*, “If bodhicitta is received at one time, in one second, the suffering living beings who are in the bondage of samsaric prison are called the sons of the enlightened beings.”

That means that no matter how ugly one looks, no matter how low his caste, even if he is a beggar having nothing, however poorly he is recognized in the human world, suffering living beings living in samsaric prison—even that living being who is recognized as so ugly, so poor, physically recognized like this by the people on earth, a samsaric being who is in the bondage of delusion and karma, the second that he has the achievement of bodhicitta he becomes the son of the enlightened beings; he is a bodhisattva. Also, he becomes an object of prostration of the worldly people and the samsaric gods. In that second, as he achieves bodhicitta, he becomes a holy object that the worldly ordinary people and the higher samsaric gods make prostration to. That is why he is called a “son of the enlightened being.” There is no need to explain much. He is called “son of the enlightened being” because bodhicitta is created by the cause of the enlightened being, because it is received by depending on the enlightened beings. Just like the son in the ordinary example—the son is created by the father physically, by the parents, and so the bodhisattva arises from the enlightened beings, created by depending on the enlightened beings.

Simply talking, how, for instance, to achieve bodhicitta? You have to receive bodhicitta through purification and creating merits and practicing the teaching shown by the causal refuge, the Guru Buddha. Creating merits and doing purification is also the action of the Guru Buddha or the enlightened beings. So anyway, that’s how it works. That’s why bodhicitta is created by depending on them. It arises from the refuge cause. That’s how a bodhisattva becomes a son of the enlightened beings, like this. Also, if you can understand this, it is also one reason why there is the need of the guru in order to achieve enlightenment, in order to follow the path—this becomes one total reason, if you understand.

So, the achievement of bodhicitta does not depend on any of these external aspects, the way of looking. It has that much knowledge—at the same time as bodhicitta is achieved it becomes a holy object, an object for other living beings to prostrate to and make offerings. So this time, as we received a perfect human rebirth, we should attain the meaning of the human being differently from the animals, lower beings. So the essence, the main thing of the meaning of the human rebirth, is to escape from suffering, in this life or in other lives. To achieve perfect peace, which is the cessation of suffering. And, achieving that is not sufficient. There are infinite sentient beings who are in incredible suffering, and always creating the cause of suffering due to ignorance, as much as they desire to receive peace. And they do not have the possibility to receiving teachings; most of them do not have the possibility to receive and understand the teaching or practice. So for that reason, it is necessary to achieve enlightenment. The quickest way, the principal cause of achieving enlightenment is bodhicitta. Therefore, it is necessary to train in bodhicitta even from this moment. Also, it is necessary that the actions, the works that we are doing, be possessed by bodhicitta, so that they become the cause of enlightenment. They become work for other sentient beings if they are possessed by bodhicitta. Therefore, cultivate pure motivation, bodhicitta—” I must achieve enlightenment right away, in order to release all sentient beings from all samsaric suffering and lead them to enlightenment. Therefore, it is necessary to complete the whole realization of the whole graduated path. Therefore I am going to listen the holy profound teaching.”

So the listening subject is the Mahayana teaching that leads fortunate beings to enlightenment. This is a teaching well-expounded by the great philosophers, Nagarjuna and Asanga. It is a profound teaching like the potential of the highly realized pandits, Atisha and Guru Tsong Khapa’s, holy mind taken out. It is teaching that includes all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, and it is set up for the practice of one person’s achievement of enlightenment. The graduated path is the path that all the past enlightened beings achieved enlightenment through.

This graduated path has four topics:

1. First, for reference, the knowledge of the authors of the holy text.
2. In order to have devotion, the knowledge of the teaching.
3. How to listen, how to explain the teachings, which has two objectives.
4. How to lead the disciple in the path to enlightenment. That has two:
 - a. How to follow the guru who is root of the path.
 - b. Second, how to train the thought in the graduated path to enlightenment, that starts from the perfect human rebirth. The outlines of the meditation that has been finished is perfect human rebirth. So now, the great usefulness of the perfect human rebirth.

So, as we were talking about yesterday...when there is the danger for confusion to happen, to arise within your mind for an object, then what is the way to stop confusion and problems of attachment? And how to not get upset, feeling hate? These are big problems that we have all the time, so as long as we have to attachment to those objects that we like, also there is always upset, because the object that you like always doesn't last. So because you have attachment to the object that you like, things always change, so also that's how upset comes—the mind is not always on the same level, not always happy, in the same place, not middle, up, and down. Sometimes people are so happy in the morning, then afterward the whole aspect changes, they are always not equal. Also, when there is a situation or an object you meet with that you dislike, of course, that time causes danger to one's life and to others', because of the anger, hatred, not liking it—causing death to other beings, harm to other beings, and oneself. This is usual.

Even it is possible that when one meets an object that one likes, because of this pleasure, this uncontrolled, suffering pleasure, it can cause danger, death, danger to the life. That has happened many times in the world. Sometimes, people are extremely happy when they see some friends, or receive money—there have been people who have died from that, from being happy. One time, when I was in Darjeeling, there was a horse race. Also, there is another game—you get tickets and a certain number, and you play with a certain number on your ticket and the person puts a number on the blackboard, and according to the number you get money from that. So one Nepali lady, a poor lady in that place, it seems that she won the money, and she was extremely happy for receiving that, and died the second day. I heard that. There are many examples in the world of this, many examples.

This is also a problem of not knowing Dharma. Because of that problem of attachment, one cannot control anything, so there is a danger for that to happen. Besides having no mental control, there is no physical control—you do things by being extremely happy, causing danger. Things can happen.

Once, I think in Tibet, there was a man who worked for a family for a long time as a servant. He worked for a long time, and got a very small amount of wheat each month from the family. So, after working a year, by collecting the wheat in the sack, he finally had a big sack. So he was very happy, and came back home with his big sack, and tied it to the roof on the ceiling. Then, he was laying down at night time, and the light of the moon came through the window. He was laying down making plans for his life. "Now I have that much wheat, I am so rich, now I can have a wedding; I should get a wife, I should have a wedding. Then if I get that wife, I will have a child. Then, what name should be given to the child?" And he had great trouble finding a name to give that child. He checked, and spent much time. So, later on, he saw the light of the moon coming through the window, onto the floor. So the light of the moon came through the window. As he looked at that, he thought, "I should call him Dawa Thagpa. Dawa means moon; Thagpa means famous. So all of a sudden, by looking at the

moonlight, he found this name and he was extremely pleased at finding such a beautiful, fantastic name. All of a sudden he got up from his bed and took a long stick and danced around his room. While he was dancing, the stick hit the big sack. Then the rope tying it broke, so the big sack of wheat dropped on him, and he died. So, first of all he didn't have time to eat the wheat that he had collected. Secondly, he didn't have time to have a wedding. Thirdly, he didn't have the chance to have a baby. Fourth, he didn't have time to give the name to the baby. So you see, this is also due to not knowing Dharma. It is a problem of being unable to control the attachment. It is a problem of that is caused totally by his evil thought, attached to the pleasure of finding a name.

So also we should not trust very much when there is pleasure. Even this object, pleasure, can cause danger to the life, like that problem. There are many other examples that have happened. So also it is necessary to be careful.

Generally, it is better not to explain these techniques that we have been talking about; they should be explained only principally to those who really practice, sincerely. But generally, like this. Generally, as much as you know in every subject that you know, you cannot explain, show like a movie to all people. You cannot show everything like a movie, even though you know. It should be done according to each level of other peoples' mind. It doesn't mean that the person has miserliness in the teaching. Anyway, showing the teaching like a movie, the whole thing, is not skillful. It doesn't mean that the person, the teacher, has miserliness in his teaching, it doesn't mean this. No matter how much great compassion, infinite compassion that one has, the methods of teaching should include discipline in giving Dharma; the Dharma should not be shown as a movie. Some people think, "Dharma is a holy thing and always helps other beings, so not showing those secret, high tantric subjects is ridiculous. People have no compassion not knowing my desires." For instance, a simple example—if you have a small baby, saying that I have such great compassion, and you give it meat, giving it meat only causes problem; maybe the baby dies. It is not wise, not skillful. It better to give milk, light things.

So yesterday as we were talking, when there is the problem of attachment, with interesting, praising words, interesting sounds, praising words, then it is useful to use these techniques. So you see, thinking about the echo, the sound of the rock, the sound that comes due to the rock. The noise made by the person should be like the wind; the words we think are so profound, such as, "You are so compassionate, so generous—" we hear these words and attached arises, we like the interesting sounds and these praising words. But there are no such words, "You are so compassionate, so generous,; that exist by themselves, without depending on the impulse and the creator, and then the palate and the tongue. Without depending on these creators and the breath, without depending on the sound, these words, "You are so generous, this and that,; cannot exist; there is no way for them to exist. So there are no such words or talk that exist by themselves. So anyway, this talk blows our mind all of a sudden, causing us to not live in peace, is the creation of the impulse, the tongue, breath, and the palate—depending on each thing. So why there is no point in being attached? Just as also there is a record in the machines, and then we hear things from the machine, and there is nothing to be attached to, what the person says is the same thing, nothing to be attached to. There is no such thing that exists without depending on those creators, and no point to be attached.

For instance, getting angry, being jealous, having pride, this, and that, so many things—the physical aspect changes, the nose gets red, vibrating! I am joking! Only it is giving harm—if you check up, it is ridiculous. Same like this—when you are near a rock, you hear a sound that says you are so bad. Then it is like being jealous, having pride, this and that for the rock, which doesn't make any sense.

It doesn't make any sense. You are nearby a huge cliff, rock, and by hearing this you make yourself nervous and feel much suffering, much complicated nonsense. In the same way, if that is nonsense, you only make yourself tired, getting angry, getting nervous about the rock. As this only makes you tired, it is the same thing with the person—also this noise, this sound that says you are so bad came by depending on his physical body. This is the same thing as the sound coming because he got angry. If it's nonsense to harm the rock with a negative mind, in the same way it is nonsense for the negative mind wanting to harm the person to arise.

It is the same thing when you receive material gifts—there is also the danger of bringing suffering to the mind. All of a sudden, as you receive it, your mind gets stuck on it. Your mind gets absorbed into the object. If someone takes it away, your mind follows it, goes together with it if the mind is attached. The evil thought of the worldly Dharmas—with the objects, materials, gifts, and things that you receive—the mind is absorbed into it, gets stuck. Then also, when someone takes that away, it is like your mind has gone with the material. It is the same thing with friends that the mind is attached to—also there are many problems, no peace in the mind. It is like this. When the mind gets attached to the object, then the mind becomes a balloon, a rubber balloon, blown up. If it blows up, the mind is like this. Then there is no peace.

Anyway, briefly I told you yesterday how that mind is in suffering. And especially in the temporary moment of suffering, how this causes great suffering in future lifetimes, and birth in the lower realms. Also that mind, the evil thought attached that object, keeps you continuously circling around in samsara, in the bondage of suffering, not only in this lifetime, but also in the future lifetimes. So even at present, in that moment, there is suffering, because there is attachment. Also, because there is attachment to the object and because those pleasures don't last, because they never bring satisfaction, because there is nothing new since we have been experiencing such samsaric pleasures from beginningless lifetimes until now. Still nothing has happened, still there is no satisfaction—whatever the object of the senses is that the evil thought of worldly Dharmas gets attached to, that we think is pleasure, is nothing new. Nothing new.

When there are material things like that that cause danger, problems to the mind, suffering to the mind, it is good to visualize red hot burning iron or coals, like that. Anyway, visualize any object that you do not like, that you don't have interest in, that you feel attachment for, and change it into that object. Then, try to be conscious ahead of time, and watch as you are receiving—watch your mind. You are like the police, the guard.

Then, thinking, "If this hot red iron or coal touched me, it may burn my body, it may harm a little bit, but it could not cause me to be born and continuously circle in the samsaric realms. It could not stop enlightenment, or disturb the achievement of perfect peace, or the attainment of a better rebirth in a future lifetime. But these materials from beginningless lifetimes until now have been causing me to suffer so much—suffer in the three lower realms. Also, it has been stopping my achievement of enlightenment, all those goals, perfect peace, and realization of the path to enlightenment. Even if it is not causing me problems, it stops the achievement of realizations. Besides this, it will continuously interrupt perfect peace, the realization of the path to enlightenment, and a better rebirth in future lifetimes. This will continuously keep me suffering in samsara, besides being born in the suffering lower realms."

Like this, check like this. Do checking meditation, this is the most practical meditation. This is the most practical, most strong, most effective for beginners—we who do not have so much

understanding, do not have the achievement of realizations. This is more powerful, more stronger, more profound, and more effective than meditating on deities or holy things. During the time when there are problems, even if we try to meditate on some holy thing, some deity or something, try to make ourselves thoughtless, try to concentrate on this meditation, this cannot help when there are problems. Also, even to make this meditation in such dangerous times is extremely difficult, because your mind is in such a problem. So therefore, these methods are very profound, very effective. They are like the sword that instantaneously helps us to solve the problem, like the sword that cuts things. These techniques can help very much. So by thinking like this, it is the same thing with the food just as it is with the material.

Also with food, when there are so much attachment problems in your mind that cause oneself to be born in the suffering lower realms, in place of sacrificing yourself, giving in to the evil thought of the eight worldly Dharmas, it is useful to use similar techniques. Change the food into another object for which you don't feel attachment. In order to lose the attachment, in order for this problem not to arise, one very profound thing to do is to look at the form as if it were kaka.

Actually there are two techniques. That is first, changing the aspect, and second is thinking of the shortcomings of the object itself. So these are two ways to fight the attachment, the evil thought, to put down the attachment. First you change the aspect; then secondly, you meditate on the shortcomings of the actual object. Usually, what causes this problem, this attachment, this evil thought of the eight worldly Dharmas to arise is the aspect, the form that we see. The other one is the sound that we hear, which we think is beautiful, like this, because of the way it looks—the form, and the way you look at it. This problem of confusion, attachment arises from the way of looking at it. It depends on the way of looking at it. Because usually what causes the mental problems—confusion, mental attachment, and hatred—to arise, are that we always look at the object, people, food, anything, as the deluded mind projects it, like this. It is just like the magician—he transforms things, animals, elephants, tigers, snake, by the power of the material, such as mantra, causing ordinary people's eyes to see an elephant, a tiger, things like this. The other people, ordinary beings whose eyesight is powered or hypnotized by these techniques see this as real—a real elephant, horse, or beautiful person. So as they see, they really believe in it. They don't see the actual evolution, the emptiness of that—they see with their eyes, and they completely believe it in as real. Then they see an incredibly beautiful person, and that causes attachment, confusion, and problem to come into the mind.

So, just like this example, usually not time checking. Sometimes, when you are really deeply checking, purely and deeply checking, maybe you can feel the real, the truth of that object, actual existence, the nature of the object, the actual existence of the object, the way it exists. If you really with such acute wisdom, sharp acute wisdom, if you deeply check up with much logics, little by little you will see clearer and clearer the nature of that object, which is completely different from the usual object that we see, the way we see it; the way that you should see. It is like got lost, previous view which you usually believe, got lost. Anyway, it is big difference like earth and sky. So anyway, the usual view of the object hate we always have, always look at, people or anything, things, way we believe and all, the way we believe is something that never existed, never existed anywhere. If a person exists nowhere, not any parts of their atoms, nowhere, so it is all false - the way, the object that we see in our view, and the way we look at it, doesn't exist; so all our feelings are projections of the deluded mind. So that's one thing, that's how the problem as we listen, hear words, we think, people and many things, because of this problem. Anyway, so does not need to talk much at this time.

So if you change the aspect all of a sudden to an aspect for which you don't have a feeling of attachment, all of a sudden the strong attachment, like blowing a balloon, that all of a sudden goes down—the air goes out, like this. All of a sudden it goes down, and mind realizes, the mind feels peace from the release of the control of attachment. So the mind is happy, no problem, happy; like this. Then also, by thinking like this, by doing checking meditation using these techniques—first you change something such as food into the aspect of kaka or something, then you go through the shortcomings, why this present kaka cannot give harm, cannot cause suffering as the food. “It didn't cause a problem in the past time, it didn't stop the achievement of enlightenment, realizations, and it has to be causing me to suffer in samsara continuously, and also be born in the suffering lower realms, and stop realizations and enlightenment until now. Even now it is giving me suffering, hindering my work for enlightenment, my pure Dharma practice, my receiving realizations, and causing me to continuously create samsaric suffering, and be born in the suffering lower realms. So actual food is much more worse than kaka. This is nothing.”

First of all, if you change the aspect, at the same time, your attachment goes down and gets lost. Especially by making different meditations on the shortcomings, doing checking meditation, this stops the attachment from arising. This helps a great deal. We think, for instance, without trying to lose attachment, let's say we follow it, let attachment arise, let the evil thought of the eight worldly Dharmas arise, and create negative karma—through this we create negative karma because of the arising of the evil thought of the eight worldly Dharmas. But if you really have the experience of all the suffering results of this negative karma, it is unbearable; for a long time, it is unbearable if you check up on the suffering result. For instance, we cannot bear even the problem of feeling hungry one day—we find this very difficult, extremely difficult. Why not years and years? Why not? How could we bear eons of suffering of starvation if we were born as a preta? If the suffering is incredible, the results of these negative karmas are incredible. While we are terribly hungry, if someone asks you, “Please practice Dharma, meditate,” we cannot meditate—we first need food, then we can meditate. Check like this, check the result. Otherwise however the mind is suffering in attachment, we don't feel it, don't understand it. We don't understand how the mind is in problem. We always believe the mind living in attachment is a good mind, happy, if it arises you are happy—this is completely wrong.

So it's good to check up for beginners. Especially, it is stronger as you check through the results and check the result of the negative karma, the suffering of the lower realms--whether you can bear that suffering or not. Whether you have the courage, the will to suffer it or not. Even at this moment, there is hot suffering, and many other different kinds of suffering. Most of the hot suffering is on the hot red burning irons. There are so many ways. In such terrible, incredible heat, I think there is a special name, term, “spring water”—terribly hot, incredible. This is billions of times hotter than our hot water which is in the human Earth. These are karmic creations. It is not something that God creates; it is something created by people, by suffering ignorant beings, by the negative mind. So anyway, one is cooked in a big pot like this. Even burning incense, or a lamp, if it is touched it is incredible—with this body we cannot bear this suffering; it is incredible—touching by fire, with burning incense. So if we cannot even bear this, it is impossible that we will have the courage to bear those heavy infinite sufferings.

Same thing, animal. By checking like this, through the results of the actions, we get frightened—then there is an energy desire, a will, a really strong will. By watching like this, the attachment really completely goes down, loses. So there is no attachment to objects, food, no negative mind arising, or

lack of control. By this meditation, by using this technique, you stop experiencing these incredible suffering results in the future lifetimes, which usually have to be experienced for a long time. Not only does it stop the temporal problems from arising in the mind, but it stops all that incredible suffering. During this problem, even if you try to make this exercise, it cannot help, the mind is stuck on the food, you cannot help, you cannot lose the result. Really, this gives us strength to renounce attachment, to renounce these negative actions, negative actions. It is very powerful, it is very important, and it is very good to check like this, using these things. It doesn't matter if the food gets cold, because food getting cold doesn't stop enlightenment from being useful. If you are born alive, as something that always has to take cold food, it is better to try not to create the cause that makes us receive such a terrible rebirth.

3 p.m.

As the evil thought of the eight worldly Dharmas is the main problem of our life, for a practitioner living the whole life in the evil thought of the eight worldly Dharmas is not a Dharma life. Also, no matter whether or not you practice the Mahayana teachings, whether or not you practice tantra, without living in the practice renouncing the evil thought of the eight worldly Dharmas, no practice can become the cause of enlightenment, as long as the mind is involved in this.

Generally, like this—to practice Dharma means avoiding the evil thought of the eight worldly Dharmas, or renouncing this life. Generally, this is practicing Dharma; otherwise, it is not. If I keep saying many times, practice Dharma—if you think you are doing Dharma, it is necessary to check up whether you are doing this or not. If you are not in this practice, if you are practicing the evil thought of the eight worldly Dharmas, then you are doing Dharma, then you are seriously practicing Dharma; like this. Whatever daily life the person has, whether the person meditates, works, or goes to do his job—whatever he does, so as long as the mind is continuously practicing, living in the practice of avoiding the evil thought of the eight worldly Dharmas, he is always in Dharma—no matter whether he is on a mountain or in New York state, inside monastery, or in the town. Anyway, like this.

So then, practicing the Mahayana teaching. That means living in the practice; fundamentally living in the practice, avoiding the self-cherishing thought, always thinking of oneself as more important than other beings, always taking care of oneself more than other sentient beings—this old thought that does not have beginning, that has been continued from beginningless lifetimes. So practicing the Mahayana means living in the practice and avoiding this self-cherishing thought. This is the fundamental thing; avoiding the self-cherishing thought is the fundamental practice of Mahayana teachings, the foundation.

Then, practicing tantra... avoiding the self-cherishing thought is more difficult than avoiding the evil thought of the eight worldly Dharmas, and it is the fundamental practice of the Mahayana teachings, so to practice the Mahayana teachings is more difficult. So practicing tantra is living in the practice of avoiding the impure thought that projects the impure view. This is the fundamental practice: avoiding the impure thoughts that projects the impure view; this is the fundamental tantric practice. If you want to build a house, those practices are the ground. Avoiding the impure thoughts that project the impure view is more difficult than avoiding the self-cherishing thought, so even as it is just the fundamental practice of tantra, it is that much more difficult, harder to practice.

Tantric practice depends on the fundamental Mahayana practice; and Mahayana practice depends on the fundamental Dharma practice of avoiding the evil thought of the eight worldly Dharmas. So, without going through the practice of avoiding the evil thought of the eight worldly Dharmas, it is impossible to achieve the path, any path to enlightenment, any path to nirvana, cessation of samsara; it is not possible to achieve any path without going through this practice, it is all blocked. There is no way for renunciation to arise, no way for renunciation of samsara or samsaric suffering to arise, no way for these to arise. No matter through which path we want to receive perfect, everlasting happiness—the Mahayana path, the tantric path—there is no way to achieve enlightenment by escaping from this practice, by going round. For instance, if you have to go from one country to another country, if you don't want to go through the problems of the borders where they check up, then on the land you can go round, you can go to the country the sneaky way, by going around, you can reach the country where you want to go. But it is impossible to play the same thing in this way to enlightenment, impossible. Of course we may like to, but it's impossible in fact.

It is hopeless, useless, trying that way—expecting to achieve enlightenment with a happy life, without losing this life, without renouncing this life. Having this life happy and also achieving enlightenment—both are not possible. Seeking comfort in this life and at the same time working for enlightenment doesn't work. You have to renounce one or other. Anyway, it doesn't work. Because as long as it is done with that kind of mind, then it is extremely difficult for the practice to become pure; however much you spend your life in that, it is extremely difficult for the action to become Dharma, to practice Dharma.

For instance, the great yogi Milarepa's guru, who was called Marpa, granted the complete teaching receiving enlightenment in one lifetime to his disciple Milarepa—this was his instruction. This was the Guru Marpa's instruction when Milarepa was going back home, "Son [which means Milarepa], don't mix up this life's work, not renouncing worldly life, and the Dharma—if you mix them, then you lose your Dharma."

It is important to know these points. It is difficult for people who do not know the actual meaning of Dharma to understand these points, these subjects. Those who know Dharma from the mouth have not really found the taste of Dharma, do not really know the actual meaning of Dharma—they wouldn't know what it means; it becomes a secret taste to them.

"Don't mix the Dharma and this life's work without renouncing this worldly life. If it is mixed you will lose the Dharma. Think after that: you, the son, are suffering in samsaric suffering." Son means Milarepa. "Think that you are samsaric suffering, son, like this. Even if I try to explain this infinite hundreds, thousands of times, over eons, it is unspeakable, it is infinite. Even if I transform hundreds of mouths and tongues to explain the nature of samsara infinite times, numberless mouths with tongues that can explain for that great length of time—numberless, hundred thousands of eons, about the nature of the suffering, saying the nature of suffering is like this. Totally, what I am saying is, one never be finished explaining the nature of the suffering, saying the nature of suffering is like this. Totally, what I am saying can never be explained. So don't waste ... anyway, it doesn't matter. Don't waste the Dharma I explained."

This is the instruction that was given by Marpa to Milarepa when he was going back home, "Don't mix this life and Dharma." This has a big taste. Anyway, such thinking, such practice that is done, mixing with the work of this life, with the work of the evil thought of the eight worldly Dharmas, however much you desire, however much you work for enlightenment, since your practice is mixed,

it is meaningless. That action cannot bring the result as you expect it to, so it's like milking a goat horn. You can never get milk from there, even if you milk it for eons! Completely wrong place, so just like this. For the work of this life and the holy Dharma, attaining both, there is no living being attaining both the work of this life and the holy Dharma. However much we desire to do both without losing one or other, with such expectation, it is only betraying oneself, cheating oneself. Only cheating oneself.

Also, in previous times, one Tibetan Yogi gave instructions to someone like this. This meditator, this great yogi, "No-one can attain both, only cheating oneself. So even though you see me, I have nothing to talk about besides this. At your own place put your speech, body, and mind in virtue. What I am saying is this."

So worst, most sneaky, worst hindrance to enlightenment, to the achievement of perfect peace, is the thought not renouncing this life. We dare not renounce the perfections of this life. This is the worst hindrance to the achievement of perfect peace and enlightenment.

For instance, let's say we meditate. When we start to meditate, and we feel tired of doing meditation because the mind is attached to the comfort of this life, to the thought of the eight worldly Dharmas, interrupting, taking you down, interrupting your work for enlightenment, your receiving perfect peace, not giving a chance to be close to enlightenment or liberation. So like this. Then laziness arises, and during the meditation you fall asleep—that's also the interruption of the hindrances caused by these evil thoughts of the worldly Dharmas that are attached to the comfort of this life; the hindrance, the evil thought of the worldly Dharmas is harming you, disturbing your practice.

Also, when you meditate, if some friend is talking about something, some interesting thing, then your mind is no longer in the meditation, you want to go to listen—it is more interesting to talk, to listen. Giving up meditation in order to listen or talk, or discuss, if there is something that the other person doesn't know that you know, because of pride, leaving the meditation, and if the evil thought is attached to the discussion then the person goes—so this is also an interruption, also a hindrance caused by the evil thought of the eight worldly Dharmas, not renouncing this life.

Also, not being able to concentrate or do meditation due to little problems, like a bug, an insect biting—if it is a little uncomfortable, one is unable to meditate. This also the hindrance of the evil thought of the eight worldly Dharmas.

Not only this, but also, if someone talks about the subject, Dharma or something, or science, and teaches or talks, even though it is good work, a positive action, good work, if it is possessed by negative mind, pride, or attachment, that action possessed by the evil thought becomes work for the evil thought of worldly Dharmas. For instance, in the case of being attached—if I talk, teach the subject that the person doesn't know, maybe he thinks I am wise, I am good-knowing; anyway, maybe he will think I am good, many things—expecting reputation, attached to the reputation, attached to food, clothing, attached to the reputation, attached to the temporal needs, and attached to the reputation. Food is not so much trouble—it depends, of course, on the individual, but generally the if person can, that's a little bit easier. Clothing is a little bit easier than food, then second is food, and thirdly, the most difficult thing, is the reputation—the most difficult to renounce is reputation. So when some people do retreat they put a notice outside saying, "retreat,"

“strict retreat,” or “complete strict retreat,” but I am not sure how strict it is in the mind. Telling all the friends up and down, “I am going to do retreat, this and that!”

Anyway, even though with remedies or meditation, you can renounce food and clothing, reputation is difficult. So the mind, the person, himself really not knowing, really not being conscious, then due to not checking himself, not checking his own practice, the mind is attached in meaningless work. Such a little thing as reputation, as much as that person does retreat—even if the doors or windows are closed by mud, like insects living in a hole, with no holes around—due to the mind, if it is attached to such a little temporal life thing as reputation, expecting that people will think good of you, then it is nothing; it only becomes work for the evil thought that likes and is attached to praise and to admiration. So when you practice Dharma, when you do retreat, it is very good, as much as you can do it in secret, it becomes that much more pure, and in place of showing like a movie—that doesn’t make it pure. As much as the person can do the practice secretly, it becomes more pure, that much more helpful to the mind, and pure. It is the same thing with the other one, talking about Dharma, teaching—also if that is involved, if one doesn’t check up on one’s mind, then there is the evil thought of the eight worldly Dharmas, and you are working for it. If you are not conscious, if you are not checking, then there is the danger that what you are doing becomes a service to the eight worldly Dharmas, even though the subject is a Dharma talk. So checking meditation is really of utmost importance.

For instance, during the meditation, first we concentrate on the object, which is Guru Shakyamuni Buddha or something. Then in two, three minutes the mind goes America, jumps to America, reaches home. It sees the people that you like, enjoys the things at your home, goes around, many things—as if you are there, completely unconscious of your body, which is here. Enjoying your home, talking to your friends, seeing people, things like this. Then you spend hours and hours—in actual meditation maybe five minutes—and it then becomes a worldly meditation. It becomes a meditation to create more causes of suffering, you are doing meditation to remain longer in samsara. That’s how it becomes like this. Of course one’s mind is not conscious, there is lack of consciousness—consciousness of the object of meditation, consciousness of recognizing the meditation object, and not recognizing other objects. But mainly it is interrupted by the evil thought, the hindrance caused by the evil thought of the eight worldly Dharmas. Even when you start the meditation with pure motivation, while you are doing meditation, as you are meditating, this evil thought of the eight worldly Dharmas slowly comes like a cat coming into the room. Like a cat comes, there is no noise, only quiet. So some time after, we recognize that the cat took things. So just like this, the evil thought of the worldly Dharmas comes very quietly.

First of all, this evil thought usually interrupts making the meditation perfect, the cultivation of the pure motive—generally, this evil thought, attached to the comfort of this life, is a hindrance to making the meditation perfect. It hinders the cultivation of the pure motive, which is the motivation renouncing the comfort of this life. This evil thought interrupts making this action, Dharma, the perfect cause of enlightenment, the action of the meditation. In the beginning this hinders that way—so while you are doing the meditation, even though you may have started with a pure motive, when you do the action itself, you cannot continue for one hour or two hours—you cannot continue. Sluggishness arises, scattering thoughts, the mind wandering around. This also is the hindrance of the evil thought of the worldly Dharmas. Also, it can be hindrance even after the action is finished. The action becomes a Dharma action due to the power of the pure motive. And even if it becomes a Dharma action, this evil thought can hinder and the merits that are created. Anger arises due to not renouncing this life, the evil thought. Anger arising is always a hindrance to the

achievement of liberation. Sometimes there are certain reasons—for the benefit of others, there is a way to act or to show; but if you really get angry then it is only a cause of suffering, and will only destroy one's enlightenment. So it is necessary to be careful. That is always the hindrance of the evil thought attached to the comfort of this life.

Even one who thinks he is a meditator, practitioner, when he gets up, starting from the time—such as me—even from very early in the morning, if he gets up with the mind not renouncing this life, drinking tea with an evil thought, eating breakfast, eating lunch, drinking tea, going to bed, everything. Even going outside, coming inside, washing, putting clothes on, talking, saying things—the whole thing becomes service, becomes the work of the evil thought of the worldly Dharmas, the cause of suffering. Someone like me, who thinks of creating spiritual action, having a spiritual life, but not having one... like this. Their whole daily life, a person like this. So you see, the last thing before going to bed—perhaps in that day there is no Dharma action created; it is empty, completely empty, black; only good, quick arrangements are made to be quickly born in the suffering lower realms, to continuously suffer in samsara. Only that—only making arrangements to suffer in samsara, to continuously be born and die in samsara. Even when the person dies, all of a sudden death happens, and there is nothing to expect for the future life, nothing to expect for a better future life, dying with great upset, with an empty mind, going to the future life with an empty mind.

So stop the breathing meditation ... first, start the meditation on Guru Shakyamuni with prayer, and make purification. Then purify sentient beings, and become Guru Shakyamuni and absorb into oneself. Then do as follows. From the Guru Shakyamuni that you have visualized, a similar one comes forth and absorbs into you—but the original Guru Shakyamuni is always there. Then you become one with Guru Shakyamuni, and you purify sentient beings with knowledge rays from you which are Guru Shakyamuni Buddha. Then all sentient beings become Guru Shakyamuni, you, the enlightened being in the essence of Guru Shakyamuni Buddha, and all absorb into you. After this, you meditate on perfect human rebirth.

In the second hour you meditate on the usefulness of the perfect human rebirth, or this can depend on the individual—if one doesn't finish meditating on the perfect human rebirth in the first hour, then continue in the second hour, and meditate on the great usefulness of the perfect human rebirth.

Then it is useful, before going to bed, falling asleep, to check up—starting from this morning until nighttime, until you are in bed—you go through, you check up how much of each action you did with pure motive, and how much you did with the evil thought of the eight worldly Dharmas—starting from the morning getting up—including listening, teaching, and talking to other people, drinking, eating, all these other things. If any actions are done with a mind not expecting the comfort of this life, with a pure motive, you check up, check up. Then, if you find a more positive action that is done with this pure motive, with the mind renouncing this life, and it is worthwhile to rejoice.

Day 11
Monday, April 1
9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “As the best color of the paint which turns it gold, taking the impure body it can become the king's holy body which is a priceless jewel; the dirty, impure body can become a king's holy body, which is a priceless jewel. Therefore, the

thought which is called bodhicitta must necessarily be kept firm; therefore, it is necessary to keep the thought which is called bodhicitta firm and strong (which means not losing it, which means keep it continuously without losing it).”

This means this. There is a special paint, color that can turn so many iron pots to gold. Is there something like this in the west? No iron would be left! There is special paint, but this is not easy, not easy. With very little quantity, it can make thousands of irons, and by painting it, it can turn into gold. There is this history with Nagarjuna. Somehow, there was a big famine in India, and at that time there were many monks at Nalanda, the big school. There was big trouble in the economics because of a great famine. At that time, someone asked Nagarjuna to be the manager. So he achieved this power, this special technique, and he turned many pieces of iron into gold, and he sold it and made offerings, then ran the monastery at Nalanda as the manager. During that time he helped so many suffering people who had difficulties, feeding them. Besides that, there are many places in India where there was trouble, people starving because of great famine, so he made much charity by turning iron into gold. Also, he built many temples and stupas, and did many things. There are special techniques and methods to do this, but this does not depend on only material equipment; it depends on mind power. The techniques have to be achieved with mind power—not just with self-cherishing thought, not just with egocentric mind. Perhaps I will tell all the remarkable history, extraordinary history, another time.

So just like this, you see the value of the iron and value of the gold—there is so much big difference, a great difference between the value of iron and gold. As the value of iron is so much more limited than the value of the gold, the value of the knowledge of this dirty impure body is limited to the enlightened being’s body. “King’s body” means enlightened being’s body—“King” is a term from the Tibetan text, but it means enlightened being. So knowledge of the impure body is limited to the enlightened being’s body, so limited. Generally, iron becoming gold is an impossible thing. The same thing, this impure body is living in suffering nature, experiencing much suffering created by the deluded mind, living in the suffering nature, created by the deluded mind—as you think, knowing this, how it is living in suffering nature, how it is impure, when we are thinking all of a sudden, generally it seems an impossible thing, the body becoming an enlightened being’s body without a single tiny suffering. No suffering, no tiny impurity, not even the size of an atom; not one single defect, completely pure, completely clean.

The ordinary being’s connotation for clean is clean of exterior dirt—always there is dirt on the body, also our defects of delusions, not having cleaned even exterior dirt. So mainly the reason that we have to keep washing, cleaning all the time, is because no matter how much we wash always there are dirty things, smells, problems coming—that is because the mind is not cleaned. That is because body is living in defects, and the body has the pollution of the delusions, the defect of the delusions. Because mainly it is due to the mind, that which creates this suffering body, not cleaned of delusions, not cleaned of obscurations. That’s the body is living in suffering, with so many problems, not free—even if you wish, the body doesn’t allow. This is one of the biggest problems in life.

Anyway, totally, as long as the mind is not cleaned of obscurations or delusions, not cleaned of the defects of delusions, until that time, infinite eons, until we clean the mind of delusions, however many rebirths we take, endlessly, we will always have to clean the body of external things—smells, dirt, always cleaning, there is no way it will be finished. This washing will only be completely ceased when the mind is cleaned of delusions and karma. There will be no more problems because there will be no problems with body, with mouth, or hair—they will always be clean.

The enlightened being's holy body has not one tiny defect or delusion—it is a completely pure, holy body, the creation of a completely pure holy mind, omniscient mind. When we think of the infinite knowledge of the holy body and the suffering and limited value of this body, which cannot compare to the knowledge of the enlightened being's holy body, all of a sudden it seems impossible that this impure body can become that holy body which has infinite knowledge. When we look at it all of a sudden, it looks impossible that it will become like this. But it is possible. If the individual himself makes it possible, then it becomes possible. If he doesn't make possible, it doesn't happen. So what makes it?

You see, the iron that has limited value, not like gold, can be turned into gold by this special paint. The impure body is like iron, and then the gold is like the enlightened being's holy body, which our body will become. Then what makes this possible—even though we took this impure body, there is a possibility to achieve the enlightened holy body? Bodhicitta. Bodhicitta is like special paint that turns the iron into gold. The merits that are taken from the potentiality of the bodhicitta, dedicated by the transcendental wisdom, causes the whole suffering, the whole 84,000 delusions, all the dualistic mind, all the illusive mind, to finish. By finishing this, the mind becomes the priceless jewel, the enlightened being's mind. And by finishing those delusions, the body becomes the priceless jewel, the enlightened being's holy body by the merits created, by the merits that are dedicated of transcendental wisdom, understanding the absolute true nature. The merits arise from the power of the bodhicitta, from the potentiality or power of bodhicitta. What causes us to achieve enlightenment, all the infinite knowledge of enlightened beings, infinite knowledge of the enlightened being's holy speech, body, and mind, this infinite knowledge—is bodhicitta.

Bodhicitta has that much knowledge, it has incredible benefits. So therefore, this great bodhisattva, as this was his own experience, he emphasized it for his followers who are living in ignorance, not knowing how to follow, how to seek the method, not knowing how to escape from suffering. By the way, it's also an instruction to us, not something for some other person—it is an instruction for anyone who wants to seek the enlightened stage, most supreme happiness. Therefore, it is very effective and useful sometimes to remember these instructions. It is very helpful. When you are so tired, exhausted, it is like drinking juice.

Anyway, what I want to emphasize is that bodhicitta has that much great knowledge. Since it has that much great knowledge, why don't we try? Why don't we try to follow bodhicitta, to practice bodhicitta? Why don't we try to keep bodhicitta without losing it? Therefore, the last part is, "The thought which is called bodhicitta is necessary to be kept firm."

Anyway, this is just very brief, but there is too much to explain about it—it includes so many subjects. This just a brief thing, like licking the sweets from the cover of the candy. Not the real candy but the plastic paper, licking the plastic, like this. If even licking the paper is that sweet, why not the inside?

So therefore, achieving this beneficial bodhicitta is not something that you can receive right away, all of a sudden. It is not something that you can receive all of a sudden. It takes time, it needs long training, it needs to make a long journey through meditation, starting from perfect human rebirth. There are meditations that lead to bodhicitta. The first, second, third, and fourth of these meditations lead to bodhicitta, make the journey to bodhicitta. Like when someone goes on an expedition, to climb a mountain, they go with very warm sleeping bags, jackets, lots of food, stoves,

a special eye glass—so many things. Just like this, to go to the mountain, to be able to reach the mountain without danger, by going on an airplane, trekking, it is necessary to have the realization of these fundamental meditations in order to achieve bodhicitta. Some people may think, “These are not the methods to achieve bodhicitta. The method to achieve bodhicitta is something else, something else.” This is a mistake. If anyone thinks like that it is mistake. So, like this, it is necessary to have the realization of these following fundamental meditations.

The achievement of bodhicitta depends on the mind habituating itself to this pure thought. It should become habituated to this pure thought. This is not a physical thing, it is a mental thing. For the mind to get used to bodhicitta, to become bodhicitta, of course takes time, because it is not a physical thing, it is a mental journey, mental work. So of course it takes time, and requires much training. Therefore, as we received the perfect human rebirth this time, and have the capability, the chance to meet the methods, not practicing, not following, not training in these things is foolish and is wasting the chance that we have received. Therefore, for the action of listening to the teachings to become a cause of enlightenment, in order for the action to work for the other sentient beings, it is necessary to cultivate the pure motive, bodhicitta.

Think, “I, myself, must receive enlightenment to lead all the infinite sentient beings into enlightenment alone. Therefore, it is necessary to receive all the realizations of the graduated path. For that reason I am going to listen to this profound holy teaching.”

The listening subject, the holy teaching, is the Mahayana teaching that leads the fortunate beings into enlightenment, and is a teaching that is well expounded by the great philosophers, Nagarjuna and Asanga. It is a profound holy teaching, like the essence of the great pandits, Atisha and Guru Tsong Khapa’s holy mind taken out. Maybe you don’t understand what that means. It means this: if you think of milk and butter, these teachings which are called the graduated path are the essence of Guru Tsong Khapa and Atisha. The knowledge of the teaching that they have is like infinite space, the Pacific, the ocean—they have that much knowledge, but there is an essence, a totality, which is like a jewel from the ocean, a jewel that is taken out of the Pacific, the most precious thing that is under the ocean. So the essence, the most important thing that leads to enlightenment is the graduated path, this teaching, that essence that was taken out, the essence of the teachings that they know, which they have realized, the knowledge of the teachings that they have, which is like infinite space. So the whole thing means that the essence, the graduated path is a teaching that includes the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, and is set up for the practice of one person’s achievement of enlightenment. This means that the teaching is not something that someone practicing Mahayana and Vajrayana can never practice. It is a teaching that should and can be practiced by one person to achieve enlightenment.

Anyway, so this gradual path that all the past enlightened beings have become enlightened through has four topics:

1. For reference, the knowledge of the authors, such as Atisha.
2. In order to have devotion in the teaching, the knowledge of the teaching.
3. The way of explaining and listening the teaching, which has two objectives.
4. Then fourth, how to lead the followers in the path of enlightenment. The last one has two parts:
 - a. How to follow the guru, who is the root of the path.
 - b. Second, by following the guru how to train the mind in the graduated path to enlightenment.

It starts with the perfect human rebirth. The second meditation is the great usefulness of the perfect human rebirth. And according to this book, part of this subject is the evil thought of the eight worldly Dharmas.

So, has anybody seen when there's a movie through checking last night? Did anybody check up? Did you check up, the person there?

Answer: Pardon me?

Rinpoche: Did you check up your movie yesterday? Have you gone through?

Answer: That's what I am asking you. I thought so! Anyway, tomorrow I will give you candy and chocolate!

Anyway; maybe it is good to write this down, so that maybe it will help your life.

(A) "In order to take the holy Dharma on the path to liberation, there is no greater hindrance than the evil thought that completely concentrates in order to obtain the perfection of this life. Therefore, it is necessary to always avoid this."

This what I explained yesterday—how the hindrances arise during meditation, how they interrupt even the meditators who are trying to practice Dharma. If you check up, if you are conscious during the time of meditation, you can recognize how it is the greatest hindrance to Dharma practice. Here, "The holy Dharma on the path to liberation." The holy Dharma does not mean a book or something; this holy Dharma means your practice, your work for enlightenment. Whatever virtue is done, such as listening, thinking, and meditation, if it is mixed with this evil thought, there's no doubt that the holy becomes evil, the good becomes bad, the good becomes evil. There is no doubt that good becomes evil, as food of one hundred tastes mixed with vomited food becomes bad. "Food of one hundred tastes" is a traditional Tibetan thing, but anyway, it means good quality food. This is the example. If the work for enlightenment and the work of this life are mixed, you can never achieve enlightenment. It doesn't become Dharma, it only becomes the cause of suffering. It doesn't become pure—it doesn't become Dharma because it is not pure action, just like this example of the good food mixed with vomited food. No matter how good the good food, if it is mixed with vomited food it becomes dirty food, something which is not worthwhile to eat.

(B) "Always quarreling, discussing. Quarreling with leaders, teachers, friends, relatives—quarreling and fighting."

"Fighting" means fighting with words, body, many things. "Quarreling with leaders"—"leader" means the leader of the country, the village, the society.

"Quarreling with leaders, teachers, friends, relatives, without bearing the negativity. Without bearing negativity, suffering, bad reputation, and obtaining enjoyments with great difficulty. Only this evil thought causes the person uncontrollably to do this. Only this evil thought causes or persuades the person to do this uncontrollably."

For instance, this is clear, besides the other one. The above one, (A) is how this evil thought disturbs meditators and Dharma practitioners. For those who do not practice Dharma, who don't meditate, there is no problem of that evil thought interrupting the Dharma practice, because they don't practice Dharma, so there is nothing to talk about the evil thought hindering their Dharma

practice—their Dharma practice is empty. So the lower suffering beings and even the upper living beings who have higher rebirth, even those samsaric gods, human beings who practice, don't practice Dharma, religious or not—all their problems are the second one. It is so clear.

It is very good to think about how to practice, how this evil thought interrupts Dharma practice, with details—in your daily life experience. It is very useful to think about your common life, and how this evil thought interrupts it. It is very good for the mind. Also, this is best psychology. Because it is only a teaching shown by Guru Shakyamuni Buddha, I am not admiring because of that; I am admiring because it is an experience. This is the best psychology for the problems, the person's problems. Without knowing, as much as you spend time; as long as you don't recognize this evil thought of the eight worldly Dharmas, as much as you think you are an expert psychologist, there is no way to recognize the main source of problems or the method that really helps us to cut the source of the problem. The person will not find it. As long as the person doesn't realize the actual source of the problem, because the person doesn't recognize this, the person's method is to offer service, to work, to love the evil thought of the eight worldly Dharmas, the source of the problems, instead of doing work to destroy the source of the problems, the evil thought of the eight worldly Dharmas. Like this.

For instance, whatever the person misses, or however the person is suffering without an object, there is no other way. For instance, sometimes person has a problem of missing a companion, a man having a problem with a desirable object, his wife. This is a common example. So what to do? The mind that is suffering like this comes—he cannot sleep, he feels very lonely, there is no taste for the food—so perhaps the method is maybe to go to a psychiatrist. The psychiatrist may say to find the desirable object, so that the mind will be cured. It will get better by receiving the missing object. But even if the person receives the object, it does not last. The person, with his fickle mind, may stay together with it for some time—sometimes a few days, one or two days sometimes—but it doesn't last, things changes in different ways, not like the first time. This is a common problem. And then divorce, so many things, problems. Then the problems of children, taking away children, so many things. They are unable to take care—first they make children, second they cannot take care of the children—many problems. First of all, your own life problem: then, with children, with husband, wife, other problems, double problems, problem over problem, like this. All these problems, problems with your own life, with the children, with the husband, with the wife, all these problems. Again after that, you find another one; then after that, another one—so many things. Even the person who is over 60 is still not finished working, still not finished. Second round. All these problems are caused by the evil thought of the eight worldly Dharmas, which is attached to the pleasure of this life, the comfort of this life, so many things.

Also, even though everything is all right, they are physically together, there is still so much worry. Always the husband worries about the wife, or the wife worries about the husband—that he or she will taken by other people or used by other people. There is so much skeptical mind, so much suffering. Then, if there is a relationship with other people, the mind becomes so jealous, there is so much pride, so many problems, life problems. All these are mainly due to the evil thought of the eight worldly Dharmas. They are all caused by the evil thought of the eight worldly Dharmas, attached to the comfort of this life.

Even if things are all right, if they have jobs, there is much worry—about the job, the name, being a member of society. When they get a little name, then there is so much worry about losing the reputation, so much worry. Always with this worry, attachment—there is always that work for

reputation. Whatever smart idea you find, whatever fantastic thing you create, you have that fantastic reputation. All these worries, samsaric problems, are caused by evil thoughts attached to the comfort of this life. Also, there is much worry about losing the job—this is also caused by the thought of the eight worldly Dharmas. There is worry about losing the job and losing the reputation, worry about receiving a bad reputation—all these sufferings are caused by this.

Then, there are always quarrels, fights, disliking, complaints—so many things for the leaders, the members. These are also caused by this evil thought. For example, there are so many problems on the Earth, in each country; and also in Nepal and India. Everywhere, there are problems with leaders, so many problems. So many times Presidents and so forth get killed. All these problems, from the side of the person who is killing, are due to the evil thought of the eight worldly Dharmas, attached to the comfort of this life. This causes the people to fight, to quarrel, to destroy others. It is the same thing with the teacher in a university school; there are always so many problems. All these problems are caused by this evil thought attached to the comfort of this life; this did it.

So many times there are strikes in the country—everything is stopped because the workers complain about not receiving a higher salary. That problem is also caused by the evil thought of the worldly Dharmas. Other people also find problems because of the strike, not receiving things, which is also due to the evil thought of the worldly Dharmas.

Also, there are capitalists and socialists. Anyway, there are many problems every time; so many big problems. Capitalists have problems with them and not having problems is also caused by the evil thought of the eight worldly Dharmas, attached to the comfort of this life. The capitalist develops material, builds things, collects money—that is the whole aim—to make this life comfortable and not have trouble with missing material, starvation, physical troubles, difficulties. The main goal is only to make this life comfortable. No matter how brilliant the person looks, no matter that he never works on land, but always goes by plane, his main aim is that, is nothing, is just only that. So he's doing that because, according to karma, he has the capability to do that.

So the other one, the socialist—as much he says we need equal material equal for peace, no matter how much they say the word equal, it seems sort of concerned with other beings. But if we really check up the death of mind, each person is trying to make his own life comfortable. The whole thing is that, no matter what he says—the whole thing is that. The main goal in the depth of his mind is only to make ... also, one thing, he is jealous of others who have position, who could do those works. So the main thing, the whole goal, the depth of mind—it doesn't mean because of having bodhicitta, great compassion for other beings—the main thing is whatever is relating to other people which makes it quite powerful—but the main goal is not wanting one's life of suffer, to have physical difficulties. The work is different but the goal is the same thing, same thing; no difference, same thing. For some reason they are fighting. It is like this—the way it looks, if I tell directly, sincerely—“My life is suffering, I don't have facilities; my life suffering, so I don't care for your life, I need your materials.” This is a simple thing, what it looks like—the true, straight, sincere word, if it is taken out of the heart, that's all. Anyway, they are same, the goals.

So you see, now we know how the problem is caused by the evil thought attached to the comfort of this life. Both problems are caused by one thing; this is clear. So therefore, even if the material is made equal, this cannot bring peace at all; it never brings peace, because the source of problem exists within the mind. As long as there is the evil thought of the eight worldly Dharmas existing in

the person's mind, as long exists in these people's minds, there is no peace. However the material is equal, there will be many other problems. Same thing.

There are always problems with the relatives and friends; so many problems. First of all, when you go into the country—just one example—there is the difficulty, the problem of not having friends around, feeling lonely, then suffering. That is caused by the evil thought of the eight worldly Dharmas, attached to the comfort of this life. Then after you have friends to talk to you and stay, then after a few days it become disgusting! You don't get together any longer, you don't get along. After, there are so many complaints, "He is no good, he has a bad personality, this and that," so many things. It always keeps on changing, it never lasts. Then you fight, complaining about each other, so many things. This is clear. All these problems of friendship and after, hating the friend, are caused by the evil thought of the eight worldly Dharmas, attached to the comfort of this life. All this is done with the expectation of the comfort of this life. So when you don't receive what you expect, when an object arises that you dislike, that disturbs the comfort of this life, then you get angry. There is no peace even at very beginning, and besides that, there is double suffering.

People in the world who do things such as destroying other countries, other people, others' perfections without caring, without thinking of this as a negative action—that is also due to the evil thought of the eight worldly Dharmas. Also, if sometimes people get money, they climb over mountains, take expeditions, no matter how difficult this is. Even though it causes danger to the life, even though he is not sure whether he can really come back from the mountain, he gives up his life for his reputation of getting to the top. All this is caused by the evil thought of the eight worldly Dharmas, attached to the comfort of this life. I am not complaining! We are talking about our own life. We are talking about each other, our own nature, life, because usually we are not conscious.

Also, people, because of reputation or money, promise to kill other people, destroy other people; mercenaries, these things—without thinking, without having understanding of negative action, no understanding of bad karma. No matter how much danger there is, they think, "I don't care," because of reputation and money. People doing these things is ridiculous, because they are using their useful human rebirth for such ridiculous actions. This makes no sense, and is meaningless—for a little money, for materials. The life used for materials, thinking that these things are more important than life, like that. Thieves and robbers, for instance, don't care about the bad name, they bear their reputation, even if they are called robbers they bear it and steal others' possessions. All these problems are due to the evil thought of the eight worldly Dharmas. A person is recognized as an evil person, a negative person because he did this and that—he is always a suffering person, always suffering when he hears his bad reputation. Why does he suffer with this? Why does he have to create causes and actions? All this is due to the evil thought of the eight worldly Dharmas.

So besides, some people may think that the evil thought of the eight worldly Dharmas is only for people who practice Dharma, but not for we people who enjoy samsara, but it is not like this. If it didn't disturb samsaric life, then it could not also disturb Dharma practice. Therefore, it is important to recognize this and check up and bring the solutions in this life, while we are human beings, while we have the capability.

3 p.m.

As in the morning talk, all of us who are involved in this situation, who are living in the life of the evil thought of the eight worldly Dharmas, spending the life only for the evil thought of the worldly

Dharmas, also other sentient beings, however much their way of living, way of taking care of themselves looks different, however much they think they are different from each other, higher than others—in terms of caste, from the rich people's side a beggar thinks they are rich. However they take care of their life in a different way—a businessman takes care of life by cheating oneself and others—cheating other beings means cheating oneself, totally taking cunning action, cheating others, telling lies. The businessman is living life in that way, taking care of his life by working in that way. Sometimes a beggar's work is more sincere. For one who lives by begging, there is no cheating, his work does not involve cheating and cunning. So, sometimes like this. A very harmful, dangerous action, dangerous work, for other beings and for oneself, is like this. Sometimes the beggar begging is better; in terms of negativity, sometimes this is better. However, the beggar and the rich people, whatever they think in a different way, however they take care in a different way, it is the work taking care of the life and taking care of the evil thought of the eight worldly Dharmas, spending the life for that, both people. The beggar and the rich people are both the same—living life in a negative way, the same. Both works are negative, the same; both works are worldly work, the same.

The student from childhood until death time, until he receives the final degree, the very top degree that he can receive from the university, all the study that is done is mostly done to take care of one's life, this life. Mostly it is done for that. However the person sees that he is working for the country, for peace, this and that, in the depth of his mind his main goal is to take care of this life, to gain the comfort of this life; only to gain the comfort of this life. For that reason, from childhood he goes to school, studies, spends 30, 40, or 50 years. Perhaps maybe he receives a degree, maybe, he is a little lucky, or maybe not. Let's say even if he receives the degree, maybe—maybe not. Maybe he receives the degree that he has been expecting, if he is a little lucky, maybe not. Let's say even if he received the degree, all that study, that person's study, is only work, service for the evil thought of the worldly Dharmas. Until he receives the degree, all that study, that person's study, is only work, service for the evil thought of the worldly Dharmas. Until he receives the degree, all that study that he did, the time that he spent, everything is work for the evil thought of the eight worldly Dharmas. Because his main goal is to take care, have comfort for this life, to not get in problem.

Even after he receives his degree, then he may find a job, something to do—this is also to take care of the comfort of this life, to work for the evil thought of the worldly Dharmas. So you see, then maybe he spends three, four years working, five years, a few years. Perhaps then after receiving the degree and working, and finding a job, then the life finishes. One day, the life is finished, that life is finished; then, what's left that he can carry, what's left? From working, studying that much, what is left to carry with him? Nothing is left. The money that has been collected can't be carried with him, his purse cannot be carried with him after death. Sometimes electricity all of a sudden stops due to the lighting, the wind, the storms, just like that, since he was born until death, his entire life was spent for the evil thought of the worldly Dharmas, to take care of the evil thought of the worldly Dharmas. So all this becomes evil action, he cause of samsara, the cause of suffering; that's all. That man worked to create the cause of suffering, and his life finished in that way. So if one really checks up, this is a big upset life. There is no profit that he's made that can benefit him at death time; after the death, nothing. He is dies with great, great worry, and an upset mind.

It is the same thing with the animal, the cow that goes round nearby the home, eating grass and sleeping. He never studies, not even A B C D! This cow who cannot talk, this cow who doesn't know anything, who never studies or received a degree, this cow who lives maybe 30, 40 years, this cow also tries to find grass, and works to find his food, to go where he can get better grass and water—this cow also works to take care of his life. Since the cow was born until he dies, all that

work is done by the cow, all those things are all done only seeking the comfort of this life, to gain only the comfort of this life. So that cow's work that is done since birth until death, the whole thing is work. The time that the cow spends, all of it is done for the evil thought of the eight worldly Dharmas, the evil thought that is attached to the comfort of this life. So that cow's whole work is evil work.

So now, if you compare the person who has studied, spending time and money, this and that, so many things, when we check up, the cow and that person together, they come to the same thing. Same life, not different. As the cow's life is negative, it is same thing also with the person's life; same thing, not a pure life. The cow's life is not higher than the human life, and that person's life is not higher than the cow's life. At death time, that person dies without having done any higher work than a cow's work, even though he was born as a human being.

Anyway, the same thing—however wise the person is wise, or smart, or clever, or however much reputation he has—there are all kinds of people—as he is very self-supporting, no matter. Even though he goes under the Pacific, under the earth, goes onto the moon, since his life's work is done for the evil thought that is attached to the comfort of this life, it is all evil work, all the cause of suffering. Same thing, these works are not higher than those of an animal—the way of doing is maybe a little bit different, but nothing is higher—because all these people's work is done only for the comfort of this life. Nothing is higher because, as it is the cause of suffering, as it is evil work, the result of this work is only suffering, to keep oneself in a samsaric prison. Same thing for the fool, the dumb animal—the result of their evil work, what they do in daily life, is also suffering. Same thing in terms of result, no difference; both are suffering result. So this is one reason why it is not higher.

Write this down. (C) In order to destroy other's perfections, the mind and body fight, argue, with great attempt and effort, and cause oneself and others' to lose their present life and future lives." Okay, but if there are people who don't want to listen, please go; it is not necessary to insist, to push oneself. Those who can't hear can copy from people who are near, who have a little idea of my language. "In these beings' heart there is the evil thought, the devil, the evil thought is living, staying, residing."

This is clear, this usual problem in our country. For instance, in schools, universities is, always there are problems. For instance, the people are jealous of a person who has more knowledge, more education. They are jealous of the perfection of his knowledge, the education; jealous, jealous. Not liking, hating—people who are jealous, who have covetousness, hate the other people who have higher education. They don't want that person to exist. Also, they don't want him to have reputation, to receive the reputation for oneself or for one's relatives, whom the person likes. Then, fighting the other person, even though he has no fault—fighting, many things. Nothing helps, it is work done for the evil thought, in order for some of his relatives or friends to get reputation or a degree. Whatever it is, it is all negative action. Nothing brings perfection to the person himself. So this person who is jealous of others gaining higher knowledge, having higher knowledge, receiving such reputation, then with this evil mind in many ways directly and indirectly tries to harm the other person and kill him like this.

It is the same thing, same problem with the leaders. When someone receives a name, receives power by voting, when someone becomes the President, becomes this and that, directly and indirectly others try many ways with jealous minds to cause the person not to exist, to harm his relatives, his

possessions, like this. So all these works cause the person, the negative work, his evil thought that is attached to the comfort of this life, so he does this. In that way he creates so much negative karma, which doesn't help his peace or even his relatives' peace at all. Then other fight with him or destroy his possessions, many ways trying to harm him, causing danger to his life for other people. So because of this, even if the other person is killed, this person whose mind is jealous, not liking the other one having material possessions, having knowledge, reputation, even though these people could kill him, it doesn't help bring peace, it doesn't help at all; it becomes the cause of more problems. Because of this his relatives, other beings, and friends keep in the heart and in the mind that that person gave trouble many times, that that person killed such and such relatives and friends. Then they have negativity directly and indirectly. Then also sometimes there is the danger for them to get killed by another person—this is common in the world, we have heard about it many times. We have heard about it many times but we don't know, do not recognize. Both are problems—this type of person harms another type of person, and that's also a problem—others kill him, giving trouble—both are problems.

We have heard about this common situation many times, but we don't know what causes other people to take revenge. The whole situation, the root of the problem, we don't recognize. We see only the physical things, what's done, but we don't recognize the root problem. Because of not recognizing the root of the problem, they think that destroying others is the only way to bring them peace, to make their life comfortable. So first of all, other people harming you is because you caused harm before. So all these works—also being jealous of others' perfections and materials, also being jealous of people having good friends. In the world there are many problems in a couple if the man has a wife who gets attached to another person. Then the mind becomes jealous, wanting to cause harm, to destroy the other man. It is the same thing in another way, vice versa, like this. It is a common situation on the earth. And also this situation is always shown in the movies—it is familiar in the movies, being jealous of each other, having possessions, a husband, wife, this and that. But that's really funny because people who live in these situations, do these things, watch the movie! This I think is really funny, they themselves are living in the movie. They completely forget, when they look at the movie, they completely forget their life, completely forget what they're doing, how they are living, what kind of life they have. They completely forget, not conscious; always judging the pictures in the movie, always judging this and that, many things, as if they are not involved in that life, transcended from that life! Many things. The world is full of these people, but they never check up the root of the problem.

So besides that, the other one also has no peace, killing others, no peace in that life. Without talking about the future life, even in that life, a person who kills others has no peace. Because he harmed the other one, he's always in danger of being killed, receiving harm from other people, his relatives or friends; he has no peace. Also, he has a bad reputation. So because of the bad reputation, he has no peace. Sometimes he gets kicked out of the country, he has no choice but to stay at his home, be put in prison. This is only talking about one life, no peace. So talking about the future life, it is incredible, the suffering results are incredible. Anyway, it is all arrangement to be born in the suffering lower realms. That's all. It is like specially making the path, specially making lifetimes of suffering and no peace in many future lives, no peace in that life, always harming other beings—all this is caused by the evil thought attached to the comfort of this life.

Then, so just this one example should be compared with many other things. Also, same thing, each other villager, each other family, fights, each country fights, each different caste, nationality fights. Anyway, all these works cause one to lose peace, to lose one's own and others' present life and also

future lives. Another way of saying this is that it causes one to lose the present life's peace and the future life's peace. All of those suffering problems are caused by this evil thought in his heart. There are so many examples to talk about.

Write this down also. I'm sorry, giving you work!

(D) "Even by keeping the teaching lamp,"—why is the teaching called a lamp? Because the teaching dispels ignorance, suffering, and the cause of suffering. The teaching is just like the example, the lamp that dispels the darkness that causes you to not see objects, things. "Even keeping the teaching lamp in the hand causes us to obscure the thought." This refers to the person who has an unclear eye, who sees, for example, falling hairs, or two images where there are only one. "The unclear, evil thought obscures the person's eye—" this eye means wisdom—and "and stepping over the sinful precipice is like falling down, a person stepping down, creating problems for receiving possessions, also for the surrounding living beings." That means relatives or friends, for subsidiary divisions or groups of people. For instance, like this—there is a big college, fighting, making quarrels, creating problems for the college, because of negative mind, the partial mind that does not care for other colleges or groups, but is attached to one's own challenge, and fights.

So this sentence means, for instance, the teaching lamp, that teaching that is so precious, like a lamp in the hand—the person knows so many words of the teaching, the person can explain, knows many teachings that explain the nature of suffering, the path to enlightenment, and also knows the words of the teaching, but the mind does not practice, is not made one with the Dharma. So even though the person knows that much, even though person has the teachings that explain all the nature of the problems, how to solve the problems, by not practicing, the mind does not become oneness with Dharma, so his wisdom is obscured by the evil thought, the unclear, the evil thought, and he always creates evil action. For example, evil physical actions, such as physically harming other beings, and also with his speech, agreeing. And there is no need to talk about the mind, mind having evil, pride and jealousy—there are so many things, there is no need to talk about them. The reason he is creating these evil actions is to receive the materials that he desires, and he creates these evil actions for family, for relatives, and for friends. Creating these evil actions for other beings in order to take care of the relatives family, friends, and the college, that group. For instance, many times there are two colleges fighting each other, a big group of people fighting each other—it means like this. So anyway, because even though he knows that much, he knows holy teaching that explains all this, because the mind has not become oneness with Dharma, because it is obscured by the evil thought of the eight worldly Dharmas, he creates all these problems and harms other beings.

So it is like this. Each time these people create evil actions, it is like stepping—the reason why it is called the sinful precipice—each time he creates an evil action, it is definite, and he is making arrangement to be born in the suffering lower realms. When he creates each of these evil actions, it is like stepping over the precipice. So that's why it is so important to know this, why it is important to recognize and avoid the evil thought of the eight worldly Dharmas. Otherwise, as long as one doesn't recognize it and avoid it, the mind doesn't become oneness with Dharma—like milk and water, the mind has to become oneness with Dharma. Without the mind becoming oneness with Dharma, there is always this problem, no matter how much the person knows or can speak. This is very important to know. Even though you cannot speak much about Dharma, you cannot talk much, since your mind is oneness with Dharma, it is perfect, no problem. The most important thing is that. On the earth there are many people who can speak so well, who talk about Dharma so well, but who create many causes of suffering also for these reasons—to take care oneself, one's family,

relatives, and friends with partial mind—creating so much negative karma, like this. Totally, the person has no peace at all.

(E) “Even ... “ Write this down! “Even if so much material is given in charity, for the purpose of seeking the reputation of the surrounding people.”

This means this, if you make charity, then a lot of people come to you. You receives so many surrounding people because you make so much charity and can use these people. For instance, rich people have so many people working under them, because they have much material, like this.

“For the purpose of seeking reputation, such as surrounding people, but having a very little result and evil—” this means bad result— “and receiving very little bad result, by making such good charity, it is because it destroyed by the evil thought.”

Sometimes in the field where there are crops, in very early morning there is dew, and sometimes it can harm the crops. The evil thought is like this because it destroys. As the person gives that much great charity, a good, beneficial result can arise from that cause. Such a result can be received from that cause, but because of this evil thought, which is like the suffering, negative result, because the person’s purpose is for the comfort of this life.

This is a teaching [quotations (A) to (I)] written by the great bodhisattva Togme Zangpo, a great Tibetan meditator. These are teachings said by him with his experience, knowing the suffering nature, how the problem of the evil thought arises. It is very helpful and very effective to our mind also to recognize the source, the root of the problem, of others’ and oneself.

The reason why, the purpose—not finished yet—that I am asking you to write, is because you are seeking a new method, a new way that you don’t know, that you didn’t do, because of the problem of suffering. So therefore, this is very useful, this answer. This can become like friend, a teacher to answer your problem, to solve your problem. So it is very good to read it frequently; it is very helpful. It makes your mind conscious in your work, makes you remember the Dharma, reminds you that the root of the problem is within your mind. The total purpose, therefore, is because you understand these things, remember these things, then you don’t create, you don’t make your life black, negative—you don’t create negative karma. This helps you to stop creating negative karma. So for this reason, I am getting you to write. In these talks, there are different problems for meditators, those who don’t meditate, all kinds different of beings’ problems—so it is very useful to read frequently. Especially when your mind is unhappy with temporal things.

Then tonight, first thing, do purifying meditation with Guru Shakyamuni Buddha, reciting the prayer and mantra. Then, the figure is emitted from Guru Shakyamuni’s holy body and absorbs into you, and you become oneness, then you purify sentient beings, enlighten them in the essence of Guru Shakyamuni Buddha, and then they all absorb into you. Then concentrate a little bit, for a short time, on the thought that your mind is oneness with Guru Shakyamuni’s holy mind, infinite happiness. Concentrate on that by trying as much as possible, not letting other thoughts arise. For a short time, then after, meditate on perfect human rebirth.

When you meditate on perfect human rebirth, before you start the meditation, visualize knowledge rays coming from Guru Shakyamuni’s holy body and purifying you. Then think, “He’s sending me the knowledge rays which are the essence of the whole realization of the perfect human rebirth, the

great usefulness of the perfect human rebirth, the whole realization of the graduated path to enlightenment. The essence of the rays is that.” Think that you are receiving this. It is necessary to think like this; there is a point, there is a difference. Then, after visualizing the rays coming, concentrate and meditate on perfect human rebirth; then, on the great usefulness of the perfect human rebirth. Check up. Then also those who can ... I think that’s okay.

If you remember what you have written, according to this bodhisattva’s instructions, then try to find so many examples that you had experienced. Also remember times when you saw other people involved in problems, and try to think that all of these were caused by the evil thought. Try to see the root of the problem. From each these stanzas, certain stanzas which explain different problems, similar to that, try to amplify, try to remember what you saw in life, in different countries, and the way you experienced the problems yourself.

There is someone who said he checked up last night? Who was that? Yes, how was it?

Answer: It is difficult to remember everything. Especially the bad things!

Rinpoche: Yes, that’s also what? You don’t want to think of it, isn’t it. Especially bad things. Thank you, please check up. Thank you.

Also tonight, before you fall asleep, it is very helpful, very useful, and will make you more conscious if you check up, if you discover how much service you did for the evil thought, the evil action, and how much you worked for enlightenment—which job you did more today.

Also by checking, because you are checking at night, it helps you to be conscious tomorrow.

Day Twelve
Tuesday, April 2
9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “When the one leader of sentient beings checks up well with the infinite mind, because it is precious, because it has great value, the thought that is called bodhicitta should be kept firm.”

The one leader of sentient beings means the Enlightened Being. Enlightened beings are the only perfect leader, leading sentient beings into enlightenment through the path. So that path—the first one, also includes bodhisattvas. When they check up the bodhicitta with their infinite knowledge, with infinite thought—infinite thought means that their holy mind can perceive infinite objects, infinite existence, so that is why it is called infinite thought—when they check up the bodhicitta with this thought, they fully discover that the bodhicitta is the source of all the worldly happiness, the source of the happiness also of the worldly beings. Bodhicitta is also the source of all happiness of the beings who are transcended from the world, who are transcended from the worldly beings, who have no achievement of the full realization of the absolute true nature. Bodhicitta is the source of the happiness of even higher beings, the noble beings who are transcended from the worldly beings, the worldly level. This means the source of the happiness of the higher beings who have the achievement of the full realization of the absolute true nature. So totally, bodhicitta is the source of all transcendental happiness, including enlightenment—the most supreme happiness of

enlightenment. Besides, it's the source also of worldly happiness, totally it's the source of all happiness. There is no one single happiness that does not arise from bodhicitta.

Every single pleasure that we feel, even the pleasure of the wind blowing—there is no such pleasure that does not arise from bodhicitta. It is all arisen in dependence on bodhicitta. There is logic explaining how it arises from bodhicitta. All the cause of the pleasure is not talking about transcendental happiness, this is talking about worldly happiness, and how it arises from bodhicitta. The cause of every single happiness is not evil action; the cause is virtuous action, either created in this present life or in other previous lifetimes. How is the virtuous action created? The virtuous action is created by the influence of the teachings, due to the influence of the other Buddhas, how they created merits by following the teachings. And also our virtuous creation itself is the action of the enlightened beings, is the knowledge, the action of the enlightened beings. So that action of the enlightened beings is the thing that leads us to enlightenment, so this is the work of the enlightened beings, obliging us to create it.

Anyway, so that is the action of the enlightened beings—enlightened beings arise from bodhicitta. Enlightened beings, who lead us to enlightenment in this way, create virtuous actions, and arise from bodhisattvas. The idea is that the way of going to enlightenment, the process, without first becoming a bodhisattva and following the bodhisattva's path, there is no way to achieve enlightenment. So an enlightened being arises from bodhisattva, and a bodhisattva arises from bodhicitta. That's why even all the worldly happiness, transcendental happiness including enlightenment, most supreme happiness, enlightenment—everything arises from bodhicitta. Everything depends on bodhicitta. So this is not an easy subject, this point is not an easy subject, it takes time. It doesn't depend on only understanding the words—this is something else, some other thing. This is the summary, the brief summary of how it works, how it arises from bodhicitta.

“When the one leader of the sentient beings checks up well with infinite mind, it has great value. Because it has great value, the thought that is called bodhicitta should be kept firm.” So the enlightened beings, bodhisattvas, when they check up with their wisdom, which sees the existence of infinite objects, they discover this. They fully discover that bodhicitta is the source of all happiness; and this has such great, great value. Therefore, it is worthwhile to practice—those who have not achieved bodhicitta, practice; those who have achieved of bodhicitta, continue, keep it firm without losing it.

You see, nothing on the earth, no other phenomenon, no other matter, even we total all the materials, all the jewels—if you compared them, there is nothing to compare. Even the numberless jewels that fill up all of space still can never compare to the value of bodhicitta. They cannot compare, can never compare. There is nothing on the earth, nothing, no phenomena, matter, nothing which has value like bodhicitta. Nothing. If one has the achievement of bodhicitta it is the most precious jewel that one has, that one can carry up to enlightenment. Even after enlightenment is achieved, bodhicitta creates happiness, peace for other suffering living beings, enlightens other suffering living beings, like this. So that's why the benefits and knowledge of bodhicitta are infinite.

This teaching is not, only for some people; is also for us. Anyway, he gave this teaching to benefit all sentient beings, so that's how it also is for us. Therefore, at this time, as we are human beings having such a perfect chance, having met the meditation techniques, the teachings of bodhicitta, to receive bodhicitta, when there are all the things, all these necessary things, meditations are gathered, then it is necessary to train. Since the bodhicitta cannot be received all of a sudden, since it depends on long

training, since it depends on long thought training, it is necessary to start training even from now, from this moment. It is that fortunate. Before death, we are not sure when death will happen, so before death, as much as we can train the thoughts in bodhicitta, even meditating on bodhicitta, trying to cultivate bodhicitta even once in this life, even meditating once, that being is more fortunate than other beings. Great numbers of human beings die without doing one single meditation on bodhicitta, without leaving even one single impression of bodhicitta, even without hearing anything about bodhicitta. Compared to those great numbers of human beings, even if we meditate on bodhicitta once in this life, one time, still our life is that fortunate, we have left one impression of bodhicitta. So that much arrangement is made for the future life, to receive bodhicitta sooner, so the person is that much closer to enlightenment. By thinking of all these values and benefits, it is necessary to train even from now. Also, it is especially important in order for the action of listening to the teachings to become Dharma and become the cause of enlightenment. For this, it is necessary to cultivate the pure motivation of bodhicitta.

Therefore, “I must achieve enlightenment to release all these sentient beings from their sufferings, from every single suffering—the heavy suffering and the subtle suffering—from every suffering, right away. Therefore I am going to listen the holy, profound teaching.”

The listening subject is the holy teaching, the Mahayana teaching that leads the fortunate being to enlightenment. It is a teaching that was well expounded by the great philosophers, Nagarjuna and Asanga. This holy profound teaching is also the essence of the highly realized Lama Atisha and Guru Tsong Khapa’s holy minds. It is a teaching that includes the essence of the 84,000 teachings shown by Guru Shakyamuni, set up for the practice of one person’s achievement of enlightenment.

So this gradual path, through which the past enlightened beings received Buddhahood, has four topics.

1. For the reference of this teaching, the gradual path, and the knowledge of the authors.
2. In order to have devotion, the knowledge of the teaching.
3. How to listen and explain the teaching, which has two knowledges.
4. How to lead the actual disciple in the path of enlightenment. This last one has two parts:
 - a. How to follow the guru who is the root of the path, and
 - b. How to train the thought in the gradual path to enlightenment.

The outlines start from perfect human rebirth, so according to this book—the eight worldly Dharmas, mainly talking about the evil thought that is like our master, our teacher, our King, that we always follow work for. This is the last of yesterday’s subject.

(F) “Even if one keeps the moral conduct with effort, he is bound by the rope of the materials he receives, and doesn’t let go in the path of liberation. The iron chain that binds one in the samsaric prison is definitely in the hand of this evil thought.”

Just briefly talking on this. Even for those who try to observe moral conduct, precepts with effort, it’s extremely difficult to follow the path of liberation. Why? Because he is tied by the rope of the eight worldly Dharmas, such receiving material things, the ego-praising words, sounds—many of these different objects. Because of this reason, Guru Shakyamuni gave up the worldly life. His family was extremely rich, they had a great population, and so many incredible possessions, and also reputation, so many things. The king living that life had all the worldly desirable objects. He had the chance to enjoy all this, and also, if he wanted to be with many numbers of princesses, he could do

it. There was everything—reputation, everything in terms of material possessions. It was all perfect, so rich, incredible, however, he completely gave it up, just like throwing the rubbish, garbage down. Just like this. The whole point was to not have disturbances or hindrances to the path of liberation, in order to achieve nirvana. The reason he gave up all this up was because he was suffering because of not having these things, and because of much suffering of not having these things, he gave it up. Not like this. He had everything; and having everything, he gave it up. This was such a great, great strong thought He had renouncing mind, because there was danger that he would be tied with the rope of the eight worldly Dharmas.

That's why also many previous yogis and meditators, at the beginning, while they were in training, lived very simple life. Great meditators lived a very simple life at the beginning, while practicing; because if the life is not that way, then the practice becomes very difficult because of the surrounding things, and the mind is very uncontrollable. Therefore, especially with these worldly Dharmas and having so many desirable objects around, it hinders the Dharma practice because of the uncontrolled mind, the evil thought of the eight worldly Dharmas. That's why all these great meditators lived a simple life at the beginning and spent time in solitary places to do strict practice. There were less hindrances arising than if they had the objects around.

So then afterwards, as they had the achievement of the fundamental realization, by renouncing the mind of samsara, as their mind reaches certain levels where there is no problem from these objects, when they have control, when there are no problems arising that become a hindrance to the achievement of enlightenment, then at that time no matter how much they are surrounded by worldly objects, no matter how many objects are near this meditator, nothing can cause problems. Because of mind control, nothing can cause problems. Like this. Those whose mind has completely avoided the evil thought of the eight worldly Dharmas, who has completely given up this life, which means the evil thought of the eight worldly Dharmas, even though he's in the palace of a King, even though he has all the possessions of a king, even if this person is offered all the King's possessions, the entire population, golden thrones, animals, jewels, many stores of jewels, many princesses, whatever—for him, it is like he is in a cave. For him it's not like for us, it's different.

For us, whose mind is not living in the practice of the avoidance of the evil thought of the eight worldly Dharmas, it's different. When we are in the palace of a king, the mind is boiling very much—there is no peace, no peace at all. So much pride and this and that, so many things, many mind problems. For this meditator who's living in the avoidance of this life, he is like living in a cave. His mind is the same wherever it is, like living in a cave on the mountain. There is no problem arising, no strong attachment to the object, there are not these problems that we have. So the mind is in great peace, always in a solitary place, always great peace. When he is in a solitary place with no problems, at that time also he has no concern for these things. Also, when he is such a place, he has no concern for them, no attachment arising, because of living in the complete renunciation of this life, the evil thought, the attachment to the comfort of this life. Also, that is due to such strong understanding, deep understanding, realizing the shortcomings of the evil thought that is attached to the comfort of this life. Because of this, he has such great thought, great will, that doesn't cause these temporal problems, these life problems. Also, for those meditators, there is the avoidance of the evil thought and renunciation for this life, so thinking cannot cause problems for the Dharma practice, or for the continuous observation of moral conduct.

Because of these dangers and by having these things, the worldly Dharmas, in order to receive liberation, Guru Shakyamuni has given discipline to his followers and disciples—that the mind

should be well content, and one should not have many possessions, but have only a few things. The reason that usually monks or nuns, after they take precepts, why they don't live and work with the family is because those surroundings and works done with this evil thought hinder Dharma practice, hinder the path of liberation. They don't help, they are more hindrances. Therefore, for that reason they are always in a separate place such as a monastery, away from lay people, not in the village. Anyway, the reason that there has to be separate place like this for them to live, they reason they cannot be together at home working like that is this reason—to not have danger in the path, to receive the path of liberation, like this. I think usually a monastery is a place away from the village or city, I think about 500 arm-spans away from the city. Usually the monastery is separate from the village, the group, the city, the lay people. So the purpose of being separate, away like this, is mainly to continue the practice of observing morality and to not put yourself under the control of the evil thought that is attached to the comfort of this life, to continue the practice of morality like this, and control the evil thought. So if you are in a certain place like that, with so much surrounding, so many things, then because the mind is not controlled, is not so strong, and the negative mind is strong, attachment is strong, then you create negative karma, the cause of suffering, the cause of samsara.. This is due to influence and due to being near the object, and many things like this. The meaning of “monastery” is as Guru Shakyamuni explained in the sutra teachings.

Also, one thing like this. Without talking about following bodhisattva precepts, even following the general precepts of the pratimoksha, of individual liberation—the purpose of these disciplines is to have less things, so greed will not arise. The whole point is that the evil thought of greed, attachment to the comfort of this life will not arise. Totally it is meant to continue the practice of controlling greed and attachment. If there is attachment to things, no matter even if the material is bad, as long as there is attachment and greed, it is the opposite of the precepts. No matter whether the object is ugly, old, or rich, if one really wants to keep the precepts pure, a strong practice of avoiding the evil thought of the eight worldly Dharmas is greatly needed. Also, an understanding of samsaric suffering. Then one can keep the precepts really purely; otherwise, it is impossible. For a person who does not try to avoid these evil thoughts, the precepts are always like torn clothes, worn clothes, with so many holes.

Anyway, so that's why this great bodhisattva instructs that those who keep moral conduct with effort may find it difficult to enter the path of liberation, because of the rope of these eight worldly Dharmas. So the whole thing depends on avoiding attachment; the whole thing, the root is that. Whether you keep material things or not, the whole thing depends on attachment. Generally when one has no strong renunciation of samsara, no understanding of suffering nature, no strong mind renouncing this life, then it is so easy to have attachment to these things. Then it is so difficult to keep precepts, difficult, difficult. You see, some students, some Westerners who come to the East and become monks or nuns, then when they go back West it is so easy for the ordination, the precepts, to get lost. How, why does this happen? Why it is easy to get lost? This is easy to understand. By thinking that, then even if you are practicing Dharma, feeling samsaric suffering—some people, when they are in the east they feel like meditating more, then when they go back the feeling gets lost, like this. That's mainly because of the thing, the influence, environment, and surrounding, mainly due to this evil thought. The main reason those things become hindrances to our practice is because of the evil thought in our mind.

So for one living in ordination, in bodhisattva ordination or precepts, besides not being attached to the worldly Dharmas—this is the fundamental thing—the main thing, on the basis of not being attached to the worldly Dharmas, when with self-cherishing thought you possess things, you think

of the objects surrounding you—such as the house, people, possessions, your own body, mind, and speech—with the thought, “This is mine,” with self-cherishing thought, clinging—when this happens it breaks the precepts. This practice is much harder, much more difficult than the other one renouncing this life. You cannot possess anything with the self-cherishing thought. The fundamental bodhisattva practice is to dedicate everything that you have to other sentient beings. You cannot possess anything with self-cherishing thought. This is much harder than the first practice.

Then, tantric practice is even harder, more difficult than bodhisattva practice, as it is a much more profound technique, meditation, and method for enlightenment. It is that much harder to practice, even though it is a shortcut to enlightenment. Shortcut doesn't mean easy. For those who are capable, living in the practice is easy; for those who are not purely practicing, not correctly practicing, it is difficult. So tantric practice relating to these things, to the possessions, has to be done on the basis of this bodhisattva practice, dedicating everything for other sentient beings, not keeping anything with self-cherishing thought. That has to be done on the basis of renouncing this life, renouncing the evil thought of the eight worldly Dharmas. If the worldly Dharmas interrupt the general moral conduct, so of course it hinders the bodhisattva's practice, as well as tantric practice. Besides, the main interruption to observing moral conduct is discontent and dissatisfaction—the desire for more and the desire for better.

These are the main hindrances to keeping the precepts. So besides not letting go on the path to liberation, this evil thought, which is like an iron chain, ties oneself in samsaric prison.

3 p.m.

The essential cause that leads us to liberation—I think liberation is the word used many times, also in magazines, but I am not sure whether it is the same—the essential cause that makes us receive liberation, is moral conduct. Moral conduct. Whether we say this or give it another different name, totally, putting speech, body, mind in discipline, in correct action, away from negative actions—that's all. This is the essence of moral conduct, whether we say ordination or not, whether we call it another different name. So, the essential cause that leads us to liberation is moral conduct, observing the moral conduct caused by renouncing mind. That means the renouncing mind of this life, of the worldly life. But we should understand what this means. It is not much to do with the physical things. I think I said this once before.

For instance, the animals living in the mountains, sleeping in the caves—even the animal can do this on the mountains. Nearby the place I was born there are a lot of caves—I think they were used by meditators, but at this time there are not many meditators; most of the people do business! I am joking! Animals do meditation! These days, when I went around, it was full of animal excrement, yaks' excrement. Anyway, animals also sleep in caves. I think they like that, also. Also, they don't have anything, only their body; they don't have anything, no possessions, except their body. So they are that much renounced beings. Physically, if it depended on physical separation, then these animals should be renounced beings. They eat the grass that's growing, and drink water, sleep in caves, they don't talk, they are always in silence.

Anyway, so renouncing worldly life does not mean physical separation, does not mean only that. Thinking that it is only that is a big mistake. The main thing in renouncing worldly life is renouncing this life—renouncing the worldly Dharmas that are attached to the comfort of this life; the whole thing is this. Observing moral conduct caused by the impulse, observing moral conduct caused by

renouncing the mind of the worldly life. Renouncing the mind of worldly life is the impulse of observing moral conduct. That is the fundamental thing.

In order to observe the moral conduct, what is necessary to have? The equipment you should have in your mind is the mind renouncing worldly life. This is not easy to understand. If it depended on the physical, separation from this body—but it is not like this. If that were so it would come to this point, come to the danger of the life. If it meant physical separation, separating completely away from physical things, then when someone had to renounce, then there would be danger to the life ... because one would have to split from the body. So how does going on the path of liberation depend on observing morality? How does the continuity of that practice depend on renouncing this life, and how does the attachment that attached to the comfort of this life interrupt that? For instance, like this.

The actual liberation is liberation, the cessation of greed, ignorance, hatred—all these negative creators. The cessation of these three is the actual liberation. The ultimate or the actual, the perfect liberation, is the cessation of greed, ignorance, and hatred, these negative creators. As long as you create the action of these negative creators, there is no way to achieve the cessation of greed, ignorance, and hatred; they only build more. So in order to achieve this liberation, this freedom, this liberation, the perfect liberation, then it is necessary to not create the negative actions, the evil works, which are the opposite to the virtuous work, the work for liberation. In order to stop this, one must try to not let the negative creators of greed, ignorance, and hatred arise. One should always try to be strong, and one needs to control the negative creators of greed, ignorance, and hatred from arising. So that depends on renouncing, and depends on the deep understanding of the shortcomings of these delusions. Through the deep understanding of the shortcomings, how not to cause suffering, then the strong renouncing mind that does not want to follow these negative minds, the creator of suffering, which wants to avoid, to clean, to purify it arises. So that's how, because when there is such a strong renouncing mind arising, the person can control and can stop creating negative karma. The person can control the arising of negative minds. So that person strictly follows the moral conduct, the precepts, and the disciplines for the achievement of liberation. You see, now we can see that renouncing the mind of this attachment is of utmost need, so important—that is the actual power, the actual energy, that brings you liberation. So in this way we can see how the attachment that is attached to the comfort of this life interrupts, is a problem. When a little difficulty arises in the mind, all of a sudden we don't care about precepts; we give up, we take another path. Because of the lack of the strong mind renouncing this life, we choose this, we choose to work for the evil thought, to stop temporal problems, rather than liberation, by giving up the precepts. This is our nature... anyway, it is useful to recognize. It is our life, the nature of our life, but it is important to recognize; otherwise, how can we correct it?

(G) “Even if one makes concentration for a long time ...”

Question: How can I recognize or observe negativity if I use the precepts to prevent them from arising?

Rinpoche: You don't have to worry, that's so easy.

Question: Could you explain that?

Rinpoche: There is no need to worry about the arising of the negative mind, about the negative mind not arising. If one doesn't try, there is no way to recognize it all of a sudden. But if one does not put effort, checking, according to the way it is explained in the teachings—what is the negative mind, what is the positive mind, as it is explained; as it is explained, there you check up. Then, if you

check up more and more you can recognize it. Without checking anything, without putting any effort, unconscious of the negative mind, and then expecting rainfall or snowfall, like that—it doesn't work that way. You have to put your own energy, check up to see the positive mind as it is explained, and the negative mind as it is explained in the teaching. By understanding that, then check up whether you have that type of mind as the enlightened beings explained in the teachings, or whether you have that type of mind that creates negative action. Whether you have that, whether you are involved in that action or not, like this.

Without depending, on one enlightened being's explanation of the fundamentals, the path to enlightenment, without depending on the explanation of how to flow through the method, without depending on the enlightened being's teaching, there is no way to recognize all these wrong conceptions instinctively, no way to recognize the wrong conceptions. There is no such thing, without depending on the enlightened being's teachings; no such thing as instinctive enlightenment, as the realization of the path. No one has achieved instinctive enlightenment without depending on the teaching. So if this is the instinctive thing, then what's the point of coming to the East, seeking new methods. There is no need, because it will happen. Just creating lot of bad karma, it will come by itself, instinctively. So what's the point of worry, what's the point of trying to create virtuous actions—no need. Just create a lot of evil actions. There is no need for disciplines; no need also for the ten commandments, too. Anyway, there is no such thing as this.

To recognize the negativity, it is necessary to check; and for checking, it is necessary to understand the teaching; therefore, it is necessary also to hear. That's one purpose for why there is need to listen. Also, like this, some people, if they check up as it is explained in the teaching by the enlightened being about negativities, then they see after they listen to the teaching that they have stronger attachment and greed, and have a stronger negative mind than before. It seems that the negative mind becomes stronger, bigger—the person feels it that way, by listening to the teaching he feels that he didn't have such a strong negative mind before. But this is not a mistake, this is good. This is not bad, this is very good, because that means that the way the person listened to the teachings helped the person; the way he listened to the teachings went in the right way; the way he checked went in the right way. This means it helped. Like when person shoots arrows, when he strikes the central mark it means it went in the right way; just like a person who feels this. This is not a mistake, it is an effect of the teaching.

As I told you at very beginning, how to listen the teaching—like a mirror, maybe you think there is nothing wrong on your face. It is a perfect, beautiful face, there is nothing wrong with it; you have pride in it, there is nothing wrong with it. Then, all of a sudden, when you see the mirror, when you recognize marks, ugly things in the mirror, when you check up with the mirror, when you see yourself, then you recognize that you are more ugly, more dirty. Just like this. That's why at the beginning, the point of explaining how to listen to the teaching is because of that reason. So this is usual at the beginning. However much a person listens, hears, if he has no feeling in the mind, no recognition of himself as guilty, no feeling, no upset feeling that his mind is negative, always thinking, "I am good, I am good, perfect, nothing wrong," this means that the way he is listening is not correct, so the teaching that he's listening to does not affect the mind, is not quick to affect, to help the mind. Some people, even just by listening one day, two days, there is a big effect, big change. They recognize themselves so much. This depends on the way of listening to the teaching.

So even for Tibetan meditators, it happened like this. When they listen to the teachings on the gradual path, they see themselves as more negative, more guilty, with more of a negative mind,

recognizing themselves personally more. Then, by recognizing how strong a negative mind they had, by recognizing that the negative mind always causes problems, by recognizing these things, they developed the strong renouncing mind of this evil thought. So also if the person, the meditator, realizes these things, he can use the remedies, and that meditator's Dharma practice will go in the right way. Such recognition is needed at the beginning. The person feeling, "my attachment becomes stronger and greater by listening to the teachings—it seems like it's getting bigger," feels this because he is recognizing more.

Like this—if there is a person, a friend, usually, because he's your friend and smiles and talks well, you always believe that he is not a thief, no matter how much your things get lost. Then somebody comes and tells you, "He's very bad, because one day he took your things and so on," more and more, and then you say "Oh." This is just an example to give you an idea, so then when you see him you feel very, completely different. Before, you liked him very much. Then, because of the talk, then slowly, slowly, your feeling changes. So when he comes to see you, you see him as negative, as a thief. He's really a thief, because of such these reasons, and then you believe that he's really a thief. He was also a thief before, but you didn't recognize that. So just like this. He didn't become a thief—he was one already. If the person recognizes him as a thief he doesn't become a stronger thief. But anyway, the thing is, you didn't recognize this before, even though he was a thief. Just like this, when you recognize then, there is such a negative feeling, seeing him as a real thief, his whole body as a thief, and maybe it is not true. So just like this, actually the negative mind is not getting stronger, but you are recognizing it more and more by the mirror of the teachings. This is because of the teachings and the way of listening to them—they go in the right way, which is the point, the purpose.

Also, who is the person who asked the question? I see a great man! Anyway, also, especially when you keep precepts you can see much more the problem of the negative mind arising, you can see more. Because you are in the discipline, so whenever the negative mind arises, your responsibility is to control it, to bring it down,; to stop creating negative actions, which means to stop following the negative mind. So your responsibility is like this: you are like the police guarding, watching whether the thief comes or not. Especially because when you are in the discipline, living in the precepts, you can feel the negative mind more; you can recognize it more, you see. Because what you are supposed to do when you have the precepts, your responsibility, the total thing, is to work opposite to the negative mind, work to stop the negative mind from arising. The person can feel stronger, can feel discover more problems, can recognize more, can feel the problem with understanding. Before, there are problems, but you don't recognize them. With precepts especially, because keeping precepts and the negative mind arising are in opposition to each other, as are the mind renouncing the worldly life and the negative mind, and creating negative actions and observing moral conduct. So especially a person in that discipline can recognize, feel the problem more with recognition.

Anyway, there is no need, this is useless worry—by keeping precepts maybe we cannot recognize the negative mind; this useless worry. The useful worry that we should have is the thought that this negative mind causes a hindrance for us to follow discipline and moral conduct, and the path to liberation. We should worry about the shortcomings of the negative mind.

One thing also, some people may think that once the person makes a vow, the negative mind never arises—but it is not like this, not like this. Is not that simple. If that were so there wouldn't be any hindrances to keeping precepts; no difficulties, no hindrances. There could be instantaneous enlightenment, one second enlightenment—because by taking the vow everything stops.

(G) “Even if one makes concentration for a long time.” This last part of the teaching— “With greed and hatred one fights and argues, admires oneself and abuses others.” If you read this, it will help you in the future. Actually, there is no purpose for you to write, no purpose, but it will be helpful to take care of your mind. “The unpeaceful mind arising by meditating on samadhi.” Samadhi means one-pointed concentration, concentration of mental quiescence. “The unpeaceful mind arising by meditating on samadhi, the concentration of mental quiescence.”

I think it is similar to quiet. Anyway, mental quiescence is like quiet mind. This means quiet of what? Quiet of the hindrances to concentration, sluggishness, and the scattering thought, quiet of these hindrances. This means that a person who has achieved this does not have these hindrances. So quiescence, the meaning of mental quiescence is quiet, which means peace. Peace from what? Peace from the hindrances to concentration. Generally, by meditating on samadhi peaceful mind is supposed to arise. If unpeaceful mind arises when you meditate on samadhi, it is because the evil thought exists.

For example, in a field of potatoes, if there are some other plants growing, weeds—the evil thought, the root of the weeds—even if you do concentration meditation for a long time, with greed and hatred, arguing, fighting, admiring oneself and abusing others, and the unpeaceful mind arises, that is the fault of the evil thought, the root of the weeds. For instance, those who have the name “meditator,” who have been meditating for a long time, for many years in the mountains, solitary places like the Himalayan mountains—I’m joking. Anyway, a person like this who always has problems, making hindrances for oneself and abusing and criticizing others, always fighting, arguing, putting others down, arguing about possessions, reputation, and many things with greed and hatred—this is due to the evil thought. He tries to meditate but still there is the continual problem arising like this. This is because of the evil thought attached to the comfort of this life, because that has not been given up. It is caused by the evil thought, which is like the root of the weeds, and was not taken out. There are always hindrances from the root of the weeds that have not been taken out—no matter how much you take out the plants, the stem, it always grows, interrupts the crop from growing well.

Also, even if he tries to do samadhi meditation, the unpeaceful mind will always arise, even though generally the benefits of meditating on samadhi include the cessation of the unpeaceful mind. This is due to not having given up the evil thought attached to the comfort of this life—due to this thought that is like the root of the weed. So, like this, if the root of the weed is taken out, it cannot grow, in the same way, if the person, the meditator, has given up this life, this evil thought, then there is no problem for greed or hatred to arise, no problem of admiring oneself and abusing and putting down others, or of arguing and fighting. Even during the meditation this unpeaceful, unquiet mind arises. There is no unpeaceful mind arising. Especially, the most important thing, for the person who does meditation on samadhi, the most important practice, the fundamental thing that causes him to achieve samadhi quickly is renouncing the evil thought that is attached to the comfort of this life. This is the main hindrance to achieving samadhi meditation. So anyway, if this root is not removed, or taken out, then it is extremely difficult to really become a perfect meditator. One becomes only mostly a mouth meditator. It is extremely difficult to be a perfect, pure meditator.

(H) “Even if the sickness, spirit offends, or other beings, non-human being, other living being, sickness and spirits, the non-human being giving offends, causing sickness, offensive spirits...” “This should be okay! This refers to spirits causing harm to human beings— “Sickness, offensive spirits,

thieves, enemies.” Such enemies are called hindrances to Dharma practice. “If one’s mind is subdued, all these become helpers.” “All these” means sickness, offensive spirits, thieves, enemies, other enemies—there are living enemies and non-living enemies. So if one’s mind is subdued then all become a helper. “This evil thought is a definite hindrance for Dharma practice.”

So this includes what we have been talking about before. All this becomes a helper—this is the thing that I explained before in terms of the temporal problems, how to think about temporal problems. Anyway, there is much to talk about, there are so many different ways to make hindrances that hinder the happiness of our life into helpers for Dharma practice. Instead of letting them disturb our Dharma practice, they can help our Dharma practice—there are so many techniques of ways to make it helpful. All that depends on the key, so the whole thing depends on the mind, whether you recognize something as a hindrance of Dharma practice or whether it becomes a helper for the Dharma practice and a helper to achieve enlightenment. It all depends on your mind, the creator, mind. Just like a radio dial. This depends on turning the mind, so if the mind is not subdued the external things will be problems, there will be that many things that can become a hindrance to your Dharma practice. So as your mind subdued and controlled, then even hindrances can become a helper for Dharma practice. So it all depends on the power of the mind. The mind is like a switch, the mind can switch. This time there is so much to talk about on this subject—how to make it positive, a helper for the Dharma practice; there are many techniques to talk about.

For instance, for the person who never tries to control or subdue his mind, even many things that do not hinder or disturb others can become disturbances for that person. Even though it doesn’t disturb other people, doesn’t bother other people, it becomes a disturbance for this person. Other people don’t find problems with this, but this person finds a problem, it is a problem. This actual thing that happened to us, that we experience, can be seen by us. Why? Why is this a problem for this person and not a problem for other people, why? Because it is due to the mind, the creation of the mind; it is only created by the mind. For instance, generally, totally, first I say this ... also, people who want to practice Dharma, who wants to do retreat always find problems. The person goes there—and even when they are person in a place, something is missing, something is not right, not okay. There is something that bothers them—either it is cold, or the room is ugly, or there are many bugs. If it is not ugly, maybe there are many bugs. There is always some problem, always something, always unhappy, always a hindrance. Maybe there is a noise. Even if there are no bugs, always there is a hindrance, always something—maybe not good sleep, always something. Then the person tries to go to another place, to give up that place. Then there is another problem, something missing, not right again. Then they go to another place, and again something is not right, not together. Always there are problems. So a person can never continue retreat, cannot continue their practice because there are so many hindrances, disturbances like this. Also, the person whose mind is not subdued, who doesn’t try to subdue his mind, if, finding so many hindrances in the city, he then goes to the mountains to a very quiet place where there are no animals, no other people around, still there are hindrances, still the person finds lot of disturbance, anywhere the person goes.

In opposition, for the person whose mind is subdued, whether he’s on the mountain or in the city, he doesn’t find that many hindrances. As much as his mind is that subdued, there is that much less hindrance to his Dharma practice. Generally, like this—why does the mind have the possibility to turn, to change—why does it hinder some people, and not bother others? Why does the mind have the possibility to become a helper? Because there is no such hindrance existing from the side of the object. There is no such hindrance, no such thing. The object itself is not the hindrance, itself is not the enemy. Saying that bug that has the ability to bite is the enemy—if so, then all bugs here, in

America, and in different countries, including Tibet, should be an enemy to you, a hindrance to you. Then if that were so, then all people who are living on the Earth would have the ability to harm you, so all people who are living on the Earth would become a hindrance, an enemy to you. All your relatives, everything would become a hindrance to you. So if there are hindrances existing from the object, then, without depending on your mind, in order to destroy the hindrance, you would have to kill all people and all bugs. You would have to kill yourself too! And maybe the bug itself was not the hindrance, but his biting is. If that is the hindrance, existing from only its side without depending on your mind creating it, then there would be no possibility. This should be a hindrance to them, to all people. But it is not. Not to all people. Because also even known bodhisattvas can, with their strong wills, beneficial wills, with their techniques, with their profound techniques and meditations, enjoy the bug biting. It becomes a pleasure to them and it becomes charity. By using these special techniques, by doing meditation with a beneficial will, one can also can receive pleasure from that. So this not a hindrance to that person.

Like this, for instance—maybe this is difficult for you. You may think, “It is not our experience, enjoying or seeing is not our experience. What you are talking about?” Then if that is so, there is no person who can become a hindrance to one person, but please another person. Like me—I become a hindrance to some people here, and maybe there are one or two people who hate me, but I am not a hindrance to the person whom I don’t bother, whom I please. So if I am a true hindrance, if I am a hindrance existing by myself, without depending on other people’s minds, then it wouldn’t be possible that the other person be pleased. I would become an enemy to all people. I would never please any person. But this is not true. I hope it is not true! I am not sure! I have to check up! So, like this, it is only a creation. My being a hindrance, or a friend is only a creation of other people’s minds. How they call it up in their minds. So it is the same thing with the bug biting us—this gives pleasure to some people, while some other people think it is pain, think it is a hindrance. So, like this, it is up to our mind. It is only a creation of their mind.

So, it is like this. Exactly like the radio dial—according to where you turn it, it moves the different stations. So anyway, totally, all these hindrances that we think are hindrances, all of these are not the actual hindrance to Dharma practice. How do these things arise as hindrances to that person? Because of the inner hindrances, the evil thought that is attached to the comfort of this life. Because of this the outer hindrance arises.

So, after meditating on the great usefulness of the perfect human rebirth, also according to this quotation do checking meditation. Try to amplify, try to make commentary with your wisdom. Try to make commentary with many examples as it is experienced in your life or as you saw other beings’ problems. By going through the quotations from each stanza, try to explain them to yourself. Try to understand more examples. Then after each problem, think, “This is the fault of the evil thought,” like this. Try to recognize the root of the problem as you remember. As you understand. That’s all.

Day Thirteen
Wednesday, April 3
9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “All other merits are just like a water tree—the result is received and only finishes. The bodhicitta tree always brings fruit and increases unceasingly.”

The first line, “All other merits are just like a water tree,” means all other merits that are created without the motivation of bodhicitta. Those merits are just like a water tree—as the water tree brings fruit once, and then finishes, the merits created without bodhicitta bring the result, the pleasure of the human beings, of the samsaric gods, and then finish. They don’t increase anymore. They bring the result once, and then, once it is enjoyed, it is finished. So the other merits created without bodhicitta do not have so much value and meaning as do the merits created with bodhicitta. The merits created without bodhicitta don’t continuously bring the result.

The merits created with bodhicitta, which are like a wish fulfilling tree, continuously bring the result, the fruit. And as much as these merits created with bodhicitta bring the result, they don’t end, they increase without finishing. Enjoying the result of the merits created with bodhicitta doesn’t cause it to stop arising, doesn’t cause the increase of the results of the merits created with bodhicitta. As the being enjoys the result, that much more it increases. So totally, besides the merits of the bodhicitta bringing the result, the achievement of the path to enlightenment, also by enjoying and practicing this path, one receives enlightenment more quickly. Instead of stopping further realizations, it makes the approach to the higher level of the path quicker. Even when enlightenment is received, still it does not mean that the result of bodhicitta is finished. Even after the achievement of enlightenment, each of the works that is done for each sentient being is the result, the benefit of bodhicitta. It is the result of the enlightened beings’ bodhicitta that he received when he was following the path. The beneficial result of bodhicitta is incredible. Without talking at all about completely purifying all the negativity and wrong conceptions that one has, besides enlightening oneself, that living beings’ bodhicitta, even after he achieves enlightenment, causes him to help and benefit each sentient being. Sentient beings are infinite, so this is incredible. Even after enlightenment is received, there is still the increase of the benefit of bodhicitta, enlightening infinite sentient beings.

Actually, the result of bodhicitta is not a definite thing. It is infinite, infinite. For instance, just a simple example, in this, degenerate, poor time, when the world is in chaos, in confusion, when there is more suffering, a time when living beings’ delusions and negative minds are stronger than their virtuous thoughts, in this kind of time people are crazy, intoxicated, crazy with delusions. There are more people that create evil action and negative karma, and the people who create virtuous actions, the cause of peace, are extremely rare, so little. According to personality or your mind, according to many things, is almost impossible to practice or understand Dharma, to even meet these precious teachings. But at the moment, among these people, now we have met this precious, this profound teaching, shown by the enlightened beings.

At the moment we are in such a time, with the negative mind, so many problems, and on the other hand it is impossible to meet these teachings, to practice. But now that we have met these teachings, these holy profound infallible pure teachings shown by the enlightened beings, we have the chance to try to recognize ourselves, develop the wisdom, recognize what is positive action and what is negative action, and create the cause to achieve enlightenment, to achieve liberation. Why have we received this chance? It is not only because from our side we are trying. Also, this benefits us, this helps us. As a result of Guru Shakyamuni’s bodhicitta, we have the chance to work, to develop our inner wisdom, the chance to discriminate, to recognize positive and negative actions. Even though we have been blind for many previous lifetimes, we have this opportunity in this time of degeneration, this terrible time. This is something almost impossible to have, but by opportunity we have this chance. This is the benefit of Guru Shakyamuni’s bodhicitta, that he created during the time when he was following the path. This happened due to the power of Guru Shakyamuni’s

bodhicitta, which he received when he was an ordinary being, and when he was a bodhisattva. As Guru Shakyamuni's teaching will end as did the period before this, no matter how much we try from our side, how much we seek a new method, how much we go around the world, even if we go around the world three or four times a day, if it finishes before this period of the existence of the teachings does, then as much as we seek there will be no possibility to practice, to listen, to study, to check up, to develop wisdom, to recognize what's positive and negative actions—like this. The existence of Guru Shakyamuni's teaching until this time has the power to help and benefit us due to the kindness of the holy, the beneficial thought that he cultivated when he was following the path, when he was a bodhisattva. This was due to his prayers, his pure motivation, his beneficial thought. Totally, due to his bodhicitta.

So, even after the manifestation of the nirmanakaya passed away, his teaching enlightened so many other living beings. Even after he passed away, his teaching led great numbers of other sentient beings, infinite numbers of sentient beings into enlightenment, in happiness. Still, even though that much time has gone, finished, still his teaching benefits sentient beings. These are his works, his help that arose due to his bodhicitta. So you see, there was great benefit, incredible benefit. So it is not easy. Just as the example of how he received enlightenment, how he benefited sentient beings, especially how his bodhicitta benefited. The same thing, also we have the capability to help sentient beings as he did. So also, the purpose of his showing the teaching with his experience, the sole purpose, whatever it is called—Hinayana, Mahayana, Vajrayana—whatever it is called, the sole purpose is, being enlightened oneself, to enlighten other sentient beings from suffering. This is the sole purpose. Which means, on the other hand, "I have also made the experiment on this gradual path, and achieved enlightenment by working through Dharma and enlightened so many other sentient beings. So in the same way, you other sentient beings also have the capability to do this, because I tried, so also you other sentient beings can try, can work in this way, can help to lead other infinite sentient beings to the stage of most supreme happiness." Therefore, it is necessary to practice these profound teachings.

This specific Guru Shakyamuni Buddha is not an eternal Buddha who has no beginning, which means his realization has no beginning and is eternal—not like this. Anyway, in order to have a little idea—the continuity of that enlightened mind, Guru Shakyamuni's enlightened mind, was not always enlightened mind. Before, the previous continual mind of Guru Shakyamuni's enlightened mind was an ordinary mind, like the mind we have, a samsaric mind living in ignorance. His achievement of enlightenment was not spontaneous, and did not happen without his following the path, so also, his receiving realizations on the path to enlightenment was not spontaneous, and did not occur without his depending on the teaching. The way he followed the path to enlightenment, by working through the Dharma, by gradually following the different levels of the path, and fundamentally depending on the teaching, the path that was shown by his guru. He gradually decreased and removed the delusions, and in this way he received enlightenment. As his mind gradually received the different level of path by gradually removing the delusions at each level, the omniscient mind, the knowledge of that mind increases each time. Also, at the same time, his mind which would become enlightened mind got bigger and bigger, like the lotus opening, bigger and bigger, like this. Totally talking, simply talking, his understanding got bigger like a lotus. He approached the higher levels of the path, and removed the delusions gradually. By removing the delusions and using the remedy of the path, his understanding gradually opened and developed. So whenever the delusions were completely finished, the path was completed, and at the same time, his understanding and knowledge was also completed. There was no one single existence that he didn't see, that he didn't perceive, understand, or fully see—no one single existence left. His holy mind had

reached that point where there was not one single object he didn't understand, and at that time he had the achievement of the complete understanding, omniscient mind, enlightenment, like this.

So, the same thing, gradually, if we listen to teachings, if we start to study and practice meditation, following this gradually, by following these different levels of meditations and achieving realizations, following the path, our understanding develop like a lotus. In this way it is much quicker to realize the infinite, external existence—to really see, to discover what they are, their functions, everything—their natures are much quicker to realize, to discover. By developing the inner wisdom, inner knowledge of Dharma, this is the quickest way to make the experience of even the outer, external object—besides talking about Dharma, the inner subjects of mind. Anyway, something like this.

So anyway, the last of the conclusions of this, like this. If you strongly purify the obscurations, strongly and quickly purify the obscurations, enlightenment is so easy. If you don't work hard enough to purify obscurations, enlightenment is difficult, like this. Of course it depends so much on many lifetimes of great effort, energy in the Dharma work. Even to understand a little subject, not the nature, but just the relative, even just to know worldly knowledge, to learn only the relative things that you can see, the physical things that you can see, like learning and studying about machines, making rockets, mechanical thing, even if it takes much time, even to do this, to know this, a person needs wisdom and continual effort for study. So if the person puts his energy, works that hard, the person gains that much knowledge. A person who is lazy, who doesn't work much, who sleeps and talks a lot, anyway, who doesn't study much, doesn't gain knowledge quickly, doesn't gain that much knowledge even in terms of worldly knowledge. Even just to know the relative, physical things, even this is not instinctive. Besides realizing and discovering the inner knowledge, the inner existence, the object of the mind, even just to study the object of the eye, the physical sense object, takes time and energy—even to gain this limited knowledge doesn't happen instinctively. So why not—if it is impossible for this to happen instinctively, of course it is impossible in Dharma, same thing. What I mean is this. So a person works very hard, and as he studies, listens, looks, and learns, and as he recognizes each relative existence, by that much more the ignorance in that subject decreases. So also there are sometimes people who by studying a little bit, by just looking, listening once, with a little study know so much, gain so much knowledge. And some people study so hard but don't gain much knowledge—all this is due to ignorance, due to ignorance, due to ignorance. The other person, the person with the little study, gains much knowledge, understands much, and has that much less ignorance in that subject; the other person has that much more ignorance, like this.

But scientists and psychologists may say that this is due to different energy, atoms in the brain—that come sometimes, and don't come sometimes—but are always there. Anyway, however, the most important thing is, who created, who started these different atoms that produce suffering and knowledge? Who created this at the very beginning? For those who think in this way, it is necessary to check up. Why should these atoms exist? If these original atoms existed by themselves without depending on anything, then all their continuities, the molecules, the tiny, bigger, and gross ones, all of them should be independent. All the continuity of the atoms should be independent; even the atoms that we have now in the brain should be independent. If they are independent, they cannot have color, or shape, they cannot have changes, anything. But they are not independent. Why not? Because they have shape. First of all, they are changeable objects, phenomena. They are not permanent, so why aren't they changeable phenomena? Because they are physical things, physical particles, so they have color, shape, all these things. If that atom did not have color or shape all these things, how could your body exist? Impossible. If the atom of this table didn't have color, shape, this

table, this gross form, could not exist. There would be no way for it to arise. If the atom didn't exist in that way, there would be no way for the molecule to exist. What comes after molecule? Like this.

If that has no shape, nothing, if it is not made of physical things, this atom, then your body is a creation of parts that do not make a group. Without a group, how can this be a body? So an atom has to be impermanent and changeable, and cannot be because of these reasons, because it changes. Totally, without talking about other things, it changes. Therefore there is no way for it to become independent. So without reason, without purpose, it cannot exist—the atom cannot exist by itself, cannot start by itself without depending on other things. So there has to be some dependence, it should have dependence. The atom should depend. So why does it depend? You check up.

As the great bodhisattva Shantideva said in his teaching, also this is important even today in terms of the merits that we create by listening to the teachings. First of all, this is necessary for the action to become Dharma, which brings meaning to our rebirth as human beings, and secondly, just the action being Dharma, or a virtuous action, is not enough—it should be a virtuous action possessed by bodhicitta, which always brings the result and unceasingly increases. This is necessary—just as in the example that we talked about of Guru Shakyamuni and how he benefits infinite sentient beings—in order for the action to become like this, it is necessary to cultivate pure motivation.

So think, “I must enlighten all sentient beings by releasing them from all suffering and the cause of suffering right away. For this reason I must achieve enlightenment. For this reason I must have complete realization of the graduated path. Therefore, I am going to listen the holy profound teaching on the graduated path.” This time it is more important to think, to work on your mind, because how one hour or whatever length of time is beneficial depends on the impulse of the moment. It is not a motivation that you cultivate after finishing after lunch or at night in order to make your past actions become virtuous, not like this. Another simple example, you see—if the plant is upside down, the root up and the tree down, it is difficult to grow because it dies. It cannot bring food down there. It should be like this—the root down, then the tree up. Then, because it is in the right place, it has the power to bring fruit, leaves, and result. Just like this. So first it is necessary, before the work, to make a good root in the mind.

The listening subject, the holy profound teaching is the Mahayana teaching that leads fortunate beings into enlightenment, and is well expounded by the great philosophers, Nagarjuna and Asanga. It is a profound holy teaching, the essence of the great bodhisattva Atisha and Guru Tsong Khapa's holy mind produced. It is a teaching that includes all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha, and set up for the practice of one person's achievement of enlightenment.

This graduated path, through which all the past enlightened beings received enlightenment went through, has four outlines:

1. For reference, the knowledge of the authors.
2. In order to have devotion in the teaching, the knowledge of the teaching.
3. The way of listening and explaining the teaching, which has two objectives.
4. Then the fourth, how to lead the actual disciple in the path of enlightenment; has two outlines:
 - a. How to follow the guru who is the root of path.
 - b. Second, how to train the mind in the path to enlightenment by following the guru.

The second one starts from perfect human rebirth, and the outline of meditations is briefly finished. The second one is the great usefulness of the perfect human rebirth. And according to this book, the evil thought of the eight worldly Dharmas.

The last part of the instruction by this great bodhisattva, Togme Zangpo, is, “It is extremely difficult to attain because of obtaining the perfections of this life. Even if it is obtained it is not definite that it will be enjoyed with freedom. The most definite thing that will arise for me is death, and at that time possessions and surroundings cannot benefit me. Moreover, I will suffer because of releasing them. Thinking like this, avoid the work of this life.” Avoid or renounce, same thing. That’s all, finished. Finished meditation course!

So just a brief meaning of this, what has been written up. “It is difficult to attain because of obtaining the perfections of this life.” It is difficult to attain what? It is difficult to attain Dharma, which includes attaining enlightenment, attaining nirvana, attaining many things. Basically because all of those things depend on attaining Dharma, and it is difficult to attain Dharma. That’s what it means. Why it is difficult to attain or practice pure Dharma? Because we are seeking, working, and obtaining the perfection of this life and comfort of this life. We are suffering because of missing something, so we gain comfort by receiving what we miss, we work for that expectation. The main aim is to gain the comfort of this life, and we work in order to obtain the comfort of this life. So it means this. It is not difficult to recognize this, not difficult. Even one day in our life is full of these examples. Lots of examples, even just nearby.

Forget about practice, there is even no energy, no patience to listen. Besides practicing Dharma, there is no patience even just for hearing the Dharma. In the country, even when there is the possibility to listen to the Dharma, also a great number of people are suffering not having the possibility to listen to or hear the Dharma. As hungry as they are, there are no possibilities to hear it. Also instead of listening, paying attention, listening to the teaching as if it is the method to make you perfect, to make you correct and holy, and correct your behavior, your personality, your mind, we listen to the teachings in a negative way, listening as if they are the cause of suffering, the cause of problems. So the person always has problems—he listens to the teachings, and has more problems in mind. This is not because of the teachings, but because of the way he listens.

For instance, if a person driving a car is not skillful, not wise, and doesn’t know much, and he drives the car on the edge of the road where there is no road, into the jungles, he will be in danger and get killed, or all his hands and legs could get broken. All these things are not fault of the car but the fault of the way he drives. How? Because he doesn’t drive the car in the correct way on the path, so he makes a mistake in the way of driving, so he injures himself. This is not the fault of the car, because that car can be driven by another person as well without endangering himself.

Not having patience is also because of the evil thought. The mind is hung up seeking the comfort of this life. Because of that, we have no patience. A person who listens to a teaching in a negative way, as if it is the cause of suffering and problems, also does so due to the evil thought that is hung up on seeking the comfort, of this life, obtaining the comfort of this life. Like this. It is clear. Actually, further explanation will come afterwards, but actually that person thinks it is the cause of problems, because, that’s all.

Anyway, I think you see a little bit of example. What the teaching says is opposite to that person's interest. Why it is opposite to that person's interest? Because that person's interest is the interest of the negative mind. His interest is not the interest of the positive mind, but the interest of the negative mind, the egocentric mind, the evil thought attached to the comfort of this life. The interest that the person has is that of the evil thought. That's why he never agrees with the teaching. Why? The negative mind does not agree with the teaching because the teaching is the medicine to destroy the negative mind. So the negative mind does not agree with the teaching, like this. Actually, the person who thinks that the teaching is the cause of problems in life is not correct. The interest he has is according to his negative mind, according to his wrong conception. The feeling that if one practices Dharma, there will be no pleasure or comfort in this life, and fear of this, and shock, means the person does not really understand. There is a way to enjoy pleasure, even in this life, besides talking about the future, through Dharma practice, renouncing the evil thought of worldly Dharmas. But that person doesn't recognize or feel it. He doesn't understand this or realize this, he cannot figure out this. It becomes a very secret, profound subject. The person cannot figure this out.

But why does the person have to listen with a negative mind to the teaching? Why does he make a choice in that way? Why he makes the decision, chooses to follow the negative mind as the negative mind makes the decision, then following the teaching, what does the teaching say? Maybe someone can answer.

Answer: Because it is the easiest way.

Rinpoche: Why is it the easiest?

Answer: Because you don't have to follow anything.

Rinpoche: But why is following the teaching not easy? Why difficult, not easy? As the person finds it easy to follow the negative mind?

Answer: It's like even if you want to take the medicine, sometimes it happens that you vomit.

Rinpoche: Who makes you vomit, whose fault is that?

Answer: The subconscious mind; but it is happening and you try to hold it down.

Answer: Unknown, fear; fear, because it is unknown.

Rinpoche: Fear?

Answer: It is from habit; the negative mind is your habit, you have to practice the habit.

Rinpoche: Because it is attached.

Answer: Our stubborn insistence to not separate from the line.

Answer: In the West we grow up with the ideas that to be moral is something that's not really desirable and it is important all the time to make as much profit as you can. The idea is that morality is just dull thing. Too much television advertising.

Rinpoche: Anyway, you think this is because of medicine?

Answer: No, no, not at all. It's like as you are in the jungle, sitting there with your car and you try to figure out how you came here and you remember there were some signs telling you that's the right way, but somehow you finished in the jungle...

Rinpoche: I didn't understand, it is so profound. But she thinks it's the fault of the medicine. That cannot be true, how can it be true? The other person who takes the medicine doesn't motivate this medicine.

Answer: Could it be that you just don't have the right perfect human rebirth yet and it is bad karma?

Rinpoche: Anyway ... because, you see, why, those whose live in the renunciation of this life, live in the avoidance of the evil thought, with a strong renounced mind and renunciation of samsara, who have the realization of the renunciation of samsaric suffering—for these beings it is not so

difficult to follow the Dharma. The reason it is so easy, the reason that the person makes the choice in that way is because the old mind, the person is under the control of ignorance and the old mind, the ignorance from beginningless previous mind. As it is said—because of habit, the person is under the control of ignorance, always under the control of ignorance.

3 p.m.

The second part of the morning's quotation is, "Everyone could obtain the perfections of this life, the needs of this life—even if one could obtain them, it is not definite that the person could use or enjoy them with freedom."

Even if the person could obtain that in order to receive the comfort of the life, whatever they obtain, it is not certain that it could help one receive comfort for this life. Sometimes things that are obtained for the comfort of this life could cause life dangers before enjoying them. Because of those possessions, other people are jealous, and there is also the danger the possession getting stolen before they are enjoyed. Therefore it is not definite that the person will enjoy them with freedom. Also, not definite that the person will enjoy them because they can get stolen or lost, many ways. Sometimes before enjoying them, the person gets killed, and his death occurs before he enjoys the possessions that he obtained for the comfort of this life. So it is not definite. Also, because of possessions, even if other living beings do not cause life danger or problems to the life, the possession itself can cause life dangers. Because of these reasons it is not definite that person will enjoy with freedom as the person wishes. Just like the example of this morning—even if it is obtained, it not definite that it will be enjoyed with freedom.

"The definite thing that will arise for me is death."

So, for example, we make plans about what to do for many years—we make arrangements for many years to obtain the perfections of this life. We make plans and arrangements to work for many years. What is more definite? That you complete the plan, work for the plan in order to gain the perfections of this life, or death? Death is more definite than your plan. Death is more definite to arise than your plan. At death, no possessions, nothing can benefit. Generally, there is much suffering because of releasing this—much trouble of suffering at death time. So what this great bodhisattva emphasizes in his instructions is thinking of the suffering. What he explained here is the shortcomings, the problems—how does the evil thought attached to the comfort of this life bring all the problems. How do all the problems arise from this? That's what he is trying to explain. So the very last words mean, by thinking like this, renouncing the work of this temporal life, like this.

For people who meditate, for people who don't meditate, for people who practice Dharma, for people who don't practice Dharma, all problems are caused by the evil thought of the worldly Dharmas. What this bodhisattva is emphasizing is that this is a problem for all the people, those who practice Dharma, those who don't, those who meditate, those who don't—all these people. Especially at death time, there are problems like this, all caused by the evil thought attached to the comfort of this life. Therefore his heart-talk, whatever, his essential instructions or whatever, are "renounce this life"

So, after talking about the problems, he gives the essential instructions, what is to be done—in order to solve these problems, what one is supposed to do. What one should do. Without explaining, first of all, without showing the problems, the person cannot recognize problems. If the person does not

recognize problems, then they will only be continuously involved in the creation of the cause of problems, and never pay attention to the Dharma, never practicing Dharma, never receiving the wisdom eye, discrimination, or recognizing positive or negative actions. So further talk on these things, the last part, will come after wards—there is not need to talk much at this time.

Also, this great bodhisattva's saying this is not only like this. His saying renounce this life is not like the radio, the tape recorder. It is not like a parrot talking, not like this. A parrot can say these words too, but his saying it is not the same as the parrot saying it. What I mean is that these are not empty words, not dry empty words; these instructions that are given by this bodhisattva are given as he fully recognizes the nature of samsaric suffering. When a parrot or a tape recorder talks, there is no understanding of the meaning, and also no practice of what he is talking about. But this is not something that this bodhisattva said without himself living in their practice, not like this. He lived the practice of this, lived in these instruction—because as he discovered the profit, the great infinite benefit, the knowledge that he could achieve from this practice, renouncing this life, as he experienced this by himself living in the practice, then so also he instructs that way to his followers. Also, if one doesn't know how to practice this, and if one won't practice, the person himself thinks that he is renouncing this life but that this action does not become dharma, then his life gets in trouble.

One example, generally, there are many people who think, "I want to be exactly like Milarepa." There are many westerner who say this. "I want to go to the mountains and live like Milarepa," without an understanding of the dharma. Also one student, when he was coming from Italy, he read Milarepa's book that talks about renouncing this life, talks a lot about this practice. So he thought that this meant not have any possessions, to not keep any possessions, just go with this body and beg. So when he came he gave all his things to the other people. So afterwards he had sixty or seventy rupees, and even that got stolen. He kept it under the pillow, and it got stolen. But afterward he found it. He got in a lot of trouble. He couldn't continue that life. He got in so much trouble. So afterwards, he came to the same point because of the trouble.

Also, if one doesn't understand correctly, doesn't know how to practice, if one does like this, like this student did when he was coming from Italy, not like this. Also it is necessary to understand, not like that. Now you should understand a little bit, not only that. Some people may think, "Oh! he is making the Dharma so difficult, why? He's not making the Dharma simple, he is making it so difficult. This is possible; also there are ideas like this. Why doesn't he teach some simple, easy thing that makes us comfortable: why does he make things so difficult, make us scared, shocked, and tired?" Possible, possible. However, without going through, without understanding this important point, the actual meaning of the Dharma, this practice, without practicing this, there is no way to practice Dharma, no way for this to become the pure practice of Dharma, no way. However much you say you are practicing Dharma, without understanding this, going through this practice, there is no way for it to become pure Dharma practice. No matter whatever high practice the person does, no matter how much he meditates or talks about dharma, no matter how much the person is famous in yoga practice or meditation, in the chakras and nadis, no matter how much power the person has—without knowing this, going through this, without living in the practice, there is no way for anything to become pure Dharma.

In terms of the knowledge of the benefits, between the actions of a person who knows lot of those things, who does a lot of this type of meditation, meditating on deities, things like that, but doesn't know anything about those meditations, and the person who does even one action without being

possessed by the evil thought attached to the comfort of this life, this one action that is not possessed by the evil thought has much more benefit, much more profit than those other meditations, such as those tantric meditations, those famous meditations in which many people are hung up. If those done with this evil thought, they do not help. They have no benefit, they are only the cause of suffering, the cause of rebirth in the suffering lower realms.

So therefore it is necessary that the Dharma that we are trying to practice not become only mouth Dharma, but that it become pure Dharma, even if we make meditation only once in the day. Generally, in daily life, especially when the person wants to create virtuous actions, to create the cause of liberation, it doesn't matter if the action is small or big, it is necessary to remember what Dharma means, and it is necessary to make the action pure, to make it pure Dharma by remembering the border between Dharma and non-Dharma. Then, even if one does a little action in the day, it can become pure dharma. If one does the action not possessed with the evil thought of attachment, you have planted a real seed of liberation, then you have planted the actual seed that can bring enlightenment. Otherwise there is a danger to plant the wrong seed. This is just emphasizing for you to be careful.

Taking care of our life does not depend on one person. The universal principle, oneness, something, I don't know—it does not depend on things like that. Life has to be taken care of by ourselves. Anybody can teach simple meditation, simple things; that's not enough, not sufficient, that doesn't make us realize, receive the wisdom, and recognize the cause of happiness and the cause of suffering. Also, my spending time is not for mouth Dharma. Generally, renouncing this life is very profound, so profound Dharma that is done by renouncing this life is very profound—more profound than profound.

First of all it is extremely difficult—why it is profound? It is extremely difficult to justify, to fully see the depth of the Dharma, extremely difficult to see the depth of dharma; it is like a very deep well. It is difficult for the mind to justify the depth and difficult to realize. And secondly, it has such a great method, a special method that is important to obtain happiness and to release one from suffering. So the Dharma that is done with the thought renouncing this life is more profound than profound! Like this.

As this great pandit called Shantideva said in his holy teaching, “By listening to the essential Dharma without distractions, he can receive happiness that is greater, that he has not received before. There is no way to degenerate from the happiness. The bodhisattva can receive unceasingly supreme happiness and enlightenment, and also the perfections of this life.”

This means this. The meaning of this quotation is that the practitioner who hears the teaching and lives in pure Dharma practice, without having the distraction of the evil thought of the worldly Dharmas, can receive great happiness, happiness that he has not received before the practice without poisoning by the evil thought of the worldly Dharmas, and the happiness that arises from that also does not degenerate. That helps one to receive the most supreme happiness, the unceasing, most supreme happiness of a bodhisattva, and also enlightenment. Even that practice helps to gain happiness and the perfections of this life, like this. Besides talking about all the future achievements of those higher goals such as enlightenment and the achievement of nirvana, the liberation that is the cessation of samsara, also one can receive the full realization of the absolute true nature. Besides this, one can born again in the upper realms, and not be reborn in the lower realms. Even in this life,

this Dharma practice, renouncing this life, brings the perfections of this life, brings happiness even in this lifetime.

Briefly before, when we were discussing the remedy of how to stop attachment from arising when we meet each different object, if you check up, at the same time that you renounce this evil thought by using the remedies and checking meditation, at the same time there is peace and happiness—the happiness that is devoid of that complicated mind, that confusion, of the arising of attachment such as hatred, all these things. At the same time there is happiness, there is peace. That peace that is enjoyed, received at when one renounces this life, this evil thought, never becomes the cause of suffering as enjoying pleasure with attachment becomes the cause of suffering. Not like this. Those two are completely opposite. At the same time there is happiness, peace in the mind. Besides enjoying that peace, it is not the cause of suffering, and enjoying that peace always stops one from creating negative karma, and from the negative mind arising. There are many benefits. Also those who are living in that pure Dharma practice, renouncing this life, has a less complicated life, and is happier. His life is more peaceful than the other life, than the other living being who is living the worldly life. This is quite simple to understand because as we discussed with all these examples, the creator of the life problems for oneself and also for other people is this negative mind. So when the person is living in the practice of renouncing this life, he doesn't follow the creators of this life problems. Just by this, we can see that the person who is living in this practice has much less life problems. So that's how his life is much more peaceful and has more freedom.

The minds of the previous yogis, who lived ascetic lives, didn't struggle as our mind does, even just by hearing this Dharma subject. Even though they lived this life, their mind was at peace—there was no confusion, no problems. You will understand this through the history of the great yogi Milarepa. By renouncing this life, life can be happy, with less problems, peaceful, like this. This subject is not an easy thing to understand or realize, it is something that cannot be imagined or figured; it is extremely difficult to imagine, to discover, realize by most Westerners.

For instance, there are many other stories about how even the temporal problems are relieved by this the Dharma practice renouncing this life. There are many histories. There is one meditator called Kharag Gomchon who lived in a family. Then he got an epidemic disease, leprosy, and the wound spread all over the body. The cause of it could spread to other people. So he had this disease, before he renounced this life, before he began to practice Dharma. Then, because he had this disease, no one came near him. People wouldn't come near him and he never got respect from them, so he got terribly upset. He thought, "I will be definitely kicked out, expelled, from the family, so I must make it beneficial, worthwhile." Then he thought to completely give up the family, and the attachment to the people, possessions, and the house. He made the decision to completely give up the family, to not be attached to possessions, people, houses, these things. So he thought he would completely give up this and only recite mantras. He would stay on the road and only recite mantras. He would live on that—begging and reciting mantras and staying on the roads. This was his decision. So he came down to a village called Gemo Trong—Trong means village. He came down, and near the road there was a rock cave, where he slept that night. That night he had a dream, in which a white man took him out of the river and put him on a rock, and much water came out of his body. When he woke up in the morning from this dream, all the pus that was stored in the wound came out, all wet, and he got better that day. There was no more leprosy; he got better. This was not because he took medicine, but only because he made this decision renouncing this life, renouncing the evil thought and attachment to those things. Because of this decision, even the temporal problems are completely cured.

So this is the power of this thought, the power of his mind renouncing this life. There are many other examples in the stories of the previous yogis. Also, there are many meditators like this. First they lived the worldly life, with children and families, and then they experienced much suffering later on. Because of this suffering, they renounced this life, and afterwards they led ascetic lives. Afterwards, they received all the realizations like falling rain, so quick, with much less hindrance, so quick, so easy. There were so many meditators like this in Tibet. Especially at death time, they died with good vibrations, and special signs, which meant that they are greater special people, not ordinary, but more holy than other people.

There was one meditator called Bok Kundell who had renounced this life. He had some possessions, so he offered to make a temple at the place where he was. He practiced Dharma by begging. Once, in one village in Tibet that was not very far from Lhasa in the center of Tibet there were many problems with thieves coming and stealing things. All the people in that area were so worried, so scared, and so busy hiding material—there was also this village in Solo-Khumbu, and when I was very little child people were doing like this, saying that something was coming to take things away, and they were so worried. People hid things in the mountains, and in the rocks underground. In this area the people had problem like this. They were so busy, so worried, so busy hiding things. All this meditator had to hide was only one very ugly water clay pot and one yellow robe, like this. He had no other things. So he went around following after the busy, worried people, carrying the clay water pot outside. He had no hassle, no nothing, no worry. Then he said, “I have no other place to hide my things.” What he meant was that there was no other method to hide than renouncing this life, because this meditator has already renounced this life. That’s all he is saying. So anyway, his mind was not scared, not in a hassle, not busy—this was also due to his mind being at peace while other people were not. The holy mind not being in such care or hassle is due to this meditator’s power of practice, renouncing this life.

Also, this meditator, in his village, when not practicing Dharma, when he was at his home he always kept a bow and three or four knives around his body, but still he had so many enemies. He was one person, but he had such a big field for one person. He received many crops out of the field, about forty sacks. So he had a nickname given to him by villagers—“forty-sinful.” He was called “forty” because of what he received for one person, and sinful because in the day he robs, and at nighttime he steals.

Question: Robbing and thieving are the same thing.

Rinpoche: You think so? I think you should go to school!

So, even though he did this, he never got enough food. Even though he tried that much, the food that he had didn’t last. Even though he tried in order to receive the perfection of this life, besides having that quantity of crops from the field, day and night he did this in order to receive the perfection of this life. But still his food didn’t last, he didn’t get enough food. Even though he had so many beings around, they were always enemies, always enemies. Later on, after he renounced that life, as he had completely given up keeping weapon, he had no enemies. As he had completely given up all his work before, his work in the fields and robbing and thieving and all these things, after he gave up the temporal life’s work, there was no problem—no problem of not receiving food. Even if there is a famine or fears of a thief, he can be on the same level as a rich person. However much trouble or danger is happening in that area, for him there is no danger even of not receiving the

temporal needs. So, he said this, “Before, when I had crops and I robbed and thieved, and had many weapons, at that time my mouth didn’t find food—but now food does not find my mouth.” This was his life experience.

Also, another time, another example of the way he practiced the evil thought and the way he practiced Dharma—once he was in the temple in the village, so there was an invitation for curd. All the people lined up, and he was a little bit down in the line. He watched the other person pouring curd into the other people’s bowls, and the person was pouring the curd so strong and thick—in Tibet there is good curd! Sorry! Anyway, he was worried about curd running out, and as he thought this he recognized his mind’s problem, and he his bowl he put down and did not accept the curd. This was in order to punish the negative mind. I am sure we never do things like that. Anyway, before his negative mind was harming him, destroying him, harming him, causing suffering. Now after this, as he realized, he put down his bowl, upside down. Before he was following the evil thought, and after he did not follow the evil thought wanting the curd to reach him. So the way he practiced Dharma, the way he renounced is like this; this is just one example. This bowl that he set upside down—this is not following the negative mind, this is really pure Dharma practice because it is done with the mind renouncing this life, done with the root renouncing this life, the evil thought that gave him trouble. The work was done renouncing this evil thought.

These example are useful; the histories and the examples help us to practice, so it is also useful to know their practice.

First, do meditation on the visualization of Guru Shakyamuni Buddha and do purification. Then after the purification, as you become one with Guru Shakyamuni Buddha, send rays to all suffering sentient beings, purifying, and enlighten all suffering sentient beings in the essence of Guru Shakyamuni Buddha. Then all the sentient beings who become Guru Shakyamuni Buddha absorb into you and then concentrate on it by not letting other thoughts arise.

First cultivate the pure motivation, in order for the action of meditation to become Dharma, cultivate bodhicitta, the pure thought of bodhicitta, in order for it to become Mahayana Dharma, or the cause of enlightenment. So think; “From my beginningless samsaric lifetimes until now I have been suffering in samsara in these six different samsaric realms, always circling round and round, taking rebirth and dying, and again taking rebirth in another realm and dying, and attain taking rebirth—like this, continuously experiencing the infinite sufferings of samsara, from beginningless lifetimes until now.

“For instance, from beginningless previous lifetimes until now, especially I have been experiencing the infinite hot and cold sufferings of the narak stages, numberless times. Same thing, I have been experiencing billions and billions of different sufferings of the animal realms, such as the suffering of the pretas—their food is stopped by those karmically created fearful protectors. Also, there is the suffering of food that changes or stops; such as the suffering of food being received in the mouth or the stomach that becomes the cause of suffering, pain, burning, and the suffering of inner food. There is the animal’s suffering—the suffering of being eaten by others, the suffering of being beaten, the suffering of feeling cold and hot, thirsty and hungry, many things.

“Also in the human realm, besides the suffering of the lower realm, even in the human realm suffering of rebirth, old age, sickness, death; so many other suffering, suffering of not finding desirable object; suffering of release, even it is found, suffering of releasing from desirable object;

suffering of deluded bodies; so many suffering. Also, much suffering even in the realms of the samsaric gods, such as suffering by being under the control of other rich gods. Such as suffering, much suffering, fighting, killing each other; incredible suffering of the death, as different death signs happen. Also, much great worry by knowing, seeing understanding with this karmic mind, karmically seeing where he's going to be born, in the lower realm such as Narak, animal realm; so much suffering releasing from that such rich position, that realm which high enjoyments.

“So, all these sufferings have been experienced by me numberless times from beginningless lifetimes. Not one suffering is definite that I will not experience again among these infinite samsaric sufferings. When I think of previous beginningless sufferings, continual suffering, I think that I must achieve liberation or enlightenment in this lifetime with this body, in this present lifetime. No matter how extremely difficult it is to work for enlightenment, when I think of all these previous continual unceasing sufferings, this lifetime should I not completely sacrifice myself, completely give up my whole life to work for enlightenment? As I have been experiencing such incredible sufferings in numberless times from beginningless previous lives, creating the cause of suffering, but not giving up, being unable to renounce oneself for enlightenment, it is silly, it is an extremely foolish action.

“Releasing myself from samsara is not enough, receiving peace is not enough, because infinite sentient beings are also living in incredible suffering. Now, I have received a perfect human rebirth, having a certain level of wisdom to recognize what is negative action, what is positive action, and having met the teaching of the Enlightened One that leads me to enlightenment—having the chance to study, to listen. But most sentient beings don't have this chance, not received a perfect human rebirth and not having met the Buddhadharma and not having any chance to study or meditate and, as much as they desire happiness, always creating the cause of suffering. As I have received the greatest chance, the perfect chance, it is my responsibility to help them to release from suffering, to lead them to enlightenment. In order to do this at the moment, besides leading all sentient being to enlightenment, I have no power even to enlighten one sentient being. Besides that, I have not completed even my own purpose or work, not completed the realizations and not completely achieved the knowledge of the purity of all the obscurations. Therefore first, in order to enlighten all infinite sentient beings which equal space, I must achieve enlightenment. In order to achieve enlightenment I must purify and receive the realizations of the graduated path. Therefore I am going to do purifying meditation on Guru Shakyamuni Buddha.”

Then knowledge rays come from him purifying all your negativity and obscurations, as we discussed before.

(Meditation)

Before meditating on the graduated path, just as before you made the visualization, keep the visualization of Guru Shakyamuni Buddha. Then the rays come from Guru Shakyamuni Buddha, the knowledge rays that include the realization starting from guru practice up to enlightenment. As you are receive the rays from Guru Shakyamuni's holy body, think that the essence is the realization from guru practice up until enlightenment, and especially the realization fully recognizing perfect human rebirth and the great usefulness of perfect human rebirth, and the realization to fully see the evil thought of the worldly Dharmas as the cause of suffering, and the power to be able to give up this evil thought. Then, whatever meditation you didn't finish this morning, carry on with that. Those who did all the meditation on the perfect human rebirth and the great usefulness of the perfect human rebirth, and the checking meditation on the evil thought of the eight worldly

Dharmas, do the brief meditation on the perfect human rebirth and the great usefulness of the perfect human rebirth, and do longer checking meditation on the evil thought. As you find each problem that you discover with your life, that you remember with your life, that you saw other people having—anyway, try to recognize the root of the problems in the world as caused by the evil thought and see how it is caused by the evil thought not renouncing this life.

(Meditation)

The Guru Shakyamuni that you have visualized absorbs and melts into light and becomes oneness in the form of emptiness as space—this mind, and great happiness. Concentrate a little bit. From this state visualize a throne, lotus, sun, and moon, and then yourself in the form of Guru Shakyamuni Buddha. Go inside of your body as Guru Shakyamuni, up and down, inside to the toes, and then come up, go all over, and check what you feel. What do you feel with that thing that goes up and down? Keep it at the heart and check what you feel at the place of the heart.

(Meditation)

Dedicate the merits, “Due to the past, present, and future merits may I achieve Guru Shakyamuni Buddha in order to lead all sentient beings in his enlightened stage.”

(Dedication prayers)

Also you can think, “May these merits be successful as the meaning of these prayers.”

When you are concentrating going inside through the body, did anyone feel anything? Something affecting the body as you go up and down, affecting the body, inside, some feeling?

Thank you.

Thursday
April 4
9 a.m.

Since we listen to teachings, since we create virtuous actions with the pure motivation of bodhicitta, of course it can definitely help every sentient being, without excluding even one sentient being, without excluding even one living being; generally, it is like this—such a great, incredible job or work, doing for every single living being that we know, that we don’t know, that we see, that we don’t see. Generally, it is like this.

But specifically Malcolm, who is from Australia, who is here among us, his sister Dallas and her child Caroline died by car accident in Australia, just recently. So as he feels that something should be done as he’s temporarily in relationship with this. He feels that he should do something, that he should help them to not have incredible suffering. Even if they are born into those suffering realms, even if they are suffering in such realms, to quickly release them from those suffering realms and receive rebirth in the upper realms.

However, it is extremely difficult for them to be born in the upper realm, extremely difficult. So as we have been talking generally, in order to completely release from samsara, from the cause of suffering,

without depending on sentient beings' effort, practicing Dharma and following the path—there is a way to release from this. Infinite enlightened beings have incredible, infinite compassion, feeling those suffering sentient beings are unbearable, in incredible suffering. As much as they send—of course, strongly, they have such incredible compassion, infinite times greater than the compassion of the person, than the suffering person's compassion for himself. Even though the enlightened beings have such strong compassion, if from the side of sentient beings they don't follow the path, if they don't understand the teaching, without depending their effort, there is no way to release them from the cause of suffering.

This we have been talking about before. But due to the supreme powers of the Triple Gem, the Buddha, Dharma, Sangha, and the power of the truth of karma, that which does not betray, that virtuous action which definitely brings a good result, which does not betray in any way, due to these, and also due to how strongly, purely the puja or prayer for the dead person is done—these things can definitely help and affect the living beings who are suffering. Their terrible suffering can become a little less. Also, even though the suffering being is in incredible suffering, he or she can pass from that stage and be born in the upper realm. There are many stories that happened in previous times, so many things explained by the enlightened beings through these methods. There are also many special tantric and sutra way methods to lessen suffering or cause rebirth in the upper realms more quickly for those dead living beings. So wherever the dead person is born, there is no choice, this is according to their karma. Whatever karma they have arranged, it is according to that. However, it is extremely difficult to be born in the upper realms.

When he was coming from Australia they were there, all right, but of course they didn't have any idea, they didn't expect it. Their death didn't happen expectedly, knowing it. I am sure that, this is almost definite, that right until the time of the accident, until that moment, she might have carried on, thinking that she will exist, that she will live, her death won't happen, her death won't occur. Her death won't occur in that day, in that moment. Thinking, "In this present time, I am not going to die today, I am not going to die." This idea might have carried on until she had the accident. However, it is not sure that what we believe will happen. So, also it is not sure—also among us there are people who will end their lives by car accidents, we are not sure, not sure. However, there is no other way, without going through an impermanent life, there is no other way.

Counting from now on, fifty years—sixty or seventy years are possible, before eighty years, there is almost no need to talk, we all would exist. However, from now, before one hundred or ninety, before that it is definite that all people here, that are talking, listening, and looking each other, all completely become empty. Whatever name the person has, whatever he looks like, it will become empty. Maybe a few possessions may be left, this can be possible—the possessions will be left but there is no possessor, the possessor is gone.

Anyway, you concentrate. For this dead person, specifically this one, and also visualizing all other sentient beings in the form of human beings, first visualize Guru Shakyamuni Buddha as usual sitting on the throne, lotus, sun, and moon; and then you visualize the rays as usual, the knowledge rays coming from him purifying you. First of all think, first of all try to remember the suffering of the living beings who are in the suffering states, in the narak and preta realms, in the human realm and the realm of the gods. Try as much as you understand, try to feel or see it.

(Meditation)

Think, “Now I am born as a human being, having such incredible suffering as most sentient beings have, and besides that having met the precious teaching, the method that leads me to enlightenment, and having the chance to study and to meditate, to follow, and having the wisdom, the capability, the wisdom to recognize what is negative and positive action, but most of the sentient beings are in incredible suffering in different realms. These sentient beings don’t have this chance. Most of these sentient beings, due to ignorance, due to ignorance, as much as they do not desire suffering, they always give suffering to themselves; as much as they experience suffering, the cause of which was created by them, as much as it is unbearable, incredible, as much as they do not desire, they always give suffering to themselves by creating the cause. These sentient beings have such incredible, ignorant suffering.” Try to feel great compassion.

Think, “As I have the chance, the possibility to help them, I must cause sentient beings to be released from all these sufferings and from the cause of suffering, and also specifically these two people, Dallas and Caroline, whatever suffering realm they are born into and however they are suffering, I must cause them, specifically these two, to be released from that suffering realm and find a better rebirth, find a perfect human rebirth. By finding a perfect human rebirth and having met the perfect guru and teaching, may they then achieve enlightenment. Therefore I am going to do purifying meditation with the Guru Shakyamuni yoga practice.”

Now visualize Guru Shakyamuni Buddha as usual sitting on the throne, lotus, sun, and moon. Then, knowledge rays come from Guru Shakyamuni’s holy body and purify all your delusions, all the obscurations that interrupt the achievement of enlightenment and nirvana. Recite the mantra, and make the prayer with the visualization.

Visualize knowledge rays with nectar coming from Guru Shakyamuni Buddha like very strong rain falling, then purifying. As it is absorbed through the body, think that you have completely purified all the obscurations and all the delusions, and that nothing, not one single delusion is left; you are completely purified. Think that your entire body is full of rays and light which is infinite happiness. Try to feel the complete emptiness or the purity of all delusions and wrong conceptions.

Now, the throne absorbs into the lotus, sun, and moon, and that absorbs into Guru Shakyamuni Buddha. Guru Shakyamuni Buddha melts into light and absorbs into you and becomes oneness, in the form of emptiness, space, oneness with your mind and oneness with Guru Shakyamuni’s holy mind and infinite happiness. Out of this then, this nature itself transforms into the form of a throne, then a lotus, sun, and moon, and then yourself in the form of Guru Shakyamuni’s holy mind, in the manifestation of Guru Shakyamuni Buddha. Think, “I am really enlightened in the essence of Guru Shakyamuni Buddha.” Think of the body as not yourself, but that your entire speech, body, and mind re completely one with Guru Shakyamuni Buddha, a very shiny, very remarkable, very transparent holy body. Then, also visualize all sentient beings surrounding you. Think that the earth is endless and that all sentient beings on the earth are in the form of human being. In the center is you, and all the space of the earth is filled with the form of human beings. From your place you cannot see even the end.

Then visualize a lotus and a moon at your heart, a large lotus and moon at your heart, and visualize the letter MUM. You can visualize it in English, a yellow-colored letter MUM, whose nature is Guru Shakyamuni’s holy omniscient mind but in the manifestation of a letter, very shiny and bright. Think that it is oneness with you, that you are oneness with the Guru Shakyamuni syllable letter, oneness with the omniscient mind of all the Buddhas. And then yourself as the mantra, yourself as the

syllable letter MUM, oneness with all the omniscient mind of all the Buddhas, with great compassion for sentient beings and specifically these two dead people. Send light rays from this syllable letter, which is in the nature of the omniscient mind. You send light to those two dead people in the realm where they are born and suffering, and release them from that realm and, visualizing the dead bodies in front of you, bring the consciousness into the dead body with light rays which you send with the syllable letter. Think that with the rays, you brought the consciousness from there, and by releasing them from that suffering that they are suffering now, and bring the consciousness into the dead body. Then with great compassion for sentient beings and these two specific dead people, in the center of the visualized syllable letter MUM, visualize the usual mantra in the same color, standing around on the edge of the moon. The letters are like the letters that that can be seen nighttime with electricity, like those fluorescent letters—very bright, very transparent, in the nature of omniscient mind and with the mantra surrounding the edge of the moon. And as you recite the mantra, with great compassion send other sentient beings and these two specific people from suffering, while you are reciting the mantra. Send the rays from the mantra, from the center syllable, and also the round mantra—the mantra is like the switch, like a torch. And then, besides purifying all sentient beings, also the rays of those specific people whose consciousness you brought in that human body are purified also, and besides purifying all the sentient beings' delusions and obscurations, which cause them to continuously suffer, think that as you are sending the rays of light to all sentient beings and these two specific people, it purifies all their illusive vision. In the same way, think about these two specific people, purifying all their obscurations that interrupt you from receiving nirvana and enlightenment. Visualize all sentient beings including these two people, that all their negativity is purified, going out in the form of black ink like very dirty water. Then recite the mantra. Concentrate on yourself as oneness with the syllable letter MUM. The mantras are also oneness, and you are also oneness with the mantras, not separate. So concentrate on yourself as oneness with the center syllable letter MUM, and then do purifying meditation for sentient beings and specifically for these dead people, who are called Dallas and Caroline. Visualize the mantra in English letters as the accent.

(Mantra)

Now, concentrate on yourself as oneness with the syllable letter MUM. You read the mantras round, at the same time sending light rays, so until I finish you send rays, purifying the illusive mind that produces incredible fear and suffering with the illusive vision, and purify all the delusions and interruptions to receiving nirvana and enlightenment.

(Rinpoche- Prayer)

Now you think of all living beings, and in specific these two, and all the negative karma and obscurations that have been created from beginningless lifetimes, and think that all other sentient beings' obscurations and negative karma that have been created from beginningless lifetimes are completely purified. Think that you have attained enlightenment. Think that all sentient beings including these two specific living beings, that all achieve the state of Guru Shakyamuni's holy speech, body, and mind. In this manifestation, the sentient beings are also sitting on throne, lotus, sun, and moons and in the form of Guru Shakyamuni Buddha. Think, "Now I have enlightened all sentient beings in the essence of Guru Shakyamuni Buddha." Visualize rays coming from all sentient beings who become Guru Shakyamuni Buddha, with knowledge rays coming from all of them and absorbing into the mantra and the syllable letter MUM. The rays that you receive are the essence, the infinite knowledge of Guru Shakyamuni's holy body, speech, and mind.

Now think that all the sentient beings who become Guru Shakyamuni Buddha absorb into you.

Dedicate the merits, “May all the dead living beings, specifically these two dead people whose names are Dallas and Carolina, due to my merits and their merits, may all the dead living beings, specifically these two, achieve the holy body, the Enlightened Being’s holy body which is the dharmakaya and rupakaya, by achieving the path of method and wisdom through the cause of perfectly following the perfect Mahayana Guru, through receiving the perfect human rebirth.”

Also dedicate merits, “Due to these merits created by me, may all the living beings who are alive, and specifically all the people here, all people who are meditating, and the friends who are here meditating together, achieve enlightenment soon by achieving the full realization of the absolute true nature, bodhicitta, and the fully renouncing mind of samsara, and to may their minds become oneness with Dharma before the death of this life.

(Dedication Prayer)

I think it is about lunch time, to preserve the life today!

Maybe afterwards if it comes in certain points, perhaps this can be explained a little bit further. But generally, if you want to do something for a dead person, an animal, whatever it is, you can do this meditation. This is simple and not so complicated as other meditations, not so complicated for our mind, but simple, and also effective and very useful. But of course, the effect for that living being depends on many things. As I said before, it depends on many things—firm concentration with great compassion, and your mind power, like this. There are many histories, stories of that, where it is helping.

Anyway, just a brief talk about what meditation one can do in order that the enjoyment of eating food may not become the cause of samsara, and that it may become the cause of enlightenment. Before eating food, think, “In order to attain enlightenment and free all these suffering sentient beings from suffering, I must achieve enlightenment; therefore, I need to create merits; therefore, I must achieve enlightenment; therefore I am going to create merits.” Think, “I am going to create merits.” Merits can be included in charity, and also offering, so if you have the food and if there is such strong attachment because you receive desirable food, then use those remedies as I explained before.

Then, think that either you become Guru Shakyamuni Buddha yourself, or if you cannot do that, then visualize Guru Shakyamuni sitting at your heart on a lotus, sun, and moon, inside at the heart visualize, and think, “This food is not mine, it is completely possessed by Guru Shakyamuni Buddha. It is Guru Shakyamuni Buddha’s. Not mine.” Make this decision first. Also there is a difference—it affects the mind when you make this decision, when you think to yourself, “It is mine, it belongs to me.” There is something, some kind of feeling, and when you think, “It is Guru Shakyamuni’s, it is not only mine,” there is a different feeling. Also, by thinking this, there is less attachment, there is not that much clinging to the food.

So think that you have completely offered, completely dedicated the food to Guru Shakyamuni Buddha. Then after this, dedicate the food for all sentient beings. Think like this, think that you have made charity, dedicated the one plate of food dedicated, given it to every sentient being, every

sentient being, and think that each sentient being has received it. As they enjoy the food, it becomes the realization starting from guru devotion up until enlightenment, and think that they the food they enjoy has turned into realization and that they all receive the realization, and all of a sudden they become released from temporal suffering, from all the causes of suffering, from all the delusions, from every single delusion—like this.

Anyway, this is another very profound, practical method for attachment not to arise, and especially to lose miserliness and make charity. This practice of charity is a complete opposite remedy to the miserliness that causes you to be born in the preta realm. It is completely opposite to this miserliness, this clinging. This method helps a great deal to not create the cause to be born in the suffering realm, to not create the cause of samsara. Also, turning the food into realizations is a very profound technique—by making charity, in that way also enlightening sentient beings.

Then, like this. Each time, this is what you do at the beginning. As you visualize Guru Shakyamuni at the heart, each time think that you are making offerings, think of Guru Shakyamuni Buddha as the total essence of all the infinite buddhas, as if he is all the infinite buddhas. As you take each spoonful, if you can do this without the mind getting disturbed and distracted, and being conscious of what you are eating, if you can continue each time starting from the beginning until the food is finished, you create merits, good karma, and the cause of enlightenment. No matter what action, little or big, the whole thing depends on understanding the practice. The whole thing depends on your understanding and the practice, the way of using the technique. It does not depend on an action that takes years, or on changing the aspect or the body; it doesn't depend on this. So if you do this with strong bodhicitta, then even with each action of taking food, each spoonful, there is the much great infinite benefit and merits created. If you have understanding, if you practice, there is a possibility to do that much with a simple little action—there is a way. If you don't have understanding. If you don't practice—anyway, even if you do an action, it benefits so little. Even if you make charity to all sentient beings physically, if your understanding is not so profound, not so high, not possessed by bodhicitta, it benefits so little; like this.

Then also think, Guru Shakyamuni has received infinite bliss. Actually, he doesn't need extra infinite bliss because there is no need, because he has completely finished and created the cause of infinite happiness, so he has infinite happiness; he has the achievement of infinite bliss. So there is no extra bliss, something that he doesn't experience and did not experience. But for our purification, we should visualize it in this way, as an offering. Also think that by offering this you receive infinite bliss, like this. Like this also.

It is good generally to concentrate like this while eating food; very good, very good. All becomes Dharma practice. So you can visualize all sentient beings at the heart of Guru Shakyamuni Buddha also. There is the lotus, moon and sun, and there is the syllable letter—you can visualize sentient being on the moon, then as you take offerings to Guru Shakyamuni, they are also to all sentient beings together. Also, the same thing, you can think that you are giving great infinite bliss to all sentient beings, you can think in a similar way as I explained before—doing purification, and transforming the food that they are receiving into enlightenment. Afterwards, you think that all sentient beings become enlightened. You can think also in that way, after you made charity, think that all become enlightened in the essence of Guru Shakyamuni Buddha, like this.

In regards benefits and how they work, there is too much to talk about. If you practice, maybe you can understand slowly, because if you practice it becomes purification, and through purification you understand the benefits and the way they work more deeply.

Also, it is necessary to have such discipline during the meditation course; mental discipline like this is necessary, because the meditation course is not mainly what the physical body is doing, but mainly the meditation course is mental discipline. The meditation course is to realize the suffering nature and by realizing it, try to stop creating negative karma and achieve enlightenment for other sentient beings. That's all.

“I must lead all sentient beings to enlightenment right now, by releasing them from all suffering. As I am not enlightened, this work cannot be done, therefore, first of all it is necessary to achieve enlightenment. In order to achieve enlightenment I should receive all the realizations of the graduated path. For that reason, I am going to listen to the holy profound teaching, and cultivate bodhicitta.” So this time there is no need to talk about the benefits of bodhicitta because it takes time.

The listening subject, the holy teaching, is the Mahayana teaching that leads the fortunate beings to enlightenment. It is the teaching well expounded by the great philosophers, Nagarjuna and Asanga. It is the profound holy teaching from which the holy minds of the highly realized bodhisattvas Atisha and Guru Tsong Khapa was produced. It is the teaching that includes the essence of 84,000 teachings shown by Guru Shakyamuni Buddha. It is set up for the practice of one person's achievement of enlightenment. This graduated path, through which the past enlightened beings received enlightenment, has four outlines:

1. For reference, the knowledge of the author who wrote the teaching called the graduated path, the text. But this does not mean that before he wrote the text there was no graduated path; it does not mean this. The graduated path in meaning existed, but the title of the text happened only after Atisha wrote it.

2. In order to have devotion, the knowledge of the teaching.

3. How to listen to and explain the teaching, which has two objectives.

4. And how to lead the actual disciple on the path to enlightenment. The last one has two outlines:

- a. The way of following the guru, who is the root of the path

- b. The second, how to train the thoughts in the graduated path to enlightenment by following the guru. As we studied the outline in meditation, what is finished is the perfect human rebirth and the great usefulness of the perfect human rebirth. That's briefly finished. So, according to this book, the subject that we have been talking about is the shortcomings of the evil thought of the eight worldly Dharmas and the benefits of renouncing the evil thought.

As we were discussing yesterday, besides the practice renouncing this life helping to attain those future goals, the temporary and ultimate purposes, this practice of renouncing this life brings enlightenment, liberation, nirvana, and the cessation of samsara; more than any of the higher bodhicitta realizations, by this also one can receive the higher tantric realizations that are the shortcut, and by this one can enter the path. Without going through this practice, there is no way one can enter the path; it is absolutely impossible. Why is there need of this practice in order to enter into the path? Because the fundamental realization that causes us to receive the path is the mind fully renouncing samsara.

For instance, the meaning of the path is this: the knowledge that is possessed by renunciation, the knowledge that is possessed by the renouncing mind. Without achievement of this mind fully renouncing samsara, there is no way to achieve the path—no matter whether it is the paramita or the Vajrayana path or the lesser vehicle path—there is no way to enter, the path is blocked. How can this be possible? It is impossible without having renounced the mind of this life. On the other hand, as there is a mind that is attached, that is seeking the comfort of this life, as long there is this mind, there is no way to receive the fully renounced mind of samsara, renouncing all samsaric happiness, not having a mind attached to all samsaric happiness and pleasures. So as I said yesterday, however we are smart or clever, without going through this practice, this realization, there is no way to enter the path, no way to receive liberation.

Therefore we should, since we seek liberation, since we are seekers of everlasting peace, we should not underestimate, we should not think that giving up this life is insignificant. First, if we are sincere seekers of everlasting happiness, we should respect—respect is the opposite of thinking of it as insignificant, little—insignificant is a word I received from Ann! Anyway, we should not think it is little or unimportant. If one thinks it is unimportant, if one forgets it, thinking it is unimportant in your practice, then the realization or the path, whatever you are seeking, becomes very difficult to achieve and takes much time. The more you respect this, the more you think it is important, the most important thing, the stronger your respect, the more you practice this, even though you don't do any other thing, whatever practice you do becomes more pure and quicker for the achievement of enlightenment. Besides bringing all those future good results, it also helps to bring the perfections of this life. Doing this practice, besides not causing problems for this life, doing this correct pure practice brings the perfection of this life, and the temporal needs. You will receive these things without expectation, without effort, without working purposely or spending your life purposely for that.

One great pandit who received enlightenment in one lifetime, a disciple of Nagarjuna, said in his holy teaching, “Those who find it difficult to see this worldly life are great fools to others; beings who follow them can be betrayed for a long time.”

What he means is this. If one purely practiced Dharma, besides talking about other lives, even this life would be more happy than that of the other worldly beings who spend and work only for this life. For instance, the meditator that we discussed yesterday—how he was complicated before and how he was after, his mind so peaceful—such as this examples. Besides this present life being more happy than those living beings who work for this life, besides this, especially these beings have no problem at death time, the mind is peaceful. There is not such a great danger of a death so that every being, all the uncontrolled beings, have to worry and be afraid at this most dangerous time. This being's mind is comfortable, relaxed, and peaceful. Also, as he has made arrangements he knows where his mind will go, which path will be taken, no problem. That is the really happy present life. For people who find it extremely difficult to realize by doing this Dharma practice, renouncing this life, even this present life will be much happier than other peoples' lives. This person's ignorant mind not realizing this can betray their life and also other people's life too.

How can wrong conception, this ignorant mind, betray their own life? Because of this wrong conception, he doesn't make pure practice, there is no way to make pure practice. Then, this person who has this wrong conception because he finds it difficult—by doing this he wouldn't get pleasure, he would suffer much not receiving the material or temporal needs. The person's mind gets so

scared, like this. So because of this ignorant fear, mainly due to this wrong conception, so he dare not make pure Dharma practice, like this. In that life, which closes the door of the path, he has this wrong conception, also telling others, “You should not do that, if you do this..” Besides not doing it, not practicing it, even telling other people, “You should not do that, shouldn’t practice that much deep Dharma; you should not renounce that much, don’t simplify that much, that is too much,” discouraging other people, interrupting others’ practice. Saying, “If you do that, you will get problems and this and that,” saying many things that discourage other beings to practice, like this. Also saying things like, “This life should not be suffering, this life should be happy, work for enlightenment.” Advising that one do both samsaric work and the work for enlightenment. Then there is danger to betray oneself and also others.

This teaching, this quotation is from *Uma Shi Japa*, a text written by this great pandit. This text has much explanation on shunyata, on the absolute true nature. There is also a long history of this pandit. He practiced the dharma and received tantra and sutra teachings from Nagarjuna.

I will give just a brief history of this great pandit. In Tibetan we say *Phagpa Lha*—*Aryadeva* is the Sanskrit. *Arya* means noble, but it doesn’t mean rich people noble; it is different. *Arya* here means high, transcended from the worldly beings. Any being who has the achievement of the full realization of the absolute true nature is called *Arya*, which is the real Sangha among the Buddha, Dharma, and Sangha. So he’s incomparable. Generally, Nagarjuna had so many followers, but this one was incomparable, the closest disciple of Nagarjuna. Even from childhood, he wished and desired to take precepts, to take ordination. For a long time Aryadeva took teachings and practiced Dharma under Nagarjuna. All the other learned pandits refer to Nagarjuna as a father, and Aryadeva as a son. This was not a physical relationship, but a relationship of the teaching. The other learned pandits always respected and believed in this, and thought that whatever Nagarjuna and Aryadeva said was a logical reference. Besides this text, this pandit wrote so many others.

Nagarjuna was in the southern part of India, and at that time Aryadeva was also there. During that time, in Nalanda there was a pagan, a person who came to the monastery, the famous school, and said, “I am the pagan Mutektachang. I came to debate with you.” He met this person who said, “If you monks win this debate I will go to the river Ganges to die. If you don’t, all these people should follow my theory, and also all your temples and texts will be burned.” So the witness was the king, and he was also an expert in debate. At that time, the monks from that famous school could not answer him, and all the monks consulted each other about what to do. They thought, “If all the followers of Buddhadharma in the southern, eastern, and western parts of India are in danger of being lost, we cannot do anything, cannot debate.” So they thought about a famous mountain in the southern part called “Magnificent Mountain,” a holy place of Nagarjuna, where Nagarjuna’s cave was, where Nagarjuna and also his disciple Aryadeva stayed. Otherwise, other beings cannot debate this person.

So all these monks were very depressed, because Nagarjuna’s place is so far from Nalanda. One night, one of the pandits in Nalanda had a dream about the method to dispel that debate—he dreamed that if they rely on, ask, or request the Dharma protector Mahakala, that this Dharma protector’s manifestation will get the pandit from Nagarjuna’s place as a messenger. As they worried, he had this dream. Then, as he had had this dream, they made offering cakes. They made a short letter to send to the pandit Aryadeva who was with Nagarjuna, talking about the danger of losing, and saying that this is your responsibility, so please come, do this, and solve this problem. They wrote this letter and sent it with an offering cake, and said many prayers to persuade the protector,

the holy mind. Then the Dharma protector manifested in the form of a black bird, a crow, maybe in the West, in Tibet, maybe a big vulture. Just like a small black crow but very strong, bigger than that. Anyway, it doesn't matter, don't worry! Even though you mention the name, I don't understand. So this black bird we call Charok—it is different than crow, different. This crow took the letter in his beak, and then the letter was given to the pandit.

The pandit saw the letter and discovered that there was a great danger of losing the teaching, losing the Buddhadharmā. He discovered that he was invited in order to protect it. So Nagarjuna asked his disciple Aryadeva, and Aryadeva said that Nagarjuna didn't have to go, saying, "I can subdue, control these people." Before Aryadeva could go from Nagarjuna's place to debate and control, Nagarjuna checked up whether he could do this or not. He and his disciple Aryadeva debated each other, one acting as the pagan person with the other theory, and one acting as the follower of the Buddhadharmā. Nagarjuna wanted to check up whether he could do it or not, so Nagarjuna explained the other theory as the pagan and Arya Deva as the follower of the Buddha Dharma—like this they debated each other. Nagarjuna's disciple Aryadeva won the debate, so it arranged good auspiciousness. So then with Nagarjuna, with his Guru's instructions, his disciple Aryadeva left, and then he left with his psychic powers.

(Much laughter—Rinpoche questions)

Ann: Not used to physic power!

Anyway, on the way one girl who followed the other theory, the opposite to the Buddhadharmā, met this pandit Aryadeva on the way. She asked for charity of the eye—she said she needed the eye of a very learned bhikshu for an ailment, for a certain method. So this pandit gave one eye, he gave charity to this girl. When he was giving charity, even the earth moved, like an earthquake—many special signs happened. Then, during that time there was such a big talk all over—that this person named Mutek Tachang came, and will debate at Nalanda, the famous school, and the king will be the witness. Also there is big talk going around that one of Nagarjuna's monks came to Nalanda to debate. Then Aryadeva came, but that time it was very difficult to allow a new person to be in the line.

Aryadeva came, and as he came there, he met a water carrier and told him, "I am coming ..." He didn't mention his name, he just said, "I am coming, tell them I am coming." This water carrier went to the monks' place, and said there is a person who says, "I am coming." So the monks discovered that one of them was coming, Nagarjuna or his disciple. They discovered that one of them was coming but they didn't know who it was. So anyway, they asked, "Who are you?" And he said "Nagarjuna didn't come." But they were extremely pleased that Aryadeva had told them this—all the sangha were extremely pleased. Then they made many offerings, prostrations, and offerings.

Then this pandit went to the place of Mutek. He was giving food, made arrangements of food for the corpses of the dead parents. The pandit said, "If you are doing that, I am going to throw water. I have dead wood at the famous mountain in the southern part, and I am going to throw the water to it." Mutek said, "How can this benefit? How can it profit?" The pandit asked Mutek, "Why do you throw water to the corpse, why do you throw water to the parents who have been dead for a long time?" And when Mutek was bathing, the pandit asked, "What are you doing?" He said, "I am purifying." Then the pandit said, "Are you cleaning the gold pot full of kaka, are you cleaning the

outside?” He said, “What are the benefits—the dirt is inside, and it is clean outside, how it can purify?”

Anyway, the pandit sat down very last—all the monks at Nalanda lined up for the debate, and he sat down, the very last in line. Then Mutek counted the monks because he had made the decision to not let anyone come in. He asked, “Where’s that person who has a round head, where is that person?” he asked. The pandit answered. Then Mutek discovered that he was going to debate, and he has a bird inside, and asked the pandit whether it was going to be killed or be alive. The pandit said, “It depends on your compassion, whatever you do.” Then Mutek went to the door and put both his feet like this, and asked whether he would come in or go out. So what he wanted to do was play a trick. The pandit said, “It depends on your wish.” He asked whether he will come in or go out, and the pandit said, “It is up to you, of course, and your wish, so I can’t do anything or say anything.” So this pandit, Aryadeva, promised to debate. Then they invited the king to be witness, and they set up the thrones as they were going to have to the debate tomorrow. They put up the thrones for the king, and the thrones for both people who would debate, and also many thrones performed for the other pandits who were to check up who was correct and who was not correct.

So the next day, during the debate time, Mutek asked what is the one who has one eye called, because this pandit had only one eye. So the pandit said, “These are the samsaric gods; one god that has three eyes, three wrathful eyes, and one thousand eyes.” The pandits said, “There are gods with three wrathful eyes and one thousand eyes, who didn’t see the absolute nature of all the world.” So Mutektachang, the other person, said, “You cannot debate with me, you should debate like, I can’t do anything,” sort of like abusing them, so he asked them to debate with his sister. He also said he could answer.

His sister was the goddess Uma. So the pandit manifested as an upasika—a man who keeps the five precepts—without clothes on. He manifested in this body, with no clothes on, in order to make the sister to feel shy, with his testicles showing up, in order to make her feel shy. Then, all of a sudden, when the goddess showed up, she ran away.

Then Mutektachang asked the pandit, “You should debate with my parrot, the parrot also said he can debate and answer.” The parrot was the manifestation of another samsaric god that others follow. Then the pandit manifested as a cat, and the cat took off its head. Then Mutek said, “You are Buddhist and what you are doing—taking other’s life—is the opposite of your actions, and you are creating negative karma.” So this pandit said, “I have a guru at the Magnificent Mountain doing purification.” And Mutek said, “Will help to purify your negativity?” And the pandit said, “How can I get the negative karma created by the cat by taking the parrot’s head?”

They debated so many times like this. So anyway, the pandit dispelled all the wrong conceptions that Mutek had by many thousands of logics. Then Mutek become the loser of the debate. In the beginning, all the other scholars understood the debate, but then as it went deeper and deeper, the other pandits understood only very little. Then, as it became very subtle, even the other scholars who were witnesses meant to check up who is right and who made mistakes could not discriminate.

Therefore, even the king couldn’t do anything for the pandit, so Mutek said, “Now we compare magic powers.” So Mutek manifested as a god that has one hundred eyes, and then the pandit manifested with one thousand eyes and one thousand arms and controlled him. And then Mutek manifested flames coming out of his mouth, and then this pandit, in reply, showed water coming

form his feet, and he controlled the fire. So anyway, finally, Mutek performed a mandala, and the pandit obliterated it with many. They competed like this, and finally Mutek lost.

Mutek tried to jump in the water of the River Ganges, and the king put him in a prison in the temple where there were many Buddhadharmas. And then the doors locked, and nailed around him. Mutek was very upset and there was nothing he could do, so he took out the texts, the tantric texts, and read them. As he was reading he gained so much knowledge, and all his wrong conceptions were released and dispelled. He found one text in which there was a prediction about Nagarjuna and himself, about what would happen as it was explained in the text. Then he had such an incredible belief in the Buddhadharma. So then from that time, he had such confidence, belief, and realizations—full confidence that Guru Shakyamuni Buddha never betrays, that he is the perfect guide who never betrays. Then after that he wanted to become a renounced being—which means keeping precepts, taking ordination. Then Aryadeva took him to Nagarjuna, and he was ordained by Nagarjuna. Mutek became a full eminent scholar, a learned being in the complete teaching of Buddha.

This is just in order to have some idea about this pandit, some idea in order to help the Dharma wisdom. Dharma wisdom depends on so many things, so I hope that it can also help to gather things that can help for the Dharma wisdom. Thank you so much.

In the very first course on only one day, the very final day, the last day when it was over, the one day ordination, the eight precepts, were taken. Then, I think in the second course, I wasn't there! I think starting from the third course for last two weeks people took the Mahayana ordination. Also, this was the same thing in the fourth and fifth course. But, one thing we should understand is that taking this one day ordination is for the same goal, not for a different goal, not for a different goal—not for a goal that is not a meditation course goal—not opposite to the goal that we have had. The purpose of that is the same as the goal of the meditation course. The same as what we have been meditating on, listening to, teaching about, and discussing.

The reason that at the beginning this idea came that it would be good to take this one day ordination—also on the other hand it is not that complicated, there are not so many precepts, only eight, and if one does it there are incredible benefits. Since people come to join the meditation course, they can take this one day thing, and it will be such a great benefit. Besides listening and knowing about Dharma, by taking this ordination even for one day, it will be of great benefit for enlightenment, and also to receive better lives in the future. Even if people, after leaving the course, don't create even one single merit, that person's life is not completely empty, not completely empty. So that's how it has been, each course starting from the first and second, it has been happening like this.

Also, there is not much reason that people cannot follow the precepts. Some people may think that taking ordination for two weeks is such a long time, too long. Perhaps, perhaps, perhaps—who knows—perhaps there is no chance even to take ordination for two weeks, who knows? Not sure, not sure. Anyhow, simply talking, it has been two weeks since the course started, now those other two weeks are finished. You stand up and come into the tent and meditate and go to have tea and meditate and then come back and what? Again listen to teachings and then again have lunch and then come back to something else and then discuss a little bit and then listen to something, and then again get up, have tea, and then meditate, perhaps! Then go and have supper and then go to bed. Like

this it is gone, finished, two weeks finished. Same thing, same thing, we think too long—this two weeks for which we keep the ordination. Same thing, it will finish like this, same thing. That's all.

6 p.m.

The Tibetan title for the Mahayana ordination is *tekchen sojong*. *Tekchen* means Mahayana and means precepts that are broken. *So* means the precepts that are broken, and *jong* means purify. So the precepts that are broken, revive. *Jong* means to purify the negativity, that negativity created by breaking precepts, the negative karma that has been created, the negative karma that has been created from beginningless samsaric lifetimes. Purify the negativity.

Don.ba means ordination. I don't know what it means, how it is explained in the West, but however, *Don.ba* means ... anyway. For instance, if there is sack that contains food or things, and you don't bind it or tie it there is a danger that it will spill out. To spill out. But if it is tied down it won't spill out. Anyway, ordination or *don.ba* means binding away from negative actions. Another meaning is protecting away from negative actions, binding away from negative actions. Binding what? Binding or protecting the speech, body, and mind. On the other hand, protecting away from negative or evil actions. I think I have already talked about the purpose of this.

For instance, in order to achieve the enlightenment, the most supreme happiness that we all seek, it is necessary to complete the realizations of the training of higher wisdom, higher concentration, and higher moral conduct. So even to become a higher bodhisattva, a transcendental being who is beyond, who is higher, who has transcended the worldly beings, ordinary beings, it is necessary to have these three trainings, necessary to achieve this state through these three trainings. To go through these three practices, even just to achieve nirvana, the cessation of samsara, it is necessary to have the achievement of the practice of higher wisdom, the practice of higher concentration, and the practice of moral conduct.

The practice of higher wisdom depends on the practice of higher concentration. Vipassana means "penetrative insight"—but ... [disturbance by seeing lamp wood post on fire]

Ann: Would you repeat what Vipassana means?

I think I forgot! Anyway, I have not much to talk about. I think penetrative insight is the correct translation, but what you think and what I mean can be different.

Anyway, penetrative insight is like, on the other hand, one very simple thing. The absolute nature, the actual nature of the object that we don't see, beyond the aspect that we do see, that we have to seek beyond the view of the object that we have. We always have to seek the nature of the object. We can find this by going through the reality or nature, beyond the usual view of the object. It can be discovered or found by seeking beyond the usual view of the objects that we have. The Tibetan term for Vipassana is *lhak.thong*. *Lhak* means higher, and *thong* means seeing. Higher seeing or seeing beyond.

In order to penetrate or to fully see the nature of the object, the reality of the object, in order to have this penetrative in sight, it is necessary to have the practice of higher concentration. It is like this. Why there is need for the practice of higher concentration? For instance, in order to see the paintings clearly, it is necessary to have the light not moving, to be straight, firm, and not moving

like this. If the light is moving like this in the darkness then the drawing and painting cannot be seen clearly. In order to see the painting clearly the light should be immovable, not moving, firm. So, it is necessary to stop the wind that blows the light, blows the flame, in order to see the painting clearly. So in the same way, in order to receive the penetrative insight fully seeing the absolute nature, the practice of concentration is necessary. Otherwise, because of distraction, the scattering thoughts, and sluggishness, one cannot fully see the absolute nature. So there is the need for higher concentration, the practice of higher concentration, in order to control these distractions.

So, in order to make the practice of higher concentration, it is necessary to have the practice of moral conduct. Moral conduct. It is like this. If the person is not in the discipline of moral conduct it is like dirty water that is mixed with mud. It is no good to drink dirty water that is not calm, that one cannot see through. One can see through very clean water that is very calm, but not through dirty water that is not calm. Because of the dirt one cannot see through it. Not being in the discipline of moral conduct is like dirty water—this person whose mind is always involved in negative action has a mind like dirty water. In order to see the jewel that is under the water, it is necessary that the water be clean and calm, so clean. The person who has the discipline of speech, body, and mind, the disciplines of moral conduct is like clean water. The person who practices concentration on the basis of following moral conduct is like calm water. Seeing the absolute nature is like seeing a precious jewel under the water—just like this, a simple example.

Also, a person whose speech, body, and mind is not in the discipline is like a person who is riding on a mad elephant. How? For instance, as much as the person wishes to get to the desirable place, that beautiful park, as much as he desires to go there, because the elephant is crazy and not controlled, not subdued by him, as much as he wants to go there, to receive peace, because the elephant is not controlled, not subdued, he always goes the wrong way, he never reaches or gets to the desirable place, the beautiful park. He never gets there and always goes in the wrong direction. As the mad elephant goes on to many different places, there is much trouble, always much trouble. So in order to get that desirable object, it is necessary to concentrate, to continuously go and concentrate on the path that leads there, and in order to do this, it is necessary to control the elephant. By controlling it, it concentrates on the path, and continuously goes straight, without going in the wrong way. Just like this. The person who does not have discipline in moral conduct can never achieve even liberation, the cessation of samsara. Besides that, there is no way even to receive the fundamental realization of penetrative insight. Also, to gain the fundamental realization of the practice of higher concentration without putting speech, body, and mind in discipline, in moral conduct, there is no way to gain higher concentration. There is no way to achieve samadhi, no way to achieve perfect samadhi, mental quiescence.

In order to develop the quiet, peaceful mind, the speech and body have to be calm, have to be peaceful. Without putting the speech and body in discipline, without being calm, peaceful, and subdued, there is no way to make the mind peaceful and quiet, to achieve this state. So the way of making the speech, body, and mind calm is to discipline it. Calm from what? Has to be calm from something. The actions of speech, body, and mind have to be calm from unpeaceful action of speech, body, mind, from the evil action of speech, body, and mind—that is calm, that is calm or peaceful action of speech, body, and mind, like this. So the way of making these three calm is through the discipline of moral conduct. Like this. Making the speech subdued and peaceful depends on making the mind peaceful and subdued. The main precept, the essence of the ordination, the essence of the precepts is to control the mind, subdue the unpeaceful mind, the negative mind, the cause of suffering. The essence of ordination, the essence of keeping precepts is

controlling the mind. Then through this, also the speech and mind are controlled. For this purpose Guru Shakyamuni Buddha observed moral conduct as he was following the path. That's how also there is no one, no way, no one living being who achieved enlightenment without following moral conduct, without going through the discipline. All the future, infinite future Buddhas, as well as the present infinite buddhas, as well as those past, numberless buddhas who achieved enlightenment also went through this process, this practice, beginning with this practice of disciplining one's speech, body, and mind in the moral conduct, like this.

So therefore, it is necessary to feel that you are fortunate, as this time as you are born human being and have the chance to observe this moral conduct, have the chance to discipline, like this. The human rebirth is the only one that can receive ordination. Also, this is part of the usefulness of the perfect human rebirth—receiving enlightenment in one lifetime is only possible with the perfect human rebirth. So we should think that we are fortunate in place of depressed, getting upset, getting worried about keeping the meditation course discipline, getting upset about taking ordination. If you feel upset, the upsetness is created by mind, but also you can make your mind happy. On other hand, if you make your mind upset by thinking in another wrong way, it is the same thing—thinking these things, this knowledge of following the precepts as the path, think it is the path to enlightenment, the cessation of samsara—by thinking of these things and also how only the human body offers the opportunity for these things. Thinking of these things, you can make yourself happy. It is worthwhile, to feel this.

If you really recognize the reason that that you are coming from the West—you think that there is missing method. So in order to seek a new method, you come to the East. First of all, you went through the drugs, then you wouldn't find satisfaction, and you get tired. Then the idea arises thinking that maybe there is another higher method because you didn't receive what you wanted, you didn't receive the satisfaction. So then you come to the East. And starting from the beginning of the course until now, what you have been listening to and what I have been talking about, the purpose of all of this is the discipline—you put your speech, your body, and your mind in the discipline of moral conduct, to practically use the body, speech, and mind for enlightenment. The reason I am talking about all these things is for this purpose. Also, what we are going to talk about until the meditation course finished is also for this purpose.

And actually, if you recognize the whole purpose ... so far we haven't received satisfaction, however much we have tried, going to the different countries, doing different things, doing different businesses in the countries, different ways of living, married life—however many different methods we try, still we don't find satisfaction, don't get out of suffering. That is because something is missing in the method. What is missing is the moral discipline. Because of this, because of missing this method, we do not find satisfaction or peace. So what you have been seeking so far is the satisfaction, cessation of suffering. Whether you can put it into words, this is what you desire. But you have no wisdom to recognize the path. So if you have really come to seek, putting your speech, body, and mind in discipline is the path that leads to the cessation of suffering.

So I will introduce the precepts just briefly as there is that much time. Generally, there are so many benefits of keeping precepts, so maybe if there is time, when ordination is taken, according to the time, maybe perhaps they can be explained.

1. First of all, the first precept; the first precept is taking others' lives ... not taking other's lives! Not taking others' lives. So generally it is like this:

- a) The object is the living being.
- b) Having desire to kill.
- c) And then the action is direct or indirect. Direct means killed by you, and indirect action means giving an order to other people, asking other people to do it, to kill, to take the life. Because if you don't give the order to the other person to kill, then the life danger does not happen. It is caused by you. So also, even though physically you don't kill, this is also killing, taking other's life.
- d) Then the living being dies before you are dead.

If there are all these things: the impulse, action, object of the living being, and the death, if all these things happen, then it is full, it is perfect, it is a complete action of killing others, like this. Also, if one or two of the four things are missing, even if they are not complete there are still branches. So the whole thing is, if one takes the precepts, one has to be careful as much as possible.

Sometimes, you know, because our old thoughts so strong, and we are so used to them, there is a danger that because of old habit, if there are insects going around and they bite you, you kill them. Even though the person took the ordination, all of a sudden the negative mind arises, there is anger. "Why did he bite me?" And the anger makes you kill, like this. Then finished—you have big luggage to carry to your future life. Heavy loads. Generally, creating negative karma does not depend on your understanding. If that were so then we must be crazy; if that were so then Guru Shakyamuni must be crazy. Many people have this idea; but it is not like this.

Also, you know, since the ordination is taken with bodhicitta—why it is called Mahayana ordination? Because ordination has to be taken with bodhicitta. So the title *yana* means vehicle, and *maha* means great. So it is called so according to the realization, the motivation, the different level of motive. It does not depend on any external thing. The Mahayana or Hinayana is only determined by the realization, by the different level of motivation. It does not depend on the external changes. Whoever has this realization of bodhicitta, or whoever has this great motivation, no matter whether he is in a red robe, in a yellow robe, whether he's a person, or in the aspect of an animal, whatever, that living being is a Mahayanist. It does not depend on external things; this title is only determined by realization. It does not depend on looking freaky! Since the being has such this great motivation, this realization, that being is a Mahayanist, that person is higher. Between the freak who's going round, since he has such great realization, these things, and the president who has that much reputation, that many possessions, if the president doesn't have as much realization as that freak had, then the freak is higher. [much laughter]

Something like this.

I think we are only going to keep one precept tomorrow! Then, then just three others:

- 2. Then stealing: Also to complete this action there are four things.
 - (a) Desire.
 - (b) The action, direct or indirect.
 - (c) The object that has value.
 - (d) Thinking "Now I have received this."

So anyway, there are many different ways of stealing—peaceful stealing and also depriving, robbing, is also stealing; it doesn't have to be something not seen. There are many different ways. Then, sometimes you borrow something and then you make the decision to not give it back—this is also

stealing. There are many different ways. The object doesn't have to be like gold, silver, or diamonds. Even a needle, a thread—even small things. And then in order to become the action of stealing, the object should be possessed by others, not possessed by you—you take from you as much as possible! There is no danger there.

There is a peaceful way of killing also, like magic, not with knives, not necessarily with guns but through magic. Causing a person death like this, or giving them poisonous things, like this.

3. Then telling lies. Also to complete this action there are four things.
 - a. Desire.
 - b. Actions
 - c. To other living beings as the object.
 - d. The lie being heard.

To complete the action there are four things. Even if one thing is missing it is just like other things. Even if one thing is missing it is still like the other person didn't hear or something, and also it becomes branches.

In regards to telling lies, they don't always have to be oral. Physical signs also become telling lies—if you move hands like this as an answer to another person, even if you answer physically like this, without speech, this also becomes telling a lie. It doesn't necessarily have to become words. If someone ask you, “It looks like you are out of samsara,” and then the other person smiles, as if he is kind of out of samsara, as if he has that realization, this also becomes telling a lie. You don't to answer, “yes.” Pretending you have realizations, acting towards other people as if you have them, either with words or signals, is the worst kind of telling lies.

In regards telling lies, pretending, telling other people that you have realizations is the worst. There is quite a danger that this may happen, especially for people who take drugs. Then there are many other forms of telling lies; but these are the worst things, the heaviest negative actions of telling lies. The impulse is wanting other people to change the mind. For instance, the impulse is wanting to change the other person's thoughts. And also, sending messages that others tell is telling lies. For instance, you have parents, someone in the West sending you money, and then you send a message through people that you didn't receive the money, even though you did receive it. This is also telling lies. For instance, if you had lunch before, and then the other person didn't know you had lunch, and the other person asks you, “Did you have lunch?” and you don't answer, you keep quiet, pretending you didn't have lunch, keeping quiet, and then he gives and you accept, this is also telling lies, having the desire that he know that you didn't have lunch. This also becomes telling lies.

4. Then what? Then I think sexual intercourse. The impulse to do this, the action—it doesn't have indirect action! That is one thing that is missing. The final thing is when the person experiences sexual happiness then that action is complete.

Then...I think I will stop here.

Dedicate the merits, “Due to the merits created by me, may I achieve Enlightenment soon by receiving the realization of the absolute true nature, bodhicitta, and the fully renouncing mind of samsara, in order to enlighten all sentient beings from the suffering they have.”

Dedication and further prayer.

Think, “As the meaning of the prayer, may it quickly succeed.” The precepts should be taken before the sun rises, about the same time as the light starts.

Also during those two weeks, there should also be silence, except discussion time. But this silence should not be like animal silence, this is what you should understand. The purpose of silence is that it is related to the precepts, like telling lies, so it helps. Generally, people like silence, but I am not sure what the reason is; it can be a samsaric reason, a cause of samsara; I am not sure it becomes a positive action, a cause of happiness; generally, like this

The purpose of the silence is to help keep the precepts, to not lose them. So there is benefit, because it is done to keep the precepts for the achievement of enlightenment for sentient beings. So keeping precepts has great value and benefits. Not only the mouth being dumb, that’s not enough. Also it is necessary that the mind be in silence; to control it. The silence should also be used to control the mind—if one doesn’t use it for that, it doesn’t do anything, and we are just like an animal, a dumb animal.

Except the person who is really sick and has to discuss it with a doctor. Anyway, according to the silence that Guru Shakyamuni explained, according to the purpose to make it beneficial according to the Buddhadharmā, the silence is used to control the negative mind, so silence should not be used for the evil thought, for the service of the evil thought. If it becomes a service to the evil thought, then it is a cause of suffering. This is ... I think that’s all.

Day Fifteen
Friday, April 5
5 a.m.

Before taking ordination, if we are taking ordination in order to receive enlightenment, it is necessary that the action become a pure Dharma action. Becoming only a pure Dharma action is not enough—since we want to achieve enlightenment, it should become a Mahayana action. In order to become a Mahayana action, it is necessary that the action be possessed by bodhicitta, by the pure motivation of bodhicitta. If it is not possessed by the pure motive of bodhicitta, it cannot become Mahayana ordination. So therefore, as I briefly explain the motivation, at the same time you try to think with feeling as much as possible.

“From beginningless, previous samsaric lifetimes, I have been continuously suffering in samsara. Also, I have been suffering in the three lower realms for numberless lifetimes.” Thinking how much we have been suffering is something that makes tears come out. It is something that now we should be tired of. We should feel terribly upset about suffering continuously without beginning. It is something like this, but due to ignorance, in place of getting tired, in place of getting upset about all your past experience, about what negative work has been done, besides that, in place of that we continuously create the causes of suffering. Just exactly like the blind man running to the cliff or precipice, just like that we continuously create the cause of suffering, which makes us continuously reborn in the suffering lower realms.

“Still it is definite that we will endlessly suffer in samsara, also especially in the lower suffering realms, as we have been suffering in the past, as we still continue like past times, being under the

control of delusions and karma.” If you still continue, the negative actions, the evil actions, the cause of samsaric suffering, the creator, this wrong conception believing that the impermanent is permanent, that the impure thing is pure, that the selfless existent things have self—are existent—if you really think, if you really see the future suffering that you will continuously experience, you will never get sleep in this life, you will never fall asleep. “I cannot eat food because of this fearful, terrible suffering,” something like this. But, due to the unpeaceful mind, unsubdued mind, the ignorance, we don’t see this, even though it is definite that we are going to suffer as we did in previous times.

So anyway, as Guru Shakyamuni Buddha met a Mahayana guru and followed and observed these precepts, he achieved the cessation of suffering and enlightenment. By that he enlightened infinite sentient beings. Just like this, also we have the capability to do the same thing by following the precepts, this Mahayana ordination that has eight precepts.

All mother sentient beings are the principal relatives, helpers, at the beginning of the Dharma practice, even in the middle, and even in the end. Also, all sentient beings are also the field, they are the fundamental field from which we receive all our past, present, and future happiness, all happiness. They are just like this field from which we receive crops. Until we get out of samsara, until we achieve enlightenment, we have to depend on their kindness, the kindness of the help of sentient beings. Therefore, as they are extremely kind in many ways, only oneself trying to achieve liberation is not sufficient; it is ungenerous; not being concerned about repaying and releasing these extremely kind sentient beings from suffering. Therefore, in order to release all sentient beings from suffering and lead them to enlightenment, which is the highest way to repay their kindness, in order to do this, it is necessary to achieve enlightenment for oneself first. Think, think, “Therefore I am going to take the Mahayana ordination.”

Then, visualize the person granting the ordination as Guru Shakyamuni Buddha, surrounded by countless buddhas and bodhisattvas and arhats, without thinking that you are taking ordination from an ordinary little boy. Then, repeat the prayer that I said then with the hands in prostration like this, putting the two thumbs inside, and putting the right knee down on the floor. If someone’s knees cannot sit in this position, if it is not possible because if you have sickness in knee, then you don’t need to sit that way. Those who can, sit in that position, kneeling, putting the right knee on the floor and the left up; the hand prostration is like this. Then with that visualization, then repeat:

(See Appendix One for the prayers of the ordination ceremony)

(Prayer No. 1)

Da ming— after I say this, you say your name.

So, when the third repetition is finished, when it comes to the same point, at that time you have to think that you have really received the ordination. Then think that the ordination that you are receiving is in the form of light and all your body, from head down to the feet, is full of light, every atom of your body. Think that you received ordination in the presence of Guru Shakyamuni Buddha, the countless buddhas, bodhisattvas, and arhats.

Then, think, “As the previous arhats followed the precepts, I will also observe the precepts until tomorrow at sunrise.” With this impulse then repeat also the prayer of the precepts.

(Prayer of Precepts (Prayer No. 2))

So when I say “Trawayinnam,” you have to answer “Lek so,” which means making the promise to follow the precepts.

Also, repeat the mantra that is to purify the broken precepts and also to revive the broken precepts and also to purify the negativity.

(Mantra and Prayer No. 3)

Thrim kyi tshul thrim kyon med ching—that means to not break the precepts.

Tshul thrim nam par dag dang den— to purely live in the precepts.

Lom sem med pei tshul thrim kyi, Tshul thrim pha orl chhim dzog shog, means, “May the paramita of moral conduct be completed by keeping the precepts without pride, without breaking, without pride, and purely.

Then, also dedicate the merits of taking the ordination for the achievement of bodhicitta.

(Dedication prayer)

Think, “May I achieve enlightenment soon by receiving bodhicitta and the realization of the absolute true nature and the fully renounced mind of samsara, to enlighten all sentient beings by releasing them from suffering due to the merits of taking ordination.”

Then make three prostration visualizing Guru Shakyamuni Buddha and similar objects like you did before.

The prostrations are just brief, physically how to make. Generally, it is a prostration of speech mind, and body, like this. The mind prostration is remembering the knowledge with arising devotion, remembering the supreme knowledge of Guru Shakyamuni Buddha, the supreme knowledge of the enlightened beings.

Speech prostration is saying the prayer that explains the knowledge of the enlightened beings. Admiring through speech is the speech prostration.

Mind prostration purifies the negativity of the mind, the negative karma created by the mind, these delusions. The speech prostration purifies the negativity created by the speech. The body prostration purifies the negativity created by the body.

So like this [hands together neatly with thumbs bent inside]. Not with one hand, with two hands. This has much meaning—in a sutra way, in a tantric way, it has much meaning. It can symbolize also achieving enlightenment, it can symbolize the other two results, the two holy bodies, the rupakaya and dharmakaya, the two paths of method and wisdom. Through the cooperative paths of method and wisdom, the enlightened being, the rupakaya and dharmakaya—thinking also by these means. Also there can be other meanings.

So like this, first of all you put it on the center [crown] of the head, like this; then you put it on the forehead; then you put it here [throat]; then you put it at the heart.

The purpose of prostrating on top of the head is to create the cause for the perfection of the enlightened being's holy body, such as Guru Shakyamuni's hair. These are the perfections of the enlightened being, the holy signs of his holy body that signify that he is a holy being. There are many others, so we have to also create them. As Guru Shakyamuni Buddha has achieved that holy body which has so much knowledge, and also so many perfections, holy signs of his holy body—while he was following the path, before, when he was an ordinary being, he created merits in order to achieve that holy body with its perfections and signs, so this is the knowledge of the holy body. So the same thing, we have to create merits, the cause that brings that holy body. Prostrating on top of the head creates the cause to achieve the enlightened holy body, just like Guru Shakyamuni having a hair knot.

Then, prostrating here (forehead) creates the cause to receive the holy sign of the enlightened being's holy body. There is a curled hair that can stretch out the length of one arm, it can stretch out and then instinctively goes back and stays curled. This signifies that he is a holy being. These are holy signs, the merits of which were created before. Anyway, it is not like the animal hairs that are received by creating negative actions, not like this. It's different—in order to achieve this, one has to create so many merits for a long time. So anyway, prostrating here makes an arrangement to receive that.

Then this [throat] is to achieve the perfect knowledge of the enlightened being's holy speech; and also to purify the negativity of speech. Then here [heart]—this makes arrangement to achieve omniscient mind, and to purify negative mind.

Then the five limb prostration. That means five limbs—two feet touch the ground, then two knees, and two hands, and then the forehead—it is necessary that these touch the ground. Then when you make prostrations, put like this, very gentle way [fingers together neatly], not like this [fingers spread apart]. Also not like this [one hand forward, the other hand back] so it doesn't become disrespectful. So then you touch your forehead on the floor.

Some people lie down for a long time—but if there is no discipline, if it is out of discipline, the prostration can create negativity, and this becomes disrespectful. So you touch, then quickly you get up, you don't lie down, like this. Then quickly get up—getting up quickly, getting up from samsara, this symbolizes liberation, therefore it is necessary to quickly stand up after you touch. Then when you stand up, the hands should not drag and the two feet should be together; not like this [apart], but together like this.

Also, during the prostrations, if your body can stretch as much as possible, you create that many merits. For instance, as Guru Shakyamuni explained in the sutra teaching with his omniscient mind, according to one's motivation and all those things, there is so much incredible benefit. Even making one prostration, you create the merits of the number of atoms that are under your body. You also create the merits that cause rebirth as a universal king.

Anyway, according to your motivation, the way you make prostrations can bring so much benefits. So just briefly like this. But also, at the same time, prostration is not just physical thing. You have to think of the object to whom you make prostrations, the holy perfect object who is released from

samsaric suffering, who is a higher being, who has full achievement of the absolute true nature. So prostrations are also one remedy to lose pride. Those who have pride never respect others. Anyway, it's a remedy to destroy pride.

There are many other benefits also. In previous times, one lama, one meditator, really discovered the great benefits of making prostrations, and because his body wasn't that big he was really worried about not being taller.

Anyway, then making three prostrations, you can think as you visualize Guru Shakyamuni Buddha and the light coming. As you make one prostration, you visualize light coming from his forehead, white light absorbing into you purifying all negativity of body. The second time you make prostrations, you think of red light coming from his throat, purifying the negativity of speech. Then, blue light comes from his holy mind [heart] and purifies all negativity of your mind. As you make three prostrations like this, it will be very effective. Each time, you think that you are purifying different negativities, like this.

Also when you make prostrations it can be very useful to visualize all your beginningless previous lives in which you took the form of a human being, filling up the whole earth space with your beginningless previous lives making prostrations. This is a method to purify all negativity, to purify all these different lives. Purifying negativity does not only refer to negativity created in this life—we have to purify all negativity created in each previous life. This is very useful, so useful.

That's all, make three prostrations.

[Having done so, people stand.]

Excuse me, I think I will briefly explain the precepts. But if one of the people around here will make clear notes of just the title of the precepts and maybe the people who are not clear can sit down and look at those notes. They can be in the mind, the numbers, each precept, and try to keep them by heart—if you don't know what the precepts are then there is danger that even though you have made the promise to take this ordination, you are unable to keep them. Also there is the danger that they may get broken.

So last night we came to the sexual intercourse. So anyway the benefits of each of these precepts and the shortcomings can be explained briefly afterwards.

4. Sexual intercourse. This includes even the branches, even if there is not contact with another person. Also this includes losing the seed.

5. Then fifth is intoxicants, which make the mind unconscious, cause the mind, speech, and body to have no discipline. Taking intoxicants makes the mind unconscious, changes the speech and body from the usual, causing unrighteous action.

6. Then, without Dharma reason or any special reason sitting on a rich, high throne, just like me! And on an expensive large bed. Sitting on a high, rich throne, such as a golden throne adorned by jewels. A high bed means a bed that is higher than this [length of forearm], sitting on a large expensive bed covered with animal skin, or very expensive things which cause pride, attachment, or greed to arise.

7. Then seventh is fasting. So today, when you are taking this ordination, you have no breakfast, only one meal, and also no supper. You collect all the suppers and when you achieve enlightenment, when you achieve nirvana, then you take! Anyway, so the whole thing is to lose attachment, the whole thing is to stop attachment, the whole reason is this. Then, if that's so, why should we have even one lunch? This is so we can exist, we can live—with one meal we can live with no trouble, no real trouble. So having one meal in order to live, the person who practices Dharma can work for enlightenment, for the method.

8. Then the eighth, the last one. Without any special Dharma reason, with samsaric reason, putting smells and ornaments on the body with attachment. Also, with samsaric reason, with evil thought, singing and dancing. Like this. I think briefly like this. These are just the reasons.

Some people think fruit and biscuits, are not food, not a meal—but it is not like this. Anything that makes kaka cannot be taken. One of my gurus says you cannot even drink fruit juice; because I asked, and he said also you cannot drink fruit juice. So you cannot take anything which makes kaka.

When one takes this ordination there are things—radish and onions—that are considered black food, and then white food. Black food usually meat, egg, onions, garlic, radish. White food is peanut butter, honey, curd, milk, these things. These are the white foods. Why black? Why not taken? Because when you keep this ordination you have to keep the body clean too. Generally, before you take this ordination you have to clean your mouth, keep the body clean, because the body is place of keeping the ordination. So before taking the ordination generally, the body has to also be clean. So those black foods, because they are black, they are evil, they have bad elements, and taking them affects the body. There are radishes that make much gas and very bad smells dirty smells, things like this. Also these can affect the body because the elements are not pure, and they make the body impure. The same thing with the garlic, you can feel it—kind of feeling tight, darkness—even the color kind of changes, something not free. It is the same thing with the wrong elements so it affects the body, makes the body impure. So anyway like this. Not only that, but the black, bad elements make the body impure, interrupt the purity of the body, also interrupts the mind because the body is the vehicle of the mind. Just like a person riding on a horse—it affects the body and also the mind. If someone hits a horse it affects the person too; if the horse jumps and falls down, also the person falls down. Like this. Also, these foods are not the principal cause—but the person who is out of ignorance, out of the cause of suffering, even if they take this there is no problem of these things because their mind is out of the cause of suffering. So also it affects the mind, makes the mind impure and have more disturbance, not clear, usually like this. Tea, anything that doesn't make kaka, this can be taken.

Also, if one breaks the precepts it is very, very heavy. Generally it is very heavy. Anyway, briefly talking about the result of breaking precepts—there is burning in the narak stage, or after the death the person is born in the animal realm. So it is very dangerous. Also, maybe one is not born in the animal realm only for one year, one month, but for a long time. Born once in the animal realm, then again die; born in the animal realm, then again die; and again born—this is possible. So it's very heavy, very heavy. This just a general introduction for what to be careful of.

Whether you fully see the karmic conclusion, the karmic evolution, the karmic cause or not, Guru Shakyamuni explained cause and result with his omniscient mind so that we may—perhaps even now you don't believe in this result, in what it brings, in these things, but however, perhaps

karmically, perhaps you may remember when you are suffering, right at the second you start to suffer, karmically you may remember the previous karma that helped to create that. This doesn't help—you have to suffer, there is no choice at all. No choice. No way to escape from the actual time when you are there. So that time is finished, there is no choice, it is finished. So it's wise to be careful ahead of time. It's wise to put the dam before the flood happens. It is wise to put the dam.

Anyway, like this. So we should be careful and conscious. Also, this is very heavy because, since you took the ordination with bodhicitta, making the decision that you are going to keep these precepts for sentient beings, if you tell a lie, having made the decision for all sentient beings—if you tell a lie for one sentient being, think about two people, that much heavy negative karma—then a lie for all sentient beings brings that much incredible karma. Especially since you made the decision in the presence of infinite buddhas and bodhisattvas. So that much heavy telling lie is very heavy. Very heavy.

In previous times when Guru Shakyamuni was giving teachings in one place in India, among the disciples there was one disciple who came in the form of a universal king with many decorations. So because Guru Shakyamuni has omniscient mind, he realized he's not serious. So Guru Shakyamuni said, "You should listen to Dharma in your actual form." The second day when Guru Shakyamuni gave teachings, that person who was in the form of a king with decorations came in his actual form, which was the form of a snake, a very, very long snake, incredible, with a long body. Even though his head was in the presence of Guru Shakyamuni Buddha, his tail was so long, so fat that it was in the village. And a big tree called Eli Dama grew out of his head. As the wind blows the tree moves, so the brain stirs and causes incredible suffering, like this. So when he came in the second time, Guru Shakyamuni's disciples ran away because of the snake. Guru Shakyamuni said, "There is no need to be afraid. This is the same person who came yesterday, the same living being who came yesterday in the form of a king." Then they asked Guru Shakyamuni, "What is the cause of this?" And he explained like this.

"He was a monk in the previous Buddha's time—the previous founder of Buddhadharma before Guru Shakyamuni—and during that time there was a tree, and that tree belonged to the Sangha. The monk was going around the tree, and his head knocked the branch of the tree and he got angry and broke the branch of the tree. This was not a living being, it was a nonliving being. So because of this, breaking these precepts, getting angry doing this little action, not killing, not harming other beings, even not purifying this little action before death caused him to be born as an animal, a naga, suffering for a long time like this." There are many other stories of other beings who suffered.

So the same thing, it is necessary to be careful with precepts. Anyway, the whole day you should think that you are doing a job for all sentient beings, for every living being—you have a job to keep these eight precepts for enlightenment, for every living being, for every sentient being you are doing this job. So think that you have a big responsibility. You made a big promise, took on a big responsibility. By thinking like this there is some feeling, you feel heavy—otherwise, if you feel like usual, there is the danger to break the precepts being unconscious.

That's all, thank you.

10 a.m.

Today all the people look like they received nirvana!

From the holy speech of the great bodhisattva, Shantideva, “Even extremely limitless negativity is created; as the great fear, as the great fear, by depending on brave person, the one that makes to release in a second, the one which makes, the one which makes to release in a second while, in a second while, why doesn’t one depend on, why doesn’t the conscious being, conscious being, who don’t the conscious being depend on this?” The meaning of this is that even if infinite negativity is created, such as the heaviest negative karma, such as the five extreme actions—such as drawing blood from those higher beings, such as killing parents, causing life danger for those noble beings, such as causing disunity among Sangha—these actions are the most heavy negative actions that cause one to suffer in the narak stages for eons and eons. What Shantideva is instructing is that even if one creates such infinite negative karma, so heavy, such as the five extreme negative actions, just as the person in great danger of being punished or afraid of being killed, punished in that way, has great fears, they can be released by depending on a higher person, the powerful, brave person.

Like, for instance, when someone is in danger, someone in court to be punished and things, they request the help and power of an important person, and with his guidance that fear, that great danger, can be released. So just like this, even the person who has created much infinite negative karma can be released from this infinite negativity by relying on and practicing bodhicitta, they can be released in a second, in a while, in such a short time by depending on bodhicitta. There are many ways to understand this. Generally, like this.

When a person makes confession, the stronger he has the bodhicitta motivation, the stronger the confession is. If the bodhicitta is stronger it purifies the negativity, the negative karma. So bodhicitta is extremely helpful, greatly beneficial for purifying negative karma. With strong bodhicitta, strong negativity created in many lifetimes can be purified in a very short time. Also, if the human being purifies negativity with bodhicitta—for other beings, living beings such as the gods, such as the beings who are in the lower realms, for them generally to purify even that much negativity it takes so many eons. So there are two ways to understand the way that depending on bodhicitta can purify negative in a second, in a while. Depending on how much time takes for them to purify, for human beings purifying with bodhicitta it is so quick, like a second, making purification in a second. It becomes so short, because for them it takes much time, because most of them have a limited chance to make purification.

So the last one, “Why don’t the conscious beings, why don’t the conscious being depend on it?” It means, why don’t conscious beings practice it? If bodhicitta is that powerful, so helpful, so helpful, quick for purification, why don’t the people who are conscious—that means this. It means those conscious beings who do not desire sufferings who want to be careful, away from suffering, should practice this bodhicitta. Why? Because they don’t want suffering; these beings don’t want suffering. Why don’t the conscious beings depend on this, practice this? They should practice this.

Anyway, it is all the experiences of other holy beings. You, through practice and actual work, can feel the experience, receive the experience. Therefore, to make such purification with bodhicitta, it is necessary to have the achievement of bodhicitta. So that also depends on training the mind in the gradual meditations which lead to bodhicitta, and also the mind training in bodhicitta. If the present action of listening to teachings can be possessed by bodhicitta, then it becomes the cause of enlightenment and also makes arrangements to achieve bodhicitta. So it is a very helpful, a very beneficial action, and therefore it is necessary to cultivate this short summary.

“I must achieve enlightenment right away, to lead all sentient beings. In order to do this, it is necessary to complete the realization of the graduated path. In order to receive the realization of the graduated path, I am going to listen to the holy profound teaching.”

So what is the listening subject? The listening subject is the Mahayana teaching. When I say “Mahayana teaching” it is not a definition that doesn’t include other teachings. Not like this. There is no Buddhadharma that is not included in the Mahayana teachings, there is no such thing. There is no such thing as understanding the Mahayana teaching and not understanding teachings—no such thing. Such as the Vajrayana teaching, the teaching of the lesser vehicle—no such thing.

The Mahayana teaching that leads the fortunate beings into enlightenment is the essence of the teaching that is well expounded by the great philosophers Nagarjuna and Asanga. It is the holy profound teaching of the great bodhisattvas Atisha and Guru Tsong Khapa—the essence of the great bodhisattva Atisha and Guru Tsong Khapa’s holy mind produced. And this teaching includes all 84, 000 teachings shown by Guru Shakyamuni Buddha, and set up for the practice of one person’s achievement of enlightenment. The gradual path, where all past beings received enlightenment, has four outlines:

1. In order to know the reference is pure, the knowledge of the authors.
2. Then in order to have devotion in the teaching, the knowledge of the teaching.
3. Then how to listen and explain the teaching, which has two objectives.
4. Then how to lead actual disciple in the path to enlightenment—there are two:
 - a. the way of following the guru who is the root of the path; so there is no need to explain that part of the outline.
 - b. the second one is how to train the mind in the path to enlightenment by following the guru. This has two outlines:
 - i. persuading the mind in order to take the essence, and
 - ii. how to take the essence. This is part of persuading the mind in order to take the essence.

So, according to the great usefulness of the perfect human rebirth, this is the last talk on the eight worldly Dharmas. Anyway, so the last part of the talk is renouncing this evil thought bringing even the perfections of this life.

Renouncing pleasure brings the best pleasure, like this. That means—still people, as much as it is repeated, people do not understand—anyway, renouncing the attachment to this pleasure brings the best pleasure. Renouncing attachment, renouncing receiving material things, which means renouncing attachment to receiving material is the best receiving and it brings continuous material receiving. Also, renouncing interesting, sweet sounds, and renouncing admiration, renouncing admiration and attachment to admiration is the best admiration and brings greater admiration.

For instance, these previous yogis, such as Guru Shakyamuni Buddhas, renounced all this, all these objects, but this does not mean that he had no admiration, he never heard sweet sounds; that he never enjoyed pleasure. He had infinite pleasure, happiness all the time, unceasingly, it never stopped. Even if all the worldly samsaric beings put their pleasure together and compared it to his pleasure—there would be nothing to compare, nothing to compare. It is so limited like this. He had the best admiration in the past, present and future times because of his knowledge. His having admiration does not mean that he is attached to that admiration. His having the most supreme

happiness that is unceasing—for the enlightened beings, there is no unsweet taste, there is no unsweet sound. All tastes are the best for the enlightened beings, for the enlightened beings all sounds are sweet. Also for the enlightened beings there is no such thing as feeling rough like we feel with our body, like our body feels with clothes—sometimes soft, sometimes rough, uncomfortable—there is no such thing as this. Also for the enlightened beings there is no bad smell. There is only a sweet smell, infinite bliss, everything that only receives infinite happiness, the nature of infinite happiness. So all this knowledge comes from this practice.

Also, Guru Shakyamuni said, “If one desires all happiness, it is necessary to avoid all desires, the samsaric desires that keep one in samsara.”

These things contains much teaching; they are not easy to understand. It is extremely profound to understand the meaning. So it is same thing, same as, this Guru Shakyamuni, this teaching, this quotation, what I have just said—by renouncing, receiving. The same thing. If one avoids all the samsaric desires then one achieves the most supreme happiness. As long as the living being follows samsaric desires, he can never find satisfaction. So how to receive satisfaction ... so far, why we don't receive satisfaction? So far, that is from the lack of not trying, the lack of avoiding samsaric desires. So how to avoid and receive satisfaction? Satisfaction has to be received by avoiding the samsaric desires with wisdom. The living being who has received satisfaction with wisdom is more happy than the person who is living in dissatisfaction, who has samsaric desires and is living in dissatisfaction. This is the way it works. The person who has satisfaction with wisdom never goes under the control of craving and attachment, like this.

For instance, in the case of a person who itches and receives pleasure from scratching, he would be happier not having to the itching in the first place. If he did not have the itching, then there would be no need to scratch, and it wouldn't make a wound. Otherwise, there is a danger, if you are attached to the pleasure that is derived from scratching, as the mind is attached to it and you scratch one or two, three time, more and more, then it makes a wound; instead of a pleasure, it is not the same feeling as happened in the beginning. These are the natures of samsaric pleasure. This one example can help us to easily understand how samsaric pleasure is suffering, and how samsaric pleasure is not true happiness, in the nature of suffering.

Just like this example, you have other pleasure similarly. Like this. The way we make mistakes is like this. We cause trouble to ourselves like this—by being attached, thinking pleasure is really true, and then working for it. Scratching more and more, it then turns into a wound; then even that pleasure, like the previous samsaric pleasure, becomes the suffering nature. Why is it the suffering nature? Because it doesn't last, it changes. It changes, it doesn't last and it becomes suffering. It is seen as that, it is seen as pleasure, but actually is not. That's why it turns into suffering. Same thing, the pleasure of the stomach, filled by food. Same thing. Also the person who receives pleasure by drinking, also same thing. The person eats more and more food, it changes, and the first pleasure is no more; now there is suffering. Same, the person drinks more and more, it doesn't last—the same feeling that he had at the beginning doesn't carry on. Same thing like this, same thing with many objects, like this.

Just like this, another example: the person who has defective eyes, sees all the mountains as yellow, and also the person sees the white snow mountain as yellow, he believes it is yellow. Then afterwards, when he recovers from the disease, he sees it as white. Actually it is not yellow, it is white, but it is seen by him as yellow. Same thing, the way we who have attachment to the samsaric

pleasures, temporal pleasures, really believe is like this—the person who really believes that mountain is yellow, like this. The person who is sincere, purely living in Dharma practice, those noble beings who did understand the samsaric suffering nature, even those who have no achievement, even those who are not higher noble beings, who have a deep understanding of suffering nature, these beings see like this. Like the person who has yellow glasses, and recognizes that it is not really yellow because it is eyeglasses, because the eyeglasses change the eyes, but it is actually not yellow. So the one wearing yellow glasses has complete understanding; he never believes that the mountain is yellow. Same thing, the person who has the real understanding of samsaric suffering nature, the actual understanding of samsaric suffering nature, has no belief like we have—like this person, like this.

So you should not think only these few examples as I mention. By understanding these examples that I introduce, and what you are supposed to do with any of the temporal life pleasures you receive, and meeting the object—there should be similarity with all this. Then your Dharma wisdom amplifies, gets bigger. Totally, it helps to make no existence of the cause of suffering.

The Eight Worldly Dharmas (Page 49)
Paragraph 2

“If I use ...”

Now sort of finished, that part of the subject. I am not sure whether it is the end, but ...! It is really difficult to understand this point. I am not sure even if the people who have been in those past courses understand this point or not. Even those who came the first time don't understand. Perhaps they may think that I am talking nonsense, thinking, “He is talking nonsense, which I don't feel. Impossible thing, impossible thing. Like way that the ‘I,’ the self, the ‘I’ should be cut off, like this, sort of like this. This is an impossible thing, to cut off the ‘I,’ to make it non—existent.” Is it possible? [No answer.] Like this, some people think it is an impossible thing.

Anyway, you cannot feel this until you go through this practice. Only through words you cannot discover this. So you should not feel, you should not cause suffering to yourself, “He's talking about some impossible thing, very boring.” As I said, even the people who have been in past courses are not sure that they have clearly understood this point, the way it works. So it takes time, it depends on many things.

That's all. I think better to have lunch!

4 p.m.
Paragraph 2 (Page 49)

Sentence 1: This should be “self-cherishing thought,” self-cherishing thought. Instead of “self-everlasting happiness,” self-cherishing thought.

Maybe, I think, instead of looking at the book, better to close eyes and think. (Rinpoche reads from the book.)

All these beginningless previous samsaric suffering lives have been caused by the attachment of the eight temporal, worldly Dharmas to samsaric pleasures and self-cherishing thought. If I still use this

human rebirth for the attachment of temporal needs, the samsaric pleasures and self-cherishing thought, I will continuously circle in the bondage of samsaric suffering without end.

Sentence 2: Even the Enlightened Being, who has the achievement of omniscient mind, cannot see that our previous lives began at such a time.

Paragraph 4

For instance, during life, most of our previous lives, and even this present life ... instead of being scared of the future suffering that will be experienced at death, such as the suffering of the lower realms, and those different sufferings even in the upper realms—we have no worry and no fear of those future sufferings, only fear of the present, temporal, little temporal sufferings. Our method is only because there is no worry and no fear for the future, those great sufferings, so our method is only trying to stop the temporal problems. But usually the method, the skill that we use in order to stop the temporal suffering is always evil; the method that we use is always evil.

How are these methods that we use in order to stop the temporal problems always evil? All these methods are done with the evil thought that is attached to the comfort of this life, done with the evil thought attached to samsaric pleasure, done with self-cherishing thought. So all the methods that we practice, that we use with ignorant mind in order to stop the temporal problems, are all evil.

For instance, if we get sick, because we are attached to pleasure, we cure this sickness with this evil thought, with this negative mind. So it is an evil method. Same thing, when we feel hungry, we eat food; we eat food with the evil thought, the self-cherishing thought, so it becomes an evil method, same thing. When we catch cold, same thing. When we feel warm, heat, when we feel much heat, wanting to be cool, also the method is done with the evil thought, with attachment. So all these are the evil method.

What we do in our daily life, starting from morning until night, going to bed, even talking to people, going to a job, is all done with this mind, so the method does not become pure. Even when it is inside the room, outside the house, going round, seeing things, shopping for things, all things are done mostly done with this mind, so it becomes an evil method. Even when we write a letter, even when we answer an letter, even when we make a drawing, even when we put clothes on, all this is done with this mind.

So it is all done in order to stop the temporal problems, but actually we are creating the cause of suffering; we are creating the cause of greater, continual suffering in the future. Each time we do this, when we use the methods for this reason, we think, “I am trying to stop the temporal problems.” But actually, each time we do this, we are creating the cause of continual future suffering. So like this, we carry on; many other previous lifetimes we have been carrying on and spending the life like this, with this evil thought. We were born human beings also in this lifetime, because in previous lifetimes we have been carrying on, we have been using life that way. That’s how still in this present life we are born as human beings so many problems arise—that is because of the way the previous life was used.

So, if you still carry on like this, the same thing will carry on, endlessly—the same thing in the future without end. So there will be always temporal problems arising, besides the greater suffering that will arise in the future. These temporal problems that we are experiencing now will continuously arise in

future lifetimes because of the way we use methods—we use them in the wrong way, we treat the temporal problems with the wrong methods. So if you really check up, in this case we can really see that we are crazy, completely crazy.

We often think solving the temporal problems is more important than stopping the future, greater suffering, and also stopping the cause of suffering—greed, ignorance, and hatred. We have always the feeling—even when we try to meditate, practice Dharma—thinking that solving temporal problems is more important than stopping the cause of suffering, due to the ignorance not deeply recognizing the difference between negative and positive actions, the virtuous action and the evil action. So the worst mistake is this—treating the temporal problems with wrong methods, which is the cause of only future greater suffering.

So if we want to quickly escape from suffering, if you want to stop the circle of suffering, then it is necessary to have a change; it is necessary that by understanding and recognizing this mistake, thinking with the thought that the future greater suffering, the delusions, are worse, worse, much more dangerous and worse than these temporal problems. With this understanding, with this thought, even when you treat the temporal problems, you use the right methods.

As long as you think that it is more important to stop the temporal problems than the future, as long as your mind is conditioned to that, you will have problems with right methods. So with such deep understanding of these mistakes, and thinking and understanding that the future suffering, the delusions, are worse, much more dangerous than the temporal problem, then when the person has the strong feeling, the understanding and feeling, then there is a way. So in that way also the person can treat the temporal problems with right methods—besides solving the present problem, it helps to cut the future continual suffering and problems.

So the total purpose of making meditation and practicing Dharma, whatever the person does, extra work from the worldly life, from the worldly problems, job life, work, then it has meaning, makes them a spiritual person, in the form of spiritual work, then it has meaning. It has meaning. As long as there are always mistakes in the way of using the methods, as long as we are involved in these as in our previous lives, then there is no difference between people who practice Dharma and those who don't seek a spiritual path; there is no difference between those who follow Dharma and those who don't follow Dharma—because there is no chance, nothing in this life, no change in the methods or in the actions. Both of them are creating the cause of suffering through using wrong methods in order to solve the problem. If you really deeply check up, we can feel this, we see ourselves.

As the great pandit, Shantideva, said—it is true, it is exactly true what he instructs, it is exactly like a mirror that shows our life, our mistakes—“Such this way, my behavior can never make me even receive a human rebirth. If a human rebirth is not received then there is only the creation of negativity; there is no creation of virtuous action.”

That means this: “Such this my behavior” means as I have just explained: our life, this old life, that which has resulted from the previous life's behavior. So it means like this. Forget about expecting to achieve enlightenment, or to get out of samara's bondage of suffering—even such this my behavior, this present behavior, cannot make me even receive a human rebirth in samsara, cannot make me even receive a human rebirth. If the human rebirth is not received, of course there is nothing to talk about if the rebirth is taken in the lower realms. Even if the rebirth is taken, even if we are born in

the upper realms, it is extremely difficult to create merits. Even if we are born in those upper realms it is extremely difficult—we are mostly creating negative actions, creating bad karma. So if, if you are born in the lower realms there is nothing to talk about, only the creation of evil, no virtuous action.

So thinking in this way, check your daily life if you are involved. It is very useful, very useful. In this way you understand more of your daily life, you understand more of your own behavior, yourself—you understand more of yourself. Also, through checking the daily life, also one can feel or guess the future rebirth, where the person will enjoy, where he will make the picnic—happy picnic or suffering picnic. Also, through this you can guess by yourself, you can have confidence by understanding one's behavior, by checking, by understanding this.

Shantideva Quotation (Page 49)

After receiving this opportunity, receiving the perfect human rebirth, which is extremely difficult to find and with which one can create great benefits—receiving such a rebirth is not usual, not common. Just like the beggar finding a jewel in the rubbish, by an opportunity like that, if the person has the wisdom to know the difference between the negative and the positive action, if he goes again to the old place, to the narak stage, where he has been numberless times, it is like the person is purposely trying to be ignorant, very silly, very foolish.

Paragraph 6

This is useful to think, very useful. Also, those who have great worry about future suffering, those who have great worry of the cause of suffering, even if they have temporal problems, there is a difference between that person and the other person—there is a difference in regards feeling—between the other person who has no worry, who is never scared, who has no worry, no concern for future greater suffering, the delusions. For that person, because he has no idea of those, no concern, whatever little problem he has he thinks it is great; his idea, his feeling, his thinking is this—this suffering is so great, tremendous—the way he judges makes the suffering greater, like this.

There is a difference, even in experiencing the temporal problems, there is a difference between these two persons, a big difference. The other person has much worry; besides, using all the methods, all the treatments to solve temporal problems, all wrong methods only lead her or him in a circle in the future. Besides this, with these temporal problems the mind is never happy, there is no way to enjoy it. As long as there are temporal problems, the mind is in such a great unhappy state, with many complaints. Also, this makes other people busy and worry and many things like this, so as it is a great problem, it is important.

So the other person who is concerned more with the cause of suffering and future suffering, this person is wiser, and has a human mind. The other one is like not having a human mind—because even the animals and lower creatures, with little problems, also try use the methods that they know according to their wisdom to treat their suffering. But these animals never have concern for the cause of suffering and for the future great continual samsaric suffering. The same thing; other people and these animals' ways of thinking is the same thing; the way of treating—both are black, both are mistakes; like this. So, he is not so much higher than the animal, that person whose mind conditioned in that—both make mistakes like this. So the reason why the animal mind is like this is that the animal has the same thing ... for instance the dogs, when they have a wound they lick it, and by licking once, twice, more and more, slowly, slowly it gets cured. They have no chemical medicine,

something to put on, but licking and licking they have certain methods according to their wisdom. So anyway, this person who has a human mind can understand also that there is difference; even if he has temporal problems, he does not have that much worry, not that much suffering.

For instance when tourists come from the West to the mountain, where there are no facilities and they have to make firewood which takes them hours and hours—anyway, these people who live on the mountain with such a primitive life in such a terrible poor situation, not having that many possessions, living, eating things that grow on the mountains, very rough food, like animals, eating corn—what I mean is this: those people are much happier there than in the ... anyway, it doesn't matter. When people come on the mountain, they cannot live, they cannot stand that situation, they cannot bear it. They cannot understand that life in that way as those people do—the way the people eat and live, they cannot understand. You see, in the mind there is so much confusion and so much suffering—they think it is such an ugly place, no facilities or anything, very rough, hard food. They suffer very much, they cannot stand it. But for the other person, those who live there in that life, it's okay, they are happy with that situation. They are much more happy with their food than what the tourists get which is in cans, which is already mixed. They are not interested in that, they don't want it. Anyway, so like this.

So for both people it is only a creation of the mind. Those meditators—those who lived a simple life, who have this deep understanding—for them, with the temporal problems they don't have much confusion. Of course it depends—people may think it is because they are not used to that life, and because the other person is used to it, so no problem, but this European, who has more suffering with temporal problems, is not used to life in that way. But not being used to it, habituated to that is also mental conception, mental creation. It is mind creation. Why? Because for this European who had like this before, the feeling can change—what was suffering before with that situation can change afterwards, can become less suffering in terms of the temporal problems, with understanding. By having understanding of the future continual suffering and the cause of suffering things can change like this.

So in the first hour, do meditation on Guru Shakyamuni, do a little longer purifying meditation with Guru Shakyamuni. And then, after seeing the similar aspect, as it comes down, absorbs into you, and becomes oneness, you are transformed into the form of Guru Shakyamuni Buddha. Then concentrate. We talked that morning, yesterday, visualizing the lotus, sun, and moon and then the syllable letter MUM in the center standing, then the mantra coming from left to right—you can visualize it in English. It is very light and bright, but oneness—the essence of the mantra is the syllable, the essence manifested is the mantra, but oneness with your mind, which is oneness with Guru Shakyamuni's holy mind and the infinite buddhas' holy mind. You are the syllable, the seed of Guru Shakyamuni Buddha. Then read the mantra around, like this. Then, like we did in that morning, the same thing, send rays of light. Knowledge rays from this seed syllable and the mantra to all sentient beings, purifying all their negative karma and delusions that have been created from their beginningless previous lifetimes. You can either visualize sentient beings as we have visualized them in that morning in the form of human beings on the Earth, as the whole Earth filled up, or think that you are sending rays to all six different realms, all six samsaric realms. While they are suffering there, you are sending rays—all of a sudden, suffering is cut off, ceased, as are all the delusions and negative karma; like this.

In the first hour you concentrate on this, yourself as the syllable, the seed. You don't have to say the mantra with your mouth. Read the mantra with your mind. Then send rays, do purification. Then

after all sentient beings become Guru Shakyamuni Buddha, you receive the knowledge rays, starting from all the knowledge of Guru Shakyamuni's holy speech, body, and mind, from each sentient being who becomes Guru Shakyamuni Buddha, receiving it from you. All knowledge is received by you in the form of rays, the mantra, and the syllable seed, like the sun's rays coming through the water, like this. Then also like this for some time recite the mantra. That's all.

Then, in the second hour do quick meditation on the perfect human birth and its great usefulness, and spend most of your time in the checking meditation on your daily life, since you were born until now, using the checking meditation on your entire life—how much good karma you have created. Check up, whether you remember or not, it is useful. Because the works that we have done in the past do not finish or disappear. That action that we did in the past doesn't disappear as the time is finished. The time passed, but the ability exists, does not disappear, so we have to destroy the ability left by the negative mind, like this. Think that each problem is the fault of evil thoughts, and think also that as we have been talking just now, how much we have been using our life for samsaric pleasure, for self-cherishing thought. Check like this. Check how many actions, whether you remember or not, are not done for this. This is a very elaborate meditation, checking like this. Do checking meditation with the evil thought, this very broad meditation. It helps a great deal to realize, to understand the deeper samsaric suffering nature, such as the second meditation, the third meditations. It is very useful for the following meditations to cooperate with each other. So if you think deeply enough, also there is not much problem in understanding the following meditations. It is easy. That's all.

Day Sixteen
Saturday, April 6
5 a.m.

So before today's work for enlightenment, taking and observing ordination, in order for this to become the cause of enlightenment, besides the action becoming Dharma, it is necessary that it be possessed by bodhicitta. Therefore, it is necessary to cultivate the pure motivation of bodhicitta. So try to think briefly like this, "From beginningless previous samsaric lifetimes until now, I have been experiencing infinite samsaric suffering, such as the incredible suffering of the three lower realms numberless times. Still not realizing this, how I have been suffering in samsara, still not getting tired, not getting bored—terribly ignorant. Also, in the future I will continuously experience these sufferings without end, under the control of delusions and karma due to these wrong conceptions—believing impermanent things to be permanent, impurities to be pure, and selfless existence to be self-existing."

This suffering is something that if you really check up through logic, it is a subject that we can really perceive, it is something that causes us to be very neurotic, to be terribly scared. It is a situation, something that makes tears come out. But due to ignorance, we don't see anything, so we don't feel anything.

"Even Guru Shakyamuni Buddha originally was not such an independent buddha; originally he was an ordinary being as we are now. By meeting the Mahayana guru and observing these ordinations, he achieved enlightenment, and enlightened infinite sentient beings. So, mother sentient beings are the root from which we receive all past, present, and future happiness, and they are the principal help at the beginning of Dharma practice, and in the middle and end as well. Besides, all sentient beings have been kind to us, to me, from beginningless samsaric lifetimes, and they will be kind until I get

out of samsara, until I achieve enlightenment. Therefore, trying to receive cessation of samsara for oneself alone is not sufficient. Therefore, I must enlighten all sentient beings by releasing them from suffering. Therefore, I must achieve enlightenment. Therefore, I am going to take this Mahayana ordination.”

So, visualize the person granting the ordination as Guru Shakyamuni Buddha, surrounded by infinite buddhas, bodhisattva, and arhats.

Prayer No. 1

Think that now you have really received pure ordination, ordination in the form of light from the top of the head down to the feet, and that even all the atoms in the body are all full of light.

Also repeat the prayer of the precepts, thinking that as previous arhats followed the precepts, also you will follow the precepts until tomorrow morning.

Prayer No. 2

Also, when I say *trowa yin* then you answer *lekso*, which means making a promise to keep the precepts. Also, repeat the mantra that revives broken precepts and purifies negativity.

Mantra, Prayer No. 3, Dedication Prayer

Dedicate the merits of taking ordination, thinking, “In order to enlighten all sentient beings by releasing them from all their suffering, may I receive enlightenment soon on the basis of the achievement of the full realization of the absolute true nature, bodhicitta, and fully renounced mind of samsara due to the merits of taking this ordination.”

Make three prostrations by visualizing as before.

(Prostrations)

Brief Explanation of the Benefits of Precepts

First the result, the suffering result, of taking of others’ lives. Taking of others’ lives causes you to be killed by others in future lifetimes, to be disliked by others, and to have a short life. Also the living being is born in the lower realms.

This also interrupts the achievement of the indestructible vajra or enlightened holy body. Anyway, this is such an extreme profound subject, so there is no need to tell it at this time.

The benefits of keeping the precepts are the opposite of all this—they cause one to be born in the upper realms, such as in a rebirth of a human being or a god, and to have a long life. You will not have harm for your life, other people will like you, and you will receive the vajra holy body. Their omniscient mind makes the holy body indestructible; their holy body is also vajra and their omniscient mind is also vajra. So there is no need to explain, it is like this. It is talking about two realizations—that which is inseparable and indestructible oneness.

2. Then not stealing. Besides causing birth in the lower realms, also even the beings born in the upper realms have a poor life, have a life with poverty, suffering because of not having material things. Also, even if one has materials, they get stolen by others. For instance, a person sometimes, as much as they try to have bodyguards and so many things, as much as they try to protect themselves with many doors and locks, sometimes it is possible to be robbed, to have things stolen. These are also the suffering results of this action. Sometimes it is funny—even in one lifetime a person who steals things from other people gets things stolen by others just in that time.

That also interrupts the achievement of the enlightened being's holy signs, which show that he is an enlightened being, a holy being. It interrupts the achievement of the holy signs—the chakra, the wheel that has 1000 spokes. These are all the knowledge of the enlightened being's holy body. And having long fingers—not like our fingers which are like this, not separate like this, but having webs between. These are the holy signs of Guru Shakyamuni's holy body.

So, by keeping the precepts and not stealing, the benefits are the opposite of the suffering results of the future lifetimes. Besides being born in the upper realms and having perfect materials, even if the person does not protect, does not take care, things do not get stolen. In the world it is clear; there are people who really don't take care much, and things don't get stolen, but for some people who really take care in the best way, clinging so much and protecting in the best way, their things do get stolen. Like this, these situations are funny. Not having things stolen does not only depend on not protecting them. Sometimes like this it happens—for people who are attached, there is more clinging, more worry, then things get lost; but people who don't worry much experience no suffering, and things don't get stolen. These are quite funny, interesting things, all to do with individual karma, nothing to do with protecting and not protecting, but mainly to do with karma—if you have created the karma before to protect it, even though you don't work that much to try to protect the material from stealing, there is not much danger. And achieving these holy signs of Guru Shakyamuni, the enlightened being's holy body.

Please have coffee or whatever it is.

9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “Just like the fire of the end of the world-existing period, just like the fire of the end of the world-existing time, it destroys the great sinfulness in one second, it definitely destroys the great sinfulness in one second. Also, the limitless benefits of it is explained to the bodhisattva, called *Norsung*, by Maitreya, who has wisdom.”

The meaning of this is as follows. When the world ends, when this universe ends, at the very end there is the decay of the four elements. The last is by fire, everything by fire—the universe finishes, it becomes empty, burnt by fire. This is karma. Also that fire, even though when it is burning there is no living being in that time, that fire that makes empty, that burns the whole world, that causes it to melt, to finish, is also karmically created fire, and is extremely hot. Also during that time, even the realms of the sense gods end. The very last thing that empties, destroys, is this incredible karmically-created fire, the fire of the end of the world-existing period. Just the fire has that much power to burn things, to destroy things—besides living beings, even places, even whole mountains the whole earth, and dry up the Atlantic and the Pacific—as it has that much power, bodhicitta, however much infinite great negativity was created by speech, body, and mind, in one second all that can be

definitely destroyed, burnt by the bodhicitta. In one second, the infinite great negativity can be definitely burnt by bodhicitta, just as the fire of the end of the world-existing time.

So, this emphasizes that bodhicitta has that much power—no matter how much negativity has been created, to burn it. So why doesn't the careful being depend on, follow the bodhicitta? I think "careful" means the person who is usually very conscious in action. Like a person who is going in the street, usually careful of himself, conscious of himself, how he's going, what things he has, how it is working, at which show, careful, conscious, careful of mistakes, dangers, trying not to lose things, to not make mistakes. The Tibetan term is *bag yod*.

This is one of the most important things especially for those who practice Dharma. The person who has *bag yod* in the karma, the person who is careful in the karma, any action that he does, he's always checking, always careful, every time checking with each movement whether it is negative or positive, every time checking with the worry, with the fear of creating negative actions, what the suffering result of the negative actions will be. He is then very careful in the actions and in the works of the speech, body, and mind. What he speaks, everything, everything—he watches himself always very carefully. The mind that does this is *bag yod*. So then, the one who doesn't have this type of mind, because of the lack of this mind, *bag yod*, he makes many mistakes. Also, he makes many mistakes because of not being careful. Why is he not careful? Because he does not have that much worry and fear of creating negative actions, and of the suffering results of negative action. Also, there is a lack of being conscious, even though he generally knows that negative action is the cause of suffering. But why does he continuously make mistakes like that? Basically, because of lack of consciousness. Still, even if one is conscious, the person, knows that he is doing some mistake, but he doesn't care. He knows he is creating an evil action but he doesn't care—the negative action that he's creating is unimportant, is insignificant, a little thing, it doesn't matter. "I am doing this thing but it doesn't matter." He thinks it is unimportant, "It doesn't matter, perhaps I may experience the result of this negative action; or perhaps not, perhaps it may disappear somewhere. Anyway, I have long life, who knows, and it may disappear between somewhere." I am not sure there is no one who thinks like this. So you see, even when there is consciousness, still one doesn't care, thinking it is unimportant and continuously doing this. This is lack of this mind, *bag yod*, the careful mind. Why is that mind, the careful mind, not there? Why? That is lack of fear and worry, lack of fear and deep understanding and fear of creating negative action and the suffering result of negative action; like this. So that's why Shantideva, this bodhisattva, emphasizes that since bodhicitta has that much power, just like fire, no matter what kind of worst negative karma the person has, the living being has created, or how much has been created, it can be definitely be destroyed by bodhicitta. So why don't careful beings follow it? Even though there is that much great possibility, the possibility given by bodhicitta, it is foolish to not follow the bodhicitta, like this. This quotation joins yesterday's quotation.

In among us, if you tried to check up last night, if you have been checking, whether you found that since you were born until the present time, all of your daily life has been an evil life, all of the work that has been done is evil, the cause of suffering, or whether you found out that most of the work, even of those who meditate and try to practice Dharma, has been evil—if you feel guilty for those negative, evil works that were done, there is usefulness in discovering this. The usefulness in discovering this is that you will feel upset, and feel repentance. The usefulness of feeling repentance is that you then work to purify, to cut off the infinite great collections of negative karma, the cause of suffering, the delusions. So the quickest method, the most practical, quickest method to purify

this is to follow and practice bodhicitta. Even those who discovered and found out like this, if you check, it is necessary to practice bodhicitta.

Even those people who checked but couldn't find because of lack of wisdom, recognizing what is positive actions, what is negative action. Even they may feel they are all right, they are not guilty, they have not been evil, they didn't kill human beings, they didn't steal. "So I don't remember anything like this and I don't see that my daily life has been evil." Even for those who feel like this, think like this, it is not definite that their life has been pure, that they have never created evil works, the cause of suffering. It is not correct as you think, feel—what makes you feel this? What makes you feel this is your mind. Mind is usually ignorant, so there is nothing to trust, it cannot be correct as you feel, as you think. So for those who feel like this, it still worthwhile to follow bodhicitta, to escape from the cause of suffering. As we have the time, as we have received the perfect human rebirth and have met the teaching of bodhicitta and the explanation about how to practice it, it is necessary to train the mind in it as quickly as possible, starting even at this time. Especially, we should do the actions of listening with the motivation of the cause of enlightenment. Therefore, cultivate the pure motive of bodhicitta, "I must achieve the most supreme happiness, enlightenment, in order to release all sentient beings who are suffering in the six samsaric realms and enlighten them. Therefore I must receive the entire realizations of the graduated path. Therefore I am going to listen to the holy profound teaching."

So the listening subject, the holy profound teaching, the Mahayana teaching that leads the fortunate being into enlightenment is a teaching that is well expounded by the great philosophers, Nagarjuna and Asanga. It is a profound holy teaching from which the great bodhisattvas Atisha and Guru Tsong Khapa's holy mind was produced, and this teaching includes all the essence of the 84,000 Guru Shakyamuni's teachings set up for the practice of one person's achievement of enlightenment. This graduated path, which is the path that all past enlightened beings received their Buddhahood stage through, has four outlines:

1. In order to show the pure reference, the knowledge of the authors, the author who wrote the text which has the name of the "graduated path."
2. In order for devotion in the teaching to arise, the knowledge of the teaching.
3. The way of explaining and listening to the teaching, which has two knowledges.
4. Then the fourth, the way of leading the actual disciple in the path to enlightenment which has two:
 - a. the way of following the guru who is the root of path,
 - b. secondly, how to train the mind in the graduated path to enlightenment by following the guru. This has also two outlines:
 - i. persuading in order to take the essence and
 - ii. how to take the essence.

So this is part of persuading in order to take the essence. The perfect human rebirth, the great usefulness of the perfect human rebirth, and the eight temporal needs were briefly finished. This time there was a longer explanation on that than last course. Last year's course was a little bit longer than the year before, because it is my desirable object which has a taste in it, like—that doesn't matter.

Generally, as the gentleman asked, there will be problems like this in the mind. The question was—wanting to receive bodhicitta because he wants to reach enlightenment himself—fantastic. Anyway,

like this. Our experience, this motivation, is true because it is like this. Even if he thinks to receive enlightenment, wanting to receive enlightenment is like on the top of water—I am talking about the feeling in the matter, the form of the manifestation of wanting to receive enlightenment. The motivation is made in that way, but in the depth of heart, way down there, what is there? Way down there is a mind, a head, strongly thinking, “How good if I am happy, happy, happy.” Strongly thinking, “If I am happy all the time,” like this. “Myself, me, myself if I am happy all the time, all the time,” like this. If you open way down, the box there, like this. Anyway, this is why, generally, having the desire to achieve enlightenment is very good, very good, because the desire wanting to receive enlightenment, the motivation is not that strong, not that perfect or strong, but generally desire is good because if one desires, if one make a project in that way for enlightenment, one seeks the path. If that is the goal that one wants, then the person seeks the path to enlightenment, so the person has to achieve bodhicitta, so it is good. Then, by following the graduated meditations, it completely changes, it makes the motivation, the thought wanting to achieve enlightenment, more pure. More pure, strong, not involved with self-cherishing thought, wanting oneself to be happy.

So anyway, what I want to emphasize is this—the reason that things happen like that, feelings like that, why there is such a motivation like this, with the self-cherishing thought wanting only oneself to be happy is because of the lack of great compassion and love, like this. The reason the bodhicitta, the motivation, is not strong or pure is because even though you say, “for all sentient beings,” the feeling is like this, the feeling is completely different from what you say, in your heart. This is the lack of not having the sincere, strong motivation and love for other sentient beings, like this. For strong compassion to rise, it is necessary to think of the incredible sufferings of sentient beings, it is necessary to feel it, to really meditate, to really think of the sentient beings, and their incredible sufferings, what they are experiencing. To think that they are really suffering, not just words like the tape-recorder says. Your mind actually feels it and sees sentient beings’ suffering. Not having strong compassion is lack of this, not understanding more deeply, not having so much feeling for other sentient beings’ suffering—like this, like this. Anyway, further explanation will come afterwards, but it doesn’t matter; anyway it has to be repeated.

So, to have compassion, it is necessary to really, feel that other sentient beings’ suffering is unbearable and incredible. So to understand, to ride this feeling, it is necessary to understand other sentient beings’ different suffering. To really understand this more deeply and more widely, it is necessary to understand one’s own suffering and one’s own samsaric suffering nature. This is the way it works for sentient beings. Then you see, from your own experience of suffering, how it is incredible, and as you see yourself more clearly—your own suffering, confusions, problems—then also it is easy to figure out others’.

For instance, like this, if I had very bad diarrhea with pains, many things, complicated like this, then if someone says he has diarrhea similar to mine, then I have an idea, I feel something, because of understanding my own experience of this problem. I know the way that it is uncomfortable, I know this and that. Also, I can easily see how it is unbearable, that she feels it, similar to my experience, so it is easy. Also, as I feel this, feel her suffering, as strong as I feel it, then also compassion ... you see, like this. For instance, when you are suffering from the problem of diarrhea, you want to release from this suffering as quickly as possible; there is always such a strong feeling because of unbearable suffering, like this. By understanding that the suffering that she has is unbearable, also there can be similar feeling that you felt from it, wanting to release from it. In the same way, also there will be the feeling that she be released from that suffering, from that problem.

This is compassion, the general meaning of compassion, compassion. This is the way it works. So from this, compassion arises wanting her to release from that problem.

Also, another thing that causes compassion to arise—this is another way of saying it—another evolution that causes compassion to rise, really strong, pure compassion—you see, this way of eliciting compassion is like the usual thing, like the usual evolution; the usual evolution of eliciting compassion is not like equalizing your suffering and her suffering. Usually this is partial compassion, not this infinite great Mahayana compassion, but the usual, worldly compassion, the partial compassion.

You see, usually like this, when our relatives—our husband, wife, children, relatives, or friends to whom you are attached, who are kind to you, who helped you before, who are kind—when they get into problems you have a kind of love, kind of compassion, wanting them to not get into that problem, wanting them to help release from that temporal problem, like this. You get an uncomfortable feeling; they get in trouble, they have that problem and rising compassion wants them to release from that trouble, that sickness, whatever that trouble is. The feeling is not so much because you really see the other person's suffering, not so much but more in this way, the second evolution, they way the compassion arises; it is because of reasons like this.

For instance, we say, "He is my relative, he's my this and that." Because he is your something, your possession, your something, something possessed by your, something your own, he is also your friend. Because he is very good to me, the reason is like this. He's very good to me, always sweet to me, he helped me this and that, gave me such clothes, invited me for lunch, invited me for parties, reasons like this—thinking he's good, kind. So by reasoning like this, what he did to you, because of this, when the person is in the problem, having a sickness or something, then because he has been kind, helped, having sickness or something, you don't want him to suffer. Not so much because of really understanding the other person's suffering, the nature of the other being's suffering, but because of reasoning in this way. You see, if you reason much, "He did this and that good, so many things;" if you put these reasons, more and more, each time you think, you see the aspect of the person better and better, the feeling that you feel, your vision, what you see in your view, the aspect changes. So when he's in the trouble, you want him to be happy—that is love, that is the meaning of love. Because of this wanting, by reasoning like this, all these things that he did, wanting him to be happy, that is love. Because of this, desiring him to release from suffering, this compassion, generally talking, this compassion.

Usually the way that worldly people feel love, with few groups, a few people, the relatives, friends, something—the way the love arises is in that way. So also the way of rising compassion for other living being, for those worldly people, for the general, living being, is also in that way. So like this, this is common, nothing special—even the animals, the lower beings, have this kind of thing, this kind of feeling.

Look; it is simple when you look at the chicken—when a goat or another animal comes that is terribly bigger than the mother chicken, even when it comes near the chicks—this I remember quite clearly because I have books of chicks! The books say that sometimes the chicks go round and some times they don't see the mother, so the chicks get worried about losing the mother and make so much noise, and the mother also makes noise wherever the mother is. So what I want to say is this—even if there are bigger animals than the mother chicken near the chicks, the mother chicken goes there. The power of the being is so limited, but still the mother chicken tries something, tries to

stop the other animal however she can. The only way she can is by pecking. Anyway, so she tries to chase the other big animal as much as she can, with as much control as she has. So the mother chicken also has this feeling, not wanting them to get in trouble. This limited, partial love and compassion arises only with the relatives and friends, attached to them—and this is common, nothing special. Even animal have it.

Look at the dogs that are kept at home, in the house. Sometimes they are strangers, sometimes they are like this also. If there is some other person coming to see this person who is the owner of the dog, if the dog is not much agreeable, without much interest, and doesn't like the other person who's coming, then also the dog a kind of feeling—hates the other person, barks, and bites the other person that the owner doesn't like so much. Same thing, the owner of the dog that he pleases, when he comes the dog likes him. They are also like this. Totally, like this. Even the dog, when there are outside people or animals, other dogs or other animal, other people at that man's place, the dog barks. Nothing is owned by the dog, it is owned by the person—nothing by the dog but because the dog feels as if he is sort of responsible, anyway, he barks, he takes much trouble to guard his possessions, things, and place, chasing other animals away, like this. As much as the dog can. So why does the dog do that? Because the dog gets helped by the man, by the owner. He's fed by the owner. The dog is also attached to the owner. For instance, when the owner fights physically with another person, also the dog fights other person. Many dogs are like this. They are animals, but they have this kind of mind, working because they received help from this person, were fed and taken care of by the other person, and have attachment to that. So also this protects them from trouble, things like this.

This kind of compassion, this kind of limited compassion, is not enough, not sufficient. This kind of worldly love and compassion is nothing new, nothing new. So anyway, the point is this. For sentient beings to feel strong compassion there are two ways for it to rise, to build compassion for sentient beings. One way is through suffering, through the full, deep suffering nature—of yourself and then other sentient beings. Then one is not only discriminating the temporal help given by those living beings, but understanding all sentient beings, their beginningless kindness, their present kindness, help, and also, the infinite kindness of all sentient beings. By thinking this then, through this, love arises, wanting the sentient beings to achieve happiness, to dwell in happiness. So, from this also the compassion becomes stronger. For strong compassion to rise there are two ways—both ways are so important, very important. So both ways are so important.

Therefore, the reason that I always begin the motivation with suffering is to build the feeling. The reason I begin with your own suffering and other beings' suffering is to build the feeling, to construct the feeling in your mind, to build stronger love and compassion. Then bodhicitta becomes stronger. Otherwise, bodhicitta is not clear—no feeling, but words like this. Then what happens is the words don't matter, even is the words say, "I must only receive nirvana." Anyway, the main important thing is the feeling.

So in order to achieve bodhicitta and great compassion, great love, these things, it is necessary to deeply understand other beings' suffering nature, and in order to understand, realize this, it is necessary to deeply understand one's own suffering nature. In order to deeply understand one's own suffering nature, it is necessary to follow these basic meditations such as samsaric suffering—the second meditation and third meditation—and the first meditation, such as the suffering of death, and the suffering of impermanent life, which is coming soon!

So when you meditate, the important parts that you should remember, the effective parts that are useful to remember are all these.

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Thinking this is also useful at the beginning—two, three lines. Perfect human rebirth also gives other possibilities, possibilities of the perfections of this present life, which other living beings and lower beings do not have. So when the line about wasting this very precious human rebirth comes, that part (paragraph 2) is very important. Then the next one is numberless jewels and all the last part.

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So there is nothing to talk about in terms of these eight things. Also all the front of page 49 is important. According to people's wisdom, some people find it easy, so simple—by reading twice they learn; and some people find very difficult to keep by heart, to get in the mind. But it takes time, you have to be patient, patient, slowly, slowly, by each line, like this. You try to get it by each line, then afterwards, sometimes like this, many times like this. If you don't remember by heart, always you look at the book; if you look at the book, the feeling, looking at people, the feeling is not so strong; so the purpose is this. So, one thing is, it is not sure whether you will have people always, not sure. So if you remember by heart the fundamental things, these things, then when you really think inside your mind, deeply check up, then there is feeling. As you are involved in that there is strong feeling, as if you are really seeing it. This is much more effective, so much more effective. For that, also it is not enough, it is not enough using, remembering once, remembering these fundamental things just once—you have to use them frequently as the background.

The reason you have to use them frequently—if you use these as a background, fundamental thing, if you use them each time, your perception, your understanding of that subject, such as the perfect human rebirth, how it's greatly useful, you see clearer and clearer, deeper and deeper, you see it has more and more truth, you see it as more and more real. At the very beginning, I am sure you may see that it is kind of a fantasy nonsense, talking like baby talk, nonsense talking. When you at the very beginning listen to the subject, at that time your mind is very new to this subject and does not have an idea, cannot figure it out, so it doesn't make much sense, like this. But of course, by keeping this subject fundamental, if you continuously check up, discover it more deeply, it is the nature of wisdom, the nature of mind—the progression that way does not stay always in one place like you felt at the beginning. As you do it, it can definitely change; the progression of your wisdom definitely arises.

3:30 p.m.

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Is it Easy to Receive a Perfect Human Rebirth?

Generally, the title of the third meditation is, "The difficulty of receiving the perfect human rebirth." But in order to know the answer, in place of just putting the outline, "The difficulty of receiving perfect human rebirth," it is put in the form of a question.

Paragraph 1

The brief meaning of morality is this. Morality is the thought of protecting. Charity and morality are both attached with thought, the thought of protecting. With this thought, protecting with speech, protecting with body, protecting with mind. But it is a decision made by mind.

Take for instance, a monk or a layperson who is living in the precepts. When that person dies, when the person's body no longer contains the mind, then at that time, even though the person doesn't break the precepts, doesn't break the moral conduct, that body is not living in that morality because it has no mind.

It is the same thing with charity, the thought of giving. The meaning of charity is the thought of giving, the thought of giving. These is just a brief meaning about what it means, how it should be. So charity also depends on the mental decision; without having the mind making the decision, it cannot be charity. Even if the material is gone, it cannot become charity; even if the material, the possessions, are given to someone—if the mind doesn't make the decision, even though the material itself, the possession itself is gone—it cannot become charity. Anyway, so the whole thing depends on the mental decision.

In Solo Khumbu, on the mountain, the families always have problems. They have the problem of thing getting stolen—possessions, pots, sometimes money, sometimes potatoes. They don't have another place to keep things, they move to different villages in different seasons, so in each village they do this—they dig up, bury, cover them up, put a pot in a big hole and cover it up, and act as if there are no potatoes down there. But the natives know the place, so many times things get stolen—many big baskets of potatoes get stolen at night time. Sometimes they loan things to other people and people don't give things back, as much noise as they make, people run away, like this. Always worries, that kind of problem. So they do this. Then they go to the monastery, see the lama, and ask him to make prayers, to dedicate—but it is not sure, because mainly whether dedication becomes merits or not depends on the other person, it is in the other person's hands. So if he has really renounced, and feels compassion for other beings through checking, completely cut off this worry, renouncing things as if he had completely given them to the person, if it is something like this—then there are merits to dedicate. Even when the lama or whoever dedicates is asked, there is equipment to dedicate.

So sometimes I feel funny—these people come to ask these things and I feel really funny, because it depends on them, on their mind; it doesn't depend on the way I think. So the best dedication is to ask the person to renounce it, to really completely give it up, to feel compassion—if this person needed these things the other person also needs them—think of the other being's suffering like that. Then renounce it with feelings of compassion, and it really becomes dedication. Then, even if someone makes a prayer, dedicates, there is something to dedicate, there are merits; it is not empty.

So, in regards charity, the same thing. Whatever charity you make, no matter whatever amount of material is given, even a small, infinite amount, whatever it is, it is necessary that it not become black charity, the cause of suffering, the cause of samsara. Sometimes like this. Of course, there is not much to tell you—there are also people doing like this. If there is a beggar begging surrounded by many people, if nothing is given one feels a little bit shy, so you give some rupees, ten or five, and then you go away; and then afterwards, because the beggar is surrounded by other people, he gets that much money, then he goes away a few steps and turns back and watches the beggar, whatever it is. If that is given because of the surrounding people looking at you, because of wanting to show the man that you are generous, "I am a good, generous, good person," because you are attached to this

idea, so that people will think like this and talk about it, no matter even if you give a billion dollars, no matter, since the mind is in that level like expectation, negative mind, it is essenceless, meaningless, you are wasting. So even though you give one paise, two paise, it doesn't matter; whatever action is pure is important, because no matter what the material you give, if it is given with a sincere mind there is a way to help and it can become the cause of enlightenment, even if the material is that small. Also, many times charity can be involved in samsaric politics, which is the cause of suffering.

There are six paramitas, among which are morality and charity which is supposed to come after this (page 145). It is finished in English but there are still another two subjects, parts of shunyata, that have not been amplified, so it takes some time.

(Rinpoche reading from the book) Per, per, per ... prerequisites ... I don't expect to be able to speak English in this life. I don't expect that in this life! Maybe I have to create the karma to be born in the West!

(Page 50)

So mainly the way it is constituted is like this—from the parents, from the mother and from the father. Because of this equipment, because of these things there is a good opportunity to practice tantra. There is a good opportunity, such a fantastic opportunity to practice tantra and to achieve realizations and enlightenment in the lifetime. Due to the ordinary, fundamental thing of these things. That's all. However, the reason there is such an opportunity to achieve enlightenment in the lifetime, to do such quick practice, is because the understanding and the practice becomes perfect or rich due to these equipments, due to the body that is constituted of these things.

For instance, like this—if a person is dying from not receiving the delicious food, then the money itself does not have the food taste, the delicious food taste. But the money has the ability to get that food and fill your stomach. So these things are like money, just to have a rough idea, just to have a little idea, like this. So that's why our human body, which is, first of all, born in this specific southern world and then formed like this—only this body has the possibility of receiving enlightenment in this lifetime.

So, because these fundamental things are needed in order to achieve the higher tantric realizations—these points are tantric subjects—so by understanding these fundamental meditations, practicing these fundamental meditations and then understanding and practicing bodhicitta and the fully renounced mind of samsara and the absolute true nature, on the basis of that understanding and practice, your mind really living in the practice of this, on the basis of this, then the person takes the pure intention from the perfect guru, definitely leaving the seed of the four kayas. The four kayas are the nirmanakaya, dharmakaya, sambhogakaya, and svabhavakaya. Anyway, it doesn't matter,

On the basis of purely keeping—perfectly, strictly, purely keeping the precepts—there are not only one kind of precepts. There are tantric precepts, high, as I told before, and this does not only mean tantric precepts. Whatever precepts the person has taken—the general precepts, pratimoksha, the individual liberation, the general precepts, the bodhisattva precepts, then the tantric precepts. There is no way to practice tantra without discipline, no way. Especially in tantra, discipline is the most important thing. Like this; without the foundation of the earth, you cannot build anything. The person who practices tantra has to observe the general precepts and the bodhisattva precepts, then

the tantric precepts. So like this. Keeping all this purely, just like the heart, just like the ball in the eye, because this is so important, the most important thing. To take care of it is so important—just like this, taking care like this, sounds funny. Anyway, this is to have some idea of how it should be done. Then, on the basis of this, purely keeping the precepts like this, then one has to use the profound technique with these things. Then enlightenment in the lifetime, like this. Even lay people have to observe the bodhisattva, even the lay people who take the intention have to observe the bodhisattva vows and the tantric precepts—without that there is no way to receive initiation or to practice it. So of course, there is nothing to talk about in terms of keeping the general precepts, without keeping the ten moralities. Keeping the ten moralities is the fundamental thing.

Paragraph 2

First example: but the person whose body has missing parts can still make charity, but he cannot receive ordination. There are many hindrances to taking ordination—also for general influence, it interrupts for general teaching. Many other purposes, many other reasons, according to the imperfection. But this does not mean morality.

There are thirty-six precepts, and two hundred fifty-three, there are other precepts, also for women, so for these things, before ordination, the Abbot or helper has to check up the hindrances—whether he's deserving, whether he has hindrances or not has to be checked up. Then, after checking the Abbot can grant ordination, like this. But this does not mean that one who is legless or handless cannot keep precepts, cannot observe the ten moralities or five precepts. Even in order to take the higher ordinations the person's body should be free of any of these hindrances, Anyway, just having the imperfect body that is missing these things, leg missing or things like this, you still observe the five precepts, ten moralities.

Paragraph 1 (Page 51)

Like this, for instance. In previous time, during Guru Shakyamuni's existence, the king of the nagas asked Guru Shakyamuni Buddha why, "Before there were only a few nagas, but in this period there are so many, numberless nagas—the number is increasing so much." He asked what caused it? So Guru Shakyamuni said, as he fully realized with his omniscient mind, "During the previous time of the past Buddha, the past founder of the Buddhadharma called Sangyousung, the monks who broke the precepts or didn't keep the precepts purely and didn't confess were born as a nagas. There were less nagas before, because there were not that many people living in ordination and breaking, not confessing. So later on, they broke their precepts and did not purify their negativity, and didn't confess perfectly. So that's how they were born in the naga realm. This was the answer given by Guru Shakyamuni

The great pandit, Chandrakirti, wrote so much commentary on Madhyamaka. One of the main texts was called the *Madhyamakavatara*, "Following the Middle Way." The lineage of that teaching was received from Nagarjuna, then it came to Chandrakirti. So this Text, "Following the Middle Way" is one of the main texts that even present Tibetan monks study. They study this through many commentaries.

Generally, it is very good, on the basis of practice, on the basis of understanding, to do meditation, and increase the understanding and practice of the graduated path through the small text which is about the graduated path, which has all this essence of the essential meditation, the fundamental

meditation. On the basis of practice and understanding, and meditation, experience, then if one studies Madhyamaka, the vast philosophical teachings which are really so deep, so vast, which have extensive discourse, then your mind becomes more and more rich. Generally, the way to practice and study Dharma—if it's done in that way then it is very good. Then you study other vast subjects; your mind is also living in the practice, having understood the essence, the fundamental meditation, living in the practice. If you understand others, on the basis of this work you study other philosophical texts that have further, deeper explanations with so many detail. Then whatever you study, you can bring this fundamental thing into your practice, the gradual path, the small text that has the essence of the gradual path. If you study, everything can be included in that practice. The, everything that you study, every other extensive subject becomes very helpful, very beneficial in order to achieve enlightenment. Also, as you are living in the practice, whatever you know, whatever details, however much your wisdom grows, you always use for enlightenment. Otherwise, even though you know other work—texts, extensive subjects—even as much as you are wise, it is difficult for the subject matter that you teach, that you study, that you learn, to become the cause of enlightenment without the mind living in such this practice.

So this just came out, my general idea, this just came out of this from Chandrakirti. If someone wants to carry on the Dharma study deeper, then this way is the best way to work. Without knowing the essence of the graduated path, without living in the practice, nothing goes through, you cannot find much taste. Many scholars study these teachings and think that it is so small. They think it is like A B C D E F. Anyway, this is a big mistake, there will be no progression in the mind, no effect in the mind. As much as you know the words, as much as you can write, like this. It is important if you know, if you make the intellectual understanding to subdue the negative mind, to control your inner enemy. This is the main thing.

Thank you. Peepee. No, no tea I see. Anyway you are going to make peepee. This is just a general idea. Then also you know, as much as you study, those vast extensive subjects that you study, even though you have the ability do meditation, to control the negative mind, also one studies in this way and then the person knows how to use the mind for enlightenment, how to use it as a medicine for a cure for suffering. Otherwise, complication; otherwise, complication. So then you study, study; do meditation. They can be used for meditation, but the person himself, the way he studies, the mistake in his study—someone says “meditation” then when he thinks there is need of meditation, then he thinks maybe another technique, something separate. This is a mistake.

(Dedication Prayer)

So, beginning in the meditation with Guru Shakyamuni Buddha, purifying meditation, then do it for a short time. Then do meditation on perfect human rebirth and the great usefulness of the perfect human rebirth. Also do checking meditation like this—check today. Like starting from the morning, try to remember and then check how much action is done with evil thought; like this you check up. Also, in this life, check up if there is any day that you never acted, that you never worked for the evil thought, any works done without the evil thought, without being possessed by the evil thought. Do checking meditation at the same time—the problems, your life problems, and also other people's problems, people and animals, all their different problems. Try to remember and see all the different problems, and meditate on the world people. Try to see all the different problems of each country, different things. The way you check up, try to see the root of the problem—what is the root and the evil thought? All is rooted in the evil thought, all caused by this evil thought, so how does it arise from the evil thought? Do checking meditation.

Then the great difficulty of receiving the perfect human rebirth. This is not finished, but if you have it, you can read that part, then try to know the essence, how it is difficult to receive it. Then do checking meditation that.

Then after dedicate the merits of keeping the precepts. As we repeated it before, as we said before, “Due to the merits created by me, may I achieve enlightenment soon by receiving fully the realization of the absolute true nature, bodhicitta, the fully renounced mind of samsara and enlighten all the sentient beings by releasing them from all suffering.” Like this, you dedicate, so always you preserve your merits. By dedicating you preserve your merits like people who have diamonds put them in a big box in a safe place and maybe another then inside another small box. to preserve, to keep them, to take care. This is important.

Day Seventeen
Sunday, April 7
5 a.m.

Before taking ordination, in order for the action to become the holy dharma and the cause of enlightenment, besides the motivation being merely virtuous, it is necessary to cultivate bodhicitta. Try to think of this short motivation.

“From beginningless previous samsaric lifetimes until now, I have been experiencing samsaric suffering, especially the sufferings of the narak stage, the preta realm, and the suffering of animals—numberless times from beginningless previous lifetimes. If I don’t try to stop the delusions and karma, and bring about the cessation of the continuity of the suffering in this lifetime when I have the chance, being born a human being, if I still continue following the delusions and karma with these wrong conceptions—such as thinking of impermanent things as permanent, impurities as pure, and the selfless as self-existent. As long as I follow these wrong conceptions, it is definite that I will suffer in samsara endlessly. I will be born again in the suffering of the three lower realms, suffering for many eons. Totally, without being born in the three lower realms, even if I am born as an upper being, I will still be born in much suffering still living under the control of delusions and karma, just as the present upper rebirth, life in so much confusion. So it is necessary to escape from the cause of suffering, delusions and karma.

“But only oneself receiving the cessation of samsaric suffering is not enough, is not sufficient— infinite sentient beings are experiencing such incredible suffering even in this present time. I have received a perfect human rebirth and have had the teachings showing the Dharma, have met the Buddhadharmas, and have the wisdom to discriminate or to fully see the difference between positive and negative actions, the cause of liberation, and the cause of samsara. Most sentient beings do not have this chance—no matter how much they desire happiness, they create the cause of suffering, continuously putting themselves in the bondage of suffering. Therefore, because of this reason, I am responsible as I have the chance, I am responsible to help them, to look after them, to release them from suffering and lead them into enlightenment.

“Also, those sentient beings are the cause of all my past, present, and future happiness. Because of these reasons, I am responsible for releasing all sentient beings from suffering and leading them to enlightenment. Also, sentient beings are in the greatest need—they are the principle helpers at the beginning of the Dharma practice, in the middle, and even in the end. Because of this, I am also

responsible for releasing them from all suffering and leading them to enlightenment. Also, sentient beings have been kind from beginningless samsaric lifetimes and will continue to be so until I achieve enlightenment. So because of these reasons and their being extremely kind, I am responsible for releasing them from all their suffering and leading them to enlightenment. So this responsibility should be done myself. At the moment I have no perfect power to enlighten even one sentient being, besides enlightening all sentient beings. I myself am caught in the bondage of suffering, so there is no power to enlighten even one sentient being. So who has the perfect power to enlighten the sentient beings? Only the enlightened beings. Therefore, I must achieve enlightenment. Receiving enlightenment depends on subduing the unsubdued actions of speech, body, and mind. Therefore, it is necessary to put in the discipline, to put in the moral conduct. Therefore, I am going to take the Mahayana ordination.”

Actually, the repetition which is said three times is involved in the motivation. I can explain how according to each word, but it takes time, so this is just a little idea of that. Actually, what we have already said in the motivation is the meaning of the repetition, but it contains the knowledge of the noble beings, the arhats, the enlightened beings—it talks about their knowledge, their supreme powers, too. They finished their own purpose and also completed the others’ purpose—like this, the purpose of other sentient beings. So, as the previous arhats those holy beings, as Guru Shakyamuni and the enlightened beings observed the Mahayana ordination for the sake of sentient beings, to benefit sentient beings, to release sentient beings from suffering and to stop famines, to stop epidemics, diseases—it does not mean only you. It includes oneself, but also all those on the earth, to achieve the bodhisattva’s path and to achieve enlightenment. So as they did this, for these reasons, so also I will observe the Mahayana ordination for those reasons.

That’s why it is the best method. Taking this ordination, observing these precepts, is the best method in order to bring world peace. Peace means what? Being out of these problems, these wars, especially these wars that harm thousands and thousands of human beings. Especially, it is the best method to stop it, and especially it can stop this without hurting anyone. It has power; it can benefit and stop these things such as famines, earthquakes, hail that destroys the crops, and the dangers of epidemics and diseases. Especially, this ordination helps a great deal to stop this suffering—not only for oneself, but also it can also benefit others. Totally, without hurting other people it can benefit—not like worldly action. Worldly method, however you try to stop it, always harms other people, because it is not a skillful method.

Anyway, there is so much history about the previous beings who observed and took the Mahayana ordination, how it benefited so many in that country. And many times it happened in previous times that the King himself obliged the population to take this ordination, especially on the special days such as the full moon day, three or four times on the special days in the month. As the King had made this rule, everything had less chaos, less danger in the country. By doing this, it brought the population perfection, less sickness, less disease, and good crops, even though they had been bad before. They received the rains in the time they needed them, and not when they didn’t need them; there was no danger. These are temporal things, but the people were much more peaceful. Even after they died they didn’t get born in the lower realms because of keeping these precepts. This caused so many of them to be born in the upper realm, and so many in our realm, receiving the state of an arhat and achieving enlightenment. So, like this. Anyway, there is so much history that happened in different countries by keeping this ordination. As there is time, this can be explained.

So, visualize the person granting the ordination as Guru Shakyamuni Buddha, surrounded by infinite buddhas, bodhisattvas, and arhats. But people may think, when visualizing this, that they are making themselves important, seeing the “I” as Guru Shakyamuni, something like this. Not like this, not like this. Guru Shakyamuni is something that you can create with your mind. If you have the mind, if you have the mind power, the high level of realization, you can see all sentient beings in the form of Guru Shakyamuni Buddha with that power, you can see all sentient beings in the manifestation of Guru Shakyamuni Buddha. You would see a dog in that form; in the view of one who has that level of mind power, you would see a dog in the form of Guru Shakyamuni Buddha. Anyway.

Prayer No. 1

At the end of the third repetition, think that you have fully received the perfect pure Mahayana ordination. Think that all of your body from your head down to your feet is full of light. Repeat also the prayer of the precepts.

Prayer of Precepts (Prayer No. 2)

Mantra, prayer No. 3, Dedication Prayer

Dedicate the merits of taking ordination: “Due to these merits of taking ordination, may I achieve enlightenment by soon receiving the full realization of the absolute true nature, bodhicitta, and the fully renouncing mind of samsara, only for the sake of sentient beings, to lead them to enlightenment by releasing them from all their sufferings.”

Prostrations

I think the number of the precepts must be written down. Everyone may know the number of precepts. It is necessary to think of the responsibility of taking these vows for each sentient being, besides for each buddha visualized. It is necessary to continuously remember this. This includes your parents, your friends, your country people, those who are living in ignorance, those who have much suffering. It is the biggest job, what you are doing, what you took the vow to do, to help numberless sentient beings including all of these that I have just said, to release them from all suffering and lead them to liberation. So think, just like people think that their responsibility is in the country, as people who have a job work for the country—the person thinks it is so important because it is for the population, just like this, the president, or the leader of the army, whatever. They are always concerned, always working in order to care for the country. Just like this, your responsibility, our responsibility, since we took this ordination, is to take care of all the sentient beings, to look after all sentient beings by restraining the speech, body, and mind from the negative actions. We are doing this through the method that never hurts, never harms one single sentient being—the special method, which is a much higher, more special method than the worldly methods to take care of one country’s population.

Thank you.

9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “If bodhicitta is summarized there are two divisions: the thought willing to achieve enlightenment and the thought following the path to enlightenment.”

Just as in this example—a person who has the thought willing to go to the States and a person who is following the path to the States. Having the thought willing to achieve enlightenment is a little earlier, and the second, the bodhicitta, the thought following the path to enlightenment, is more difficult. Why is the first one easier? Because the first one is just willing—a desire, wish—but the second one is putting yourself in the action, in the work, working for that. Besides the wish, working for that, yourself in the action.

So, as it is said in the sutra teachings by Guru Shakyamuni, even having the wish to achieve enlightenment for the sake of sentient beings is extremely difficult, so rare, so rare, so rare. Then, the thought following the path to enlightenment is much more rare, much more difficult and much more rare, much more rare than the other thought, the first bodhicitta.

Therefore, thinking of the infinite value and benefits of the first, and the greater continual benefits of having the thought following the path to enlightenment, it is necessary to practice as we have the chance—from our side, born as human beings and having met the method, the teachings on bodhicitta, having the chance to hear the explanation. As much as we work on that practice before death, that much it brings greater advantage and meaning. The achievement of bodhicitta depends on the mind training in it; also, it is necessary to train the mind in the gradual meditations that are the cause of bodhicitta.

So therefore, the present action, the work that we are doing now, in order for it to become the cause of enlightenment, and also the cause to receive bodhicitta, it is necessary to cultivate such pure motivation, bodhicitta. So think, “For me, one sentient being, suffering is nothing compared to infinite sentient beings’ suffering. Even numberless infinite sentient beings are experiencing incredible suffering in different realms. I, at this time, I have received this precious chance, having the wisdom to discriminate or to realize the cause of enlightenment, the cause of happiness. Most sentient beings do not have this precious chance, therefore, as I have the chance and they don’t have the chance, as infinite sentient beings are in suffering, so I must enlighten all of these sentient beings by causing them to be released from all their suffering, by giving up my own suffering, by not caring about one my own suffering. But, in order to do this, to enlighten all these infinite sentient beings, I must complete all the knowledge of the realizations and the knowledge of the avoidances—which means avoiding all the mental hindrances, all the obscurations that interrupt my receiving enlightenment. Therefore, I am going to listen to the holy profound teaching.”

The holy profound teaching is the listening subject—that is the Mahayana teaching that leads fortunate beings into enlightenment. This teaching was well expounded by the great philosophers, Nagarjuna and Asanga. It is a holy profound teaching, the essence of the great bodhisattva Atisha and Guru Tsong Khapa’s holy mind produced. It includes all the 84,000 teachings that were shown by Guru Shakyamuni Buddha, which means there is no teaching that is not included in the gradual path, there is no such Buddhadharma separate that is not included in the teaching of the gradual path. This means also every and all existence—there is no existence separate that is not explained in the Dharma, so there is no such thing that is not included, explained in the Dharma. Therefore the whole Buddhadharma is included in the teaching of the graduated path. So, the same thing—all existence is explained or included in the Dharma, and it is the same thing with the graduated path.

So anyway, the teaching is set up for the practice of one person's achievement of enlightenment . This graduated path, which is the path that all the past enlightened beings received the stage of Buddhahood through has four outlines:

1. In order to show the pure reference, the knowledge of the authors.
2. In order to inspire devotion in the teaching, the knowledge of the teaching.
3. Then, the way of explaining and listening to the teaching, which has two knowledge.
4. Then, the way of leading the actual disciple on the path of enlightenment. This last has two outlines, that is:
 - a. The way of following the guru who is the root of the path.
 - b. Second, how to train the mind in the graduated path to enlightenment by following the guru. This has two outlines, that is:
 - i. persuading in order to take the essence, and
 - ii. how to take the essence.

This is a part of persuading in order to take the essence. The great usefulness of the perfect human rebirth can be summarized into three:

1. useful to obtain the temporal purpose, and
2. to obtain the ultimate purpose, and
3. how great it is useful to take the essence even in a second, minute, hour, and day. Such as the time of drinking a cup of tea. Such as the time burning a candle, or incense—how much the perfect human rebirth is useful to create merits, even in such that short time.

Also, this perfect human rebirth is the best object from which to take ordination, and receiving enlightenment in the lifetime is possible with the perfect human body that is received in this specific rebirth, this our present body. Briefly, so like this. So, it is necessary to carry on, to practice this meditation until one receives the experience, experiences that it is unbearable to waste this perfect human rebirth even for a minute, or half a minute, feeling that it such a great waste, such great waste. This happens when you deeply, really, fully discover the great usefulness of the perfect human rebirth. Feeling like you have wasted a sack of gold, you have thrown a big sack of gold into the water, like that. Generally, like that feeling, there is such great, great upset—as if one had such a precious, most expensive diamond or something, and if that's lost, it is incredible, the person is nervous, such an incredible feeling, there is upsetness, like this.

For instance, there is an example that happened in Tibet. One day a person who never had fish, had never tasted fish, got fish food, fish food. So, this was the only time that he received it, so he ate too much, so he started to vomit. He didn't want the food to go out, to be wasted, so he bound his neck with a rope. Another person asked why. He said, "It is a great waste, the fish that I received I vomited, it is great waste, so I am taking care." So anyway, just like this, when there is that feeling, then the experience is received.

What is the use of feeling this, having this experience? What is the use of having this experience? The purpose of this experience is to stop creating negative karma, and to continuously create merits. The purpose is this. That's why you can understand even from the outline, "Persuading to take the essence." Essence means this—working for enlightenment is taking the essence of enlightenment. The outline has a big taste, because, for instance just an example—a person who has a most expensive precious jewel takes really care. No matter whether the person is here in Nepal, his material is in America, wherever he is he thinks of that—always thinking of that and also taking best

care. Anyway, even without telling other people that, the person is worried that it will get stolen. Why does the person try to take care so much? Because the person feels that the jewel is that much precious, that useful. As it works with material—the same thing happens, similar feeling happens through this meditation. But why is there no need to do meditation on the jewel, although it is necessary to do meditation on this? Why? Why? Peter, why is it?

Answer: There is no need to meditate on the jewel because it is always in your mind, you're always thinking about that if you own one, but bodhicitta is continuously going out of the mind—mine anyway.

Rinpoche: Terrible good! But what I mean is this. Usually for a material jewel, a diamond, there is no need to do meditation in order to discover the preciousness, the usefulness of the diamond, these things. But to feel the usefulness of the perfect human rebirth, to really discover this, one has to do meditation, and this feeling, this realization, has to be received through meditation. So what I mean is why there is need to make meditation?

Answer: Tomorrow, today, the jewel can be blown up, stolen and then the usefulness of jewel is no more. Right now we have a perfect human rebirth and we have it now, it is very precious, so we should concentrate on that because it is all-encompassing, whereas the jewel is so little.

Rinpoche: Sounds interesting. But I can see, yes, good, good, good. But if I say, the jewel, even if it is lost, it is still useful isn't it, it still has value, hasn't it?

Answer: If you don't realize you've got one, you wouldn't use it, waste it (perfect human rebirth)—if you don't meditate and realize it, you don't use it.

Rinpoche: Yes, why need to meditate?

Answer: To break the old habit of mind. You have to meditate to realize it's more important, something different.

Rinpoche: That's right. But this, why is there need—this is the answer to this question, “Why one should feel great usefulness?” Then, because of this.

Answer: You can see the value of a jewel with the eyes we have been using all our life, but you cannot see the value of the perfect human rebirth without developing another kind of eye.

Rinpoche: Perfect. I think he is really an enlightened being! I think yesterday he wanted to receive enlightenment for himself, and this morning he received it! That's right, that's right. That's very clear. You see, the usefulness of the jewel is something which can be seen by eye, it is limited, limited, is limited. It is limited, limited. As we talked before here, this is about the value of jewels, these things, numberless jewels. Totally the value, the usefulness of the value of the material jewel is limited. The value or the usefulness of the perfect human rebirth is profound. So profound. All the usefulness, all the value, all the usefulness of the perfect human rebirth is not something that can be seen by the eye, the object. Just like this—by selling the jewel you cannot find a better perfect human rebirth, you cannot buy it. By selling the jewel, the material that you can receive in return has a limited value. So the result that can be received through the perfect human rebirth, the value of the perfect human rebirth is so profound—profound? Profound to whom? Profound to ignorant beings' mind, because it is hard for them to see it, to understand, to fully see it. So therefore, what interrupts the realization of that profound subject is ignorance, so there is need to do meditation. By doing meditation continuously, the ignorance that hinders the discovery of this, the realization of this, gradually, gradually diminishes. So as the ignorance gradually diminishes, at the same time the person sees the value of the perfect human rebirth, the usefulness of perfect human rebirth, deeper and deeper, the usefulness stronger and stronger, more and more true, real; like this.

Paragraph 3 (Page 51)

Should be a golden ring, we don't like wooden ring! Golden ring!

Question: Gold ring would sink.

Rinpoche: No, no it has meaning. Don't make joke. Okay it's all right.

After Paragraph 4: Recapitulating Pages 50-51

So, how difficult is it to receive the perfect human rebirth? Why it is so difficult to create?

First of all, the perfect human rebirth is not independently received; it is not an uncaused thing—just as the crops growing out of the field are not uncaused. Beside the perfect human rebirth, all human rebirths are not uncaused. Just as the crops growing out of field depend on planting the seed in the field, same thing, to receive a perfect human rebirth, to receive any human rebirth, especially a perfect human rebirth, as it is causative, there should be a cause. This, the human rebirth, the perfect human rebirth is the cause. This is received and arises from cause, from cause, from cause. Planting stones in the field cannot bring the result of corn. Just as this, the cause, the evil action, the negative karma or the evil action cannot result in the perfect human rebirth—just as a stone cannot result from corn. So the evil work cannot bring the result of the human rebirth. So what? As the corn has to come, has to be grown from the seed of corn, just like this, the good result, the happy result or the good result, the human rebirth, has to be received from good karma, has to be received from the cause of good karma, has to depend on the cause of good karma.

Question: Why?

Rinpoche: It's coming slowly! Much subject, very long answer. Why does the rice come from rice? You see the rice coming from rice or coming from stone?

Answer: It comes from rice because of its chromosomes.

Rinpoche: Same thing, the human rebirth came from good karma because it is a good result. Anyway, so like this.

Generally, receiving a human rebirth depends on good karma, mainly morality. So—morality—so it is extremely difficult even to receive a human rebirth in the future lifetime. Why it is extremely difficult to receive? Because to create the cause, which is mainly morality, is extremely difficult. How it is extremely difficult to create morality? For instance, beings who do not know the purpose of following morality, making discipline, because of ignorance, the person doesn't create morality, doesn't observe morality. Many times ... first of all, like this. It is impossible to observe morality in the lower realms. For beings who are born in the lower realms, there is no way to observe the precepts.

Then human beings, because of those hindrances, not knowing morality, do not observe morality. Many human beings have the wrong understanding of morality, wrong action. Wrong action that they think is morality, but actually the action itself is not morality, like this. Also, beings born in a certain part of the country, in certain families, because of the environment, because of the influence, there is no influence of that—so it is extremely difficult to create, observe morality.

Sometimes, even if the person desires to observe morality, the family or the relatives, or the king, does not allow. They don't allow, don't allow—they force and they don't allow, so it is extremely difficult to follow, observe precepts. There are so many hindrance, even if one desires there are so much hindrance, so many hindrances. Like this. Even someone who has the desire to do such things, to observe morality, with the mind attached to the temporal works that hinder the precepts it is also extremely difficult—the problem of attachment. Also, sometimes like this: it is extremely difficult to follow precepts because if one doesn't do the opposite work of the precepts, then one doesn't find food, one cannot support this life. Because of this, there is no desire, the work is opposite; because of these reasons it is extremely difficult, because the stomach always has to be filled up. If one doesn't do that, it is difficult to support, so difficult. Also, there are many human beings, people like this. So generally, even if it is possible to follow precepts, it is possible in the human realm, there is that much hindrance.

Check this way, let's say. In one country, on this earth, if you think of the number of the people who are living in the precepts and the number of people who are not living in the precepts, the number of the people living in the precepts is so little compared to the other number who are not living in the precepts, not observing precepts. Just by this we can understand. Then, in one country let's say, how many people are keeping precepts, not keeping precepts. There are very few people who are living in the precepts, like this. So, checking one family—many more families are not living in the precepts than families living in the precepts. Even in one family there are more people who are not living in the precepts than the number of people from that family living in precepts, like that. Very little, very little, like this, very little.

Even though one takes precepts ... these are ... I am not talking about these 253, 364 ... such as 36 precepts, such as the eight precepts, just talking about even the five precepts, even two precepts from the five precepts, even two precepts from the five. The five precepts are included in the eight precepts that we are keeping, the four basic precepts and on top that, intoxication. Five, even two precept from the five, are extremely difficult, like this. So little, so little. Even just one, without talking two, even just one, so little who is keeping this, observing this, so little, so little, so like this. Then, just by checking this, keeping even one precept, very little, so rare, even just from this we can guess, we can figure out how difficult, without talking about perfect, just to receive a human rebirth. Just to receive rebirth in the upper realm. Upper realm does not mean the mountains, this does not mean those fields, this platform, what is this called? Like this. So then, now like this.

There are five precepts, eight precepts, then 36 precepts, then 253 precepts, 364 precepts; like this. This is only talking about general precepts, the precepts of the individual liberation—the Sanskrit term is *pratimoksha*. *Moksha* means liberation, also in Hindi, *moksha* means Liberation; *prati* means individual. So, general precepts. General precepts means the precepts which are taken by the beings who are following the greater vehicle or following the lesser vehicle. That's why it is called general precepts. So the person keeping 253 precepts is extremely rare, extremely, extremely rare. The 364 has no lineage; 364, these are for women, woman's full ordination, there is no lineage, it is ceased; in these days no lineage. So 253 is so rare, so difficult, so rare. Then 36 precepts, which are less than that, is so difficult, so rare, because it is so difficult to keep. Then eight precepts also are very rare, less than people keeping the five precepts. There are so many fewer people keeping these eight precepts than there are people keeping the five precepts, because it is that much more difficult to observe. Then, the five precepts; even let's say people keeping five precepts is more, let's say, the number.

But even among those who take them, those who it purely keeps them without breaking are rare. Extremely rare, extremely rare. Even among those who take other precepts, those which are kept for the lifetime, those who keep them purely are extremely rare, extremely rare. For instance, for people who kept five precepts, observing five or eight precepts, or the 36 precepts, if one checks up, “What didn’t I break, what precepts didn’t I break?” If one checks up, it is extremely difficult to find even one purely kept precept. Difficult. Anyway, ... so like this.

Why it is so rare? Because it is difficult, the discipline. It is difficult, difficult. Why? Why it is difficult? Because generally to take them, to observe, is difficult. Why? Because there is too much hindrance, too much hindrance. So many hindrances for keeping ordination—from outside, from inside in your mind, so many hindrances. But mainly what causes you to break the precepts is the inside hindrance, which is much stronger. So because of that, because so many hindrances and inner hindrances are so strong, the person doesn’t control it, so that’s why it is extremely difficult, like this. So by checking like this, now we can see how difficult it is—on yourself, like that, generally, like this, general influence, like this. Difficult, extremely difficult to receive human rebirth.

So whether we will receive a human rebirth next time, whether we can receive human rebirth or not, we can guess, we can check up, guess from the present life situation—the way it lives, way it works, the actions, the way it’s conditioned. It depends on this, so individually if you check up, individually, each of us, by ourselves, to receive a human rebirth again in the future depends on us. Not a negative cause, because it is the same thing as from the stone—there is no connection, as stone and corn have no connection between cause and result, same thing, the good result is a human rebirth, and it has no connection, no link, completely separated. So it needs good karma. What is that? That is mainly morality. Whether I observe morality or not in this life, whether I observe or not, how long I observe it, and then how purely you followed it or not.

You see, as the example I told—broken precepts, being born in an animal realm such as the naga realm, like this. This is why those monks in the example yesterday were born as animals. But rebirth in the narak realm is because of this, the worst suffering stage, narak; then, preta; then animal, like this. So, the person who has the heretical mind arise—maybe first of all believed in the existence of karma and things like this, then later on disbelief in this arose—those beings, because of the discipline, because of the heresy, can be reborn in the narak stages. But the person who believes in the karma, in the evolution of karma, not degenerated, but couldn’t follow the precepts well even though they believe in the evolution of karma, and has not confessed, not purified, is born in the animal realm. Still having the confidence in the belief in the evolution of karma, just that, protects one from being born in narak stages, like this.

Then, from this, “At the present time my situation is like this, my life is like this. So for a long time I didn’t observe morality; even one day, two days I observed, but not purely, broken, so it is impossible to receive again a human rebirth, to receive just the human rebirth in the future life, after this life.” Like this. As it is said in the teaching, like this. How one can figure out how one’s previous life worked hard, created merits—one can check up, discover with this present rebirth, whatever the situation, whatever your present life, from this cause, guess how your previous life worked hard, created merits. So what your future life will be depends on this present life, the decision is in the present life’s hands. So it is useful to check up like this, generally, and also to check up through your life. According to your present life, how it is, you can guess what your future life will be—either it is down or it is up, either it is downstairs or upstairs.

However, I am sure that observing eight precepts, even just observing eight precepts is much more precious, so much precious, much more. Anyway, there is no need to talk about how it is precious, it is something that takes time to explain, talk about, anyway, so rare, so rare, so rare, so much rarer than a diamond, a jewel, so rare. For instance, in America, the diamond jewel is more common than people keeping the eight precepts. The number of the diamonds which are in America is so much, and the number of people who are keeping the eight precepts are so rare, extremely rare, extremely rare. Of course, there is nothing to talk about two weeks keeping the precepts—even one day keeping eight precepts is much rarer than those material jewels. So anyway, the material jewel causes much problem, confusion, fighting, so many things, so many problems happen between groups--parents, two people, due to material.

Question: I have some doubt in my mind. When we see how the world is going and how much ignorance and how little knowledge there is of what creates human rebirth, how much, so many humans, thousands, receive this rebirth every day, population in world increase so quick and ...

Rinpoche: You think this only one world?

Answer: That's all I know.

Rinpoche: There are infinite sentient beings, okay? Not only in this world, there are infinite sentient beings in many other worlds. This idea, your feeling, for instance, saying this—the whole family never created merits, nothing, but had so many babies—I am translating, I am making commentary on your feeling. So how that is possible? One family never creates merits but has so many babies, like this. If there is a village in which all the people don't create merits, but they have so many babies, because of the family relationships they increase so much. It is not like the village people, like Kathmandu people, they die and are born there; not like this, not like this. They die there, they can be born in other places, not always in the same place. So same thing, people who are born on the earth are not always born here and do not always die here. Like this. Also, sentient beings are not only people, not only human beings; this is one thing. Also, after people die, they are not born as human beings, like the Chinese say. The Chinese say—I am not sure if it is a main conception, but they say if an animal dies, after they die they will be born again as animals. Same thing, people die, and are born again as people. If it were like this, then it would correct what you say, but not like this, it is not sure. People dying can be born as a human being again, it is not definite, like this. Anyway, the whole answer is in meditation, okay? Sorry. Thank you.

3 p.m.

As the great yogi Guru Tsong Khapa said in his teaching, “When the difficulty of receiving the perfect human rebirth is realized, the person becomes unable to live without creating merits.”

Just like this example. For instance, in the West, there is no other way for the person to live without working, without doing something, without doing a job. So without working, doing a job, without working, there is no other way to support, to receive the temporal needs. So just like this example, when the difficulty of receiving the perfect human rebirth is realized, the person is unable to live without creating merits, unable to live doing meaningless actions. When the great usefulness of the perfect human rebirth is seen, is fully seen, spending time in the meaningless way is avoided.

Then, “If death is remembered and the person makes arrangements for the future lives: if death is remembered, the person makes arrangements for the future life.”

Anyway, these are the results, what comes. The purpose of meditating on the great usefulness of the perfect human rebirth is to realize that, to avoid, to receive the energy to avoid spending time in a meaningless way. So the purpose of making meditation on the great difficulty of receiving the perfect human rebirth is by realizing, building the energy that makes one unable to live without doing something, without creating merits. The person cannot live, can't stand just living without creating merits, even for a short time.

So, meditating on death builds energy to make arrangements for the future life. This does not mean just to this present life—there is no need to worry in regards not a life after this, no need to worry. There is one arrangement that happens, that is always made by us without depending on effort for the future life. But the arrangement that is made for the future life by meditating on death is different from the others that has been always made by us without depending on effort, without depending on understanding, without depending on Dharma wisdom. The other arrangement is creating negative karma, for which we don't have to depend on effort, on wisdom, progression of wisdom, or Dharma wisdom. So that is collecting negative karma, to suffer in the future life—this is our usual arrangement. Then, there is no arrangement to have a better future life. “For the future life” means to have a better future life to practice Dharma, to follow the path. This arrangement has to be made by doing meditation on death. So now the part of the subject, the great difficulty of receiving the human rebirth, is briefly finished. Something like that.

(Page 50) Is it Easy to Receive a Perfect Human Rebirth?

But now, to receive a perfect human rebirth. It is much more difficult than receiving just a human rebirth. Same thing, as we were talking about this morning, the number of the perfect human rebirths is smaller than the number of just human beings. Just being a human being, having a human body, just only talking on this earth, the beings who have received the human rebirth are many, but those who have received a perfect human rebirth are so little, so few. It is extremely difficult to increase the perfect human rebirth, especially in such a time as this, difficult. It is only decreasing, the beings who have a perfect human rebirth. It is extremely difficult to increase this perfect human rebirth. It is not easy, not easy. So many things are needed. The person who has received the perfect human rebirth has to be very rich receiving these things; really rich, that person.

Why, instead of increasing, becoming more, according to the time, is it decreasing, the number getting littler and littler like this? Because this is a time that teaching starts to degenerate. The number following this and having devotion are so little, so little. So because of many of these things, it is getting more difficult to happen, so the number of perfect human rebirths is like that.

So generally, why it is so little? Because the cause of the perfect human rebirth is extremely difficult to create. Because in order to receive the perfect result, as we were talking this morning on human rebirth, that perfect result has to depend on the perfect cause. So it depends on receiving the ten results, the ten receptacles, and the eight freedoms. That depends on creating the cause of the eight freedoms and the ten receptacles. So creating these causes is extremely difficult. It is not something like a one hour walking meditation, not like this. The cause of receiving a perfect human rebirth is not simple, it is not easy to create; such as one hour of doing meditation. It depends on many things. Totally, it depends on creating the perfect cause, depends on purely keeping the moralities and creating charity—creating these two causes, to make these two causes perfect, and pure prayers. Such created cause and the pure prayer. So because that, the cause and the prayer, joins to the future result, the perfect human rebirth is not simple, is not easy to create—it is not like one hour of doing

meditation; it depends on many things, many things. Totally, it depends on creating the perfect cause, and depends on purely keeping the moralities and creating charity, creating these two causes, to make these two causes perfect, and pure prayers. So because of that cause and the prayer, this joins to the future result, the perfect human rebirth. So at this present time we have received the perfect human rebirth. The previous life has made the cause perfect and also there have been many prayers—many things in order to receive this result. So, to make such a cause perfect is extremely difficult, really difficult. So receiving the perfect human rebirth is extremely difficult, even from the cause point of view it is extremely difficult.

So, we have briefly finished how it is difficult to receive the perfect human rebirth from the point of view of cause. Now some examples, like this.

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Paragraph 3: The Example of the Tortoise

“On the ocean there is a golden ring.”

The golden ring signifies the Buddhadharmā, the teaching of the Enlightened Being. And the blind tortoise is we who are ignorant, who are blind to the Dharma wisdom, who have no Dharma wisdom. The blind tortoise signifies we sentient beings whose wisdom eye is blind. As the blind tortoise usually goes round under the ocean from place to place, so the sentient beings whose eye is blind to the Dharma wisdom suffer by being born in the lower realms, dying in the lower realms, and being reborn in the other lower realms. From the narak stage, one is born in the animal realm, sometimes in the preta realm. Sometimes in the narak realm; like this. Sometimes they die from the narak stage and also are born again in the narak stages as well as the animal realm and the preta realm. Extremely difficult to come up, to come up means...

For instance, how difficult it is to come up—look at the animal, birds, insects, look at them—they have no Dharma wisdom, no way to receive Dharma wisdom, no way to open the Dharma wisdom eye, no way. Even the flies that jump in the fire—if you tell them, “Please don’t jump in the flame, you will be burnt,” they cannot understand this—forget about Dharma, even this, there is no way for them to understand. Even physically trying to protect them, there is no way for them to understand. Even physically trying to protect the animal, from their side they think they are disturbed, hindered—they don’t think that the other person wants to protect them. Sometimes the animals, even if you don’t want to disturb them, you want to give them something, they don’t understand, they get scared and run away, being extremely foolish. And telling them, “You recite the *Om muni muni* mantra, creating benefits,” they cannot understand, they have no way to understand. If you really check up, putting yourself in their own situation—how difficult it is, it is something that makes tears come out; the chance is completely blocked, really, so closed. Sometimes I think, I have two puppies upstairs, and sometimes I think, as they are coming round, “If I was like this puppy, what could I do in that kind of mind, that kind of body?” Nothing to do, no chance to do anything, whatever you desire. Even if you are very hungry, wanting something, feeling thirsty—they may try to tell you, but there is no way to communicate. If there was the chance then of course they would tell. But this is blocked, the person cannot understand anything; scratching, licking, difficult to understand—the person doesn’t understand anything. Really difficult.

So from this we can check up, we can see how difficult it is for them to receive a human rebirth and create merits in their lifetime. Always they are only creating negative karma—every time, since they were born until death, they are always creating evil actions. So therefore, no doubt, it is almost impossible to receive an upper realm rebirth, to receive a human rebirth, because of this situation, this mind situation and body situation; it is almost impossible to receive an upper realm rebirth. So therefore, they die and are born again in the lower realms like this for a long time, for eons. So, like the blind tortoise usually goes under the ocean to another place, like this.

Only after one hundred years it comes once on the surface of the ocean. That is like being born in the upper realms. But what it is supposed to be—if the blind tortoise comes up, it's neck should be in the golden ring. But after each one hundred years when the blind tortoise comes up, the golden ring is on the other side. Then it goes down and after one hundred years comes up again, and then perhaps the golden ring is in another place, blown by the wind, not always at the same place—it goes like this all over with the wind blowing. So just like this, even though sentient beings from the lower realms receive an upper rebirth, they don't receive a perfect human rebirth, like this.

For instance, even though one is born as a human being, one is born in dark times, in a dark eon, in a period where there is no teaching, where the Buddha has not descended, in such a time. So, like a golden ring is somewhere and the blind tortoise comes up and the golden ring is not there, but way far away in another place, this is like the dark eon before the Buddha descended. Then, the blind tortoise coming up where there was a golden ring before but not meeting the golden ring—not meeting the golden ring is like receiving a human rebirth after Buddha descended, gave teachings, and showed the teaching and the period becomes empty. And sometimes, even though one is born in the upper realm, born in the human realm, one is born in a country that is an irreligious country, where there is no teaching, no Buddhadharma—and then again life is empty, not perfect because of that specific place. Then, sometimes the blind tortoise comes up but not through the golden ring—the neck comes nearby the golden ring but not through it, that is like this. Even though at last we are born in the human realm from the lower realm, if we are born in a religious country, a country where there is Buddhadharma existing, during the period of the Buddha, during the existence of Buddha's teachings, and born in a country where there is the existence of Buddhadharma, but from our side we do not follow the teaching, we do not practice the teaching, this is the meaning of this. This is like the example of the blind tortoise coming up but not putting its neck through the golden ring, like this. Also, being born in the human realm after Buddha descended but when he hadn't shown the teachings yet.

So, it is really difficult, extremely difficult to receive the perfect human rebirth. Even when we think of the examples it is almost an impossible thing. The ocean is so wide, then there is a small golden ring that does not cover much. It is small, but then also it does not stay in one place—because the teaching is not always at one place, it goes as the people's karma, the fortune changes and degenerates—according to the people's karma. The teaching is like the golden ring, like the wind blowing—the teaching also goes round like this. Just like before in Tibet, in ancient times, the country was so evil—it was jungle, forest, a very mischievous place. Then, during those times, there was a very big great separation of areas widely developed with Dharma, in such as in China, India, and other countries. Then after that, it came to Tibet, and where there were teachings before, it changed, degenerated, it went down, like this, like the golden ring going round. So now, in Tibet it is finished, and now the teaching is highly developing in the New York streets! Like this.

So, receiving an upper rebirth is more difficult than this example. Just as rice cannot sit if you throw it on the tip of the needle, just like that. If you throw grains on the glass wall, they don't stay. Just receiving a perfect human rebirth is much more difficult than these examples. This is how difficult it is to receive a perfect human rebirth, how difficult it is, from the point of view of cause, and from the point of view of examples.

As Guru Shakyamuni said in a sutra teaching, "That living being who is born in the lower realms is like the dust of a great mountain, a big land. Then the being who receives an upper realm rebirth, coming up from the lower realms, is like the dust in the fingernail."

When you check up, the dust in the nail is like this, so little. Even in numbers, it is extremely difficult to receive it. The greatest number are the narak being, who are suffering in the narak stages. And then the pretas, then the animals. Still, the animals that are on the human earth are little, few—not only that number under the Pacific, the main places of the animals. Like this, the grass growing on the roof of the house and the grass growing on the ground in the country, in the field. The number of lower beings is like the grass on the ground, on the earth, and the number of upper beings are so rare, just like grass growing on the roof of the house, like this.

So, among the rebirths in the upper realms, comparing the numbers of gods and then humans, the human beings are less. Among the human beings, the perfect human rebirth is less, so little.

At this time we have received the perfect human rebirth about which we have talked and talked, and we can make it possible, even though there is something missing. So like this, we can always, as we have the chance, not use it for creating virtuous actions and for creating evil actions. Those who meditate, those who don't meditate, whatever, expecting, "Oh this time I am okay, I am so good, this and that, I didn't create much negative karma, I am perfect, then thinking also that one will receive a human rebirth again without checking and without making any arrangement, creating merits, purifying, or without stopping the creation of negative karma—this is a mistake, silly. Like this—you plant a poisonous seed in the field, and you cultivate the poisonous seed in the field in the spring time, and then in the autumn expect a medical plant to grow out of it. This is the complete opposite, which does not work.

The great bodhisattva, Shantideva, said in his teaching, "As it is said by Buddha, even the negativity created in one second causes—I think better word, suffering—suffering and in the unceasing suffering stage, as it is said by Buddha—the negativity created in one second causes suffering in the unceasing suffering stage, the narak stage, then of course, why not, there is nothing to talk about in terms of the negativity that has been created from beginningless samsaric lifetimes. The negativity that has been created from beginningless samsaric lifetime causes you to not be born the upper realms, causes the person to not go to the upper realm."

These are very tasty teachings, they make much sense. So if you check the teaching through your life as you understand this, if you see this, put it on yourselves and then check, it is extremely difficult, as he said.

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After Paragraph 8

I think I will stop here. Actually, this sounds also right but anyway, the original word is “ceases” [instead of “sees”].

Again two or three brief explanations on the benefits of precepts. Generally, there are differences—this is nothing new, many people have the idea, “Why it is necessary to take the precepts from someone?” What you are thinking now is not new, it is an old thing that I heard, it is old information since I met Westerners! Anyway, there is a difference—in so many ways it is different. Like this.

Without taking the ordination, the number of the precepts, from an Abbot, from a guru, from any object, then you are not making the decision. Also, some people have the idea, “I am not doing any of this, I am not killing, I don’t kill human beings; I don’t hurt them, I don’t go hunting. What’s the point of taking precepts? I don’t need them;” many people have an idea like this. It is different. First of all, that person has not made any decision to not kill. There is a difference, so in making the decision there is a difference. Some people think, “I am the same as if I had the ordination, I don’t do these things, I live quietly by myself. Why should I keep precepts? I don’t need them.” If there is no decision, nothing is made, so there is danger in doing the actions, the negative actions that are the opposite of the precepts. So it is easy because one hasn’t made the decision. That does not mean that the person is living in ordination, living in the precepts. It does not mean this.

For instance, if that were so, there are animals and insects that are growing in the rice and corn, and inside tree and rocks—no holes, just born inside there, many insects. They should be living in the precepts because they have no decision to do this and to not do that; there are no other insects around that those insects can harm, can eat. So therefore, that is a mistake, a complete mistake.

So the person who thinks that without taking the precepts from an object, his making the decision by himself that he’s living in the precepts is enough—making the decision by oneself, without making the decision in the presence of an object does not have that many benefits, blessing, or power. Also, it is a decision made by oneself, it is not taken in a group, in the presence of an object, an Abbot, or a group of monks or sangha. So, even if they are broken, you don’t feel it is that much guilt, because your mind made the decision, so you don’t feel guilt or shyness. There are two things, shyness and shame—things to do with other people and oneself—feeling uncomfortable because of other people. So also if the person does the opposite, the person has no shame or shyness, these things. There is also no lineage of the ordinations. The 36 precepts or the 253 precepts should be taken in the group of sangha, in front of the Abbot and the sangha. The Abbot has to ask the sangha whether he can give the ordination or not, and the group of sangha has to answer whether it is all right or not. Then, through those groups the person can receive ordination. So also today, it is necessary to have that group or sangha. Generally, for the five precepts, the eight precepts, generally for all the precepts, if they are taken in the presence of an Abbot or Guru, this kind of object, then also it is much more as if you have made a vow. Making a vow in the presence of these beings is much more powerful and stronger, and also there is a way to receive blessings through that, if the Abbot granted ordination, as there is the lineage from Guru Shakyamuni.

Also, because making a vow in the presence of these objects has great benefits, breaking it is that much more dangerous, because, you see, telling a lie becomes telling a lie to the Abbot. Then, these eight precepts, the Mahayana ordination, that you took by visualizing the infinite buddhas, bodhisattvas, and arhats, and thinking that they are here and you are in their presence, making the vow in their presence, then it becomes telling a lie to that group of sangha. This is very, very

dangerous. There are many benefits, but also on the other hand, if they are broken, it is very dangerous. And also, if you take them from someone, you feel very heavy, you want to be careful because of shyness, feeling shame.

This is for ordinary beings, but those who have higher realization, those who are noble beings, those who are transcendental beings, who have the achievement of the full realization of the absolute true nature, they don't have to take ordination from someone. However, having the realization too, is living in the ordination. Why doesn't that living being have to take ordination from someone? Because there are no hindrances—keeping the precepts is to stop the hindrances for liberation and to continue the Dharma practice for the achievement of liberation. So, this being who has the achievement of the full realization of the absolute true nature—but generally, to receive this path, this noble path, one must depend on the penetrative insight, the training of higher wisdom. That depends on concentration and moral conduct—in order to achieve that stage one has to follow moral conduct and discipline. Without discipline it is impossible to achieve that stage. So anyway, when you achieve enlightenment, there is no purpose to keeping ordination, it is finished, the purpose of keeping precepts is finished, there is no more purpose of keeping precepts. The enlightened being has completed keeping the precepts.

Why is the purpose of keeping precepts finished in time? Because to achieve enlightenment, it is necessary to purify all the obscurations and every single mental, illusive vision. Therefore, when the being achieves enlightenment, all these are purified, so the necessity of following precepts is finished. [The bell for the finish rings.] In the future life; explain the precepts in the future life!

7 p.m.

I am sorry for interrupting your beautiful meditation. Whether it is emptiness or full! What is Dharma? Someone answer.

Answer: The opposite of negative action, of negative thought.

Rinpoche: The opposite of negative action. I see. What makes the definition of negative action, the action negative?

Answer: Self.

Rinpoche: Good, good, really perfect, yes. But I am interested in finding out the definition of the negative action.

Answer: An action performed with greed, hate, and delusion. Greed, hate, and ignorance.

Rinpoche: I see.

Answer: An action that doesn't have pure impulse.

Rinpoche: Good, thank you.

Answer: An action performed for self-cherishing thought, ego.

Rinpoche: Thank you so much. I haven't left any more thanks for you! What about the action that is done such as sacrificing animals in order to go to heaven? Who answers greed, ignorance, hatred.

Yes ... what about that action done in order to not suffer?

Answer: An action performed with ignorance.

Rinpoche: Performed with ignorance, why?

Answer: If you see an animal suffering and very close to death you think you should kill it to stop its suffering. You are acting out of ignorance, self-cherishing thought, because it is painful to you to watch it. You will rid yourself of pain by having the animal in no pain. I believe it is possible to say mantras at this time which is of more benefit than killing it.

Rinpoche: Good. It is ignorant because of not knowing the animal's suffering. That is the essence of your talk?

Answer: Ignorance, yes.

Rinpoche: I see. What about... you are saying this because it is a negative action, because you give suffering to the other animal.

Answer: No, it makes you feel uncomfortable to see an animal in suffering and you feel it would be compassionate to kill it. But this is acting out of ignorance.

Rinpoche: Making the person see suffering, watch the action?

Answer: Yes, they don't like to see an unpleasant sight, feel uncomfortable.

Rinpoche: Now you are changing.

Answer: No, it's what I said.

Rinpoche: You mean the person always keeps an animal, they want to see it suffering?

Answer: They don't want to see it suffering.

Rinpoche: All the butchers?

Answer: She didn't understand the question originally.

Rinpoche: I am asking about sacrificing an animal to be born in heaven to not suffer.

Answer: It is ignorance.

Rinpoche: Ignorance, how?

Answer: Someone else's turn!

Rinpoche: I see, I am sorry, yes. I made a mistake!

Answer: It is the ignorance of true morality.

Rinpoche: I see, yes, but hasn't that pure action?

Answer: No.

Rinpoche: Hasn't that ... because it is possessed by positive motive, isn't that possessed by positive motivation?

Answer: No, it's possessed with the motivation to get to heaven. To get yourself to heaven. Self-cherishing, misconception, the animal will take you to heaven in this body.

Rinpoche: I see. What about creating the action to receive a better rebirth in the future for practicing Dharma?

Answer: It is a cause of harm to sentient beings, causing suffering to another sentient being.

Rinpoche: Who is saying that? First gentlemen ... is the action that is done in order to receive human rebirth in future lifetime, is that also negative action?

Answer: Yes.

Rinpoche: How?

Answer: It is self-cherishing thought.

Rinpoche: Is that creating negative karma, it depends ...

Answer: It is negative out of ignorance, thinking something external like sacrificing, something other than yourself, can give you a higher rebirth. You can't kill something else and expect to get there. You have to change within.

Rinpoche: I want to finish with the other gentleman. Is this a virtuous action or evil action, an action created in order to receive a perfect human rebirth in future life?

Answer: It could be either, but I don't think it would be positive because of the ulterior motive.

Rinpoche: It could be positive, could be not positive. I see. It can be both isn't it?

Answer: I really don't think so. It could be good but it wouldn't be as good; the results wouldn't be as good as if the motivation were really pure. It could also turn out to be a negative result. I think!

Rinpoche: Yeah, I see. But isn't your present human rebirth received through virtuous action. Has it cause?

Answer: Yes, yes.

Rinpoche: So is that virtuous or non-virtuous?

Answer: Virtuous.

Answer: The action so created was virtuous, but it couldn't have been done with pure motive.

Rinpoche: Then same thing. Then your present life trying to create merits, doing meditation, creating merits in order to receive a human rebirth again, is that only virtuous?

Answer: As I understand, to do something with the object of creating merit is virtuous. To do something with the object of doing good is good, but to do it with the object of acquiring merits, it can't be good. Merit is something you don't seek, you get.

Rinpoche: Okay, okay (laughing). So if the cause of your present rebirth is only virtuous, it should be same thing as your future—the cause of your future human rebirth should be also only virtuous, not non-virtuous. So the same thing in terms of the creating action to be born in heaven, that should be virtuous also, isn't it? Is that virtuous?

Answer: Yes. Just a moment. If you mean to create ...

Rinpoche: Create cause, working to be born in heaven.

Answer: It is a negative action.

Answer: It has to be done with that true motive, I believe so.

Rinpoche: Same thing working to receive perfect human rebirth, is that also the same thing. Also negative, evil work?

Answer: Yes, because again it is the same thing as before, to do something with the object other than ... wait a minute. Our motive is for enlightenment ourselves, our enlightenment.

Rinpoche: So I am saying, in order to receive a perfect human rebirth in a future lifetime, in order to receive enlightenment in the future lifetime, it is necessary to continue Dharma practice in the future human lifetime, so it is necessary to receive a perfect human rebirth again. So working to receive that perfect human rebirth, is that a negative action?

Answer: Working to receive a perfect human rebirth?

Rinpoche: Yes

Answer: I think it is negative in the sense there is still a self trying to attain, from the definition of pure motive as pure selfless action.

Rinpoche: What kind of selfless?

Answer: Selfless is without the thought of acquiring something for oneself. There has to be an absolute pure motive, but I think that conception is beyond anyone ... well, I don't know about anyone!

Answer: It doesn't it depend on the motive, why a person wants a human rebirth? If he wants another one to have a good time, it is a non-virtuous action, if he wants human rebirth to further the path to help sentient beings, that it is a virtuous action.

Rinpoche: It is getting clearer and clearer. Okay, so wanting to receive a perfect human rebirth again because by receiving a perfect human rebirth you enjoy things, so you create an action, create an action that is the opposite of the evil thought, that Dharma action? Even if the person desires the future rebirth, with the future human rebirth he will enjoy, but this time for that reason he creates the action opposite to the evil thought, negative mind. Isn't that a virtuous action?

Answer: A virtuous action but a non-virtuous impulse.

Rinpoche: A virtuous action doesn't have to be created by virtuous impact?

Answer: Yes, it does.

Rinpoche: So you see, it's virtuous action. But is it non-virtuous action because it is done with self-cherishing thought, isn't that negative?

Answer: It seems that if the cause was created then the resulting effect, no matter what the motivation, would work and if that was a perfect human rebirth, that's what you would attain. But it would only last as long as the virtuous actions performed in your past life—they run out and you

would go into another realm, according to your karma; but if you had a pure motivation it would continue unceasingly.

Rinpoche: If you had pure motive what?

Answer: Then the good karma effect, cause would continuously create.

Answer: The way I understand I am sure is wrong! I think you can have a negative motivation that does produce a good effect, a limited good effect, because even if someone wanted to be a human for other than a Dharma reason, once he became a human being he would have the possibility, be put into an environment where he was accessible to teachings with a perfect human rebirth.

Therefore I think in a limited way negative...

Rinpoche: So negative mind is useful? Not an object to avoid, but something which should be practiced also?

Answer: I think because negative mind is pure mind, they are beginningless and exist together at any one moment, and they manifest themselves in a single action, so the result of an action may be positive or negative at the same time. In a situation where an animal is sacrificed ...

Rinpoche: How does it exist positive and negative together?

Answer: Because positive and ...

Rinpoche: Why it is beginningless?

Answer: Because ...

Rinpoche: I think that much. Now this. Oneself wanting to release from samsara is that negative?

Answer: No.

Rinpoche: Ann, oneself wanting to release from samsara, is that negative?

Ann: It depends on why I want to be released.

Rinpoche: No, because I want to achieve everlasting happiness.

Ann: That's negative, if happiness if only for my benefit.

Rinpoche: What I mean, is that negative karma?

Ann: Yes.

Rinpoche: Then does negative karma get us out of samsara?

Ann: No.

Answers from Tent: Yes.

Rinpoche: Yes? Beautiful.

Answer: If you want to get out of samsara, then you have to be pure, somebody told me, more and more pure. And when you are getting more pure you have less ego, and you are suffering more and more because you see other people, beings, suffering.

Rinpoche: You are suffering as you get more pure?

Answer: You suffer more as you get pure, then you get more motivation to get everybody out.

Rinpoche: (laughing) Yah, yah: more and more pure, then more and more suffering taking from others, then comes the motivation—no understand?

Answer: There are different levels of positive, different levels of negative. So to get out of samsara, if you create, if you want to release from samsara it is positive, maybe not completely pure...

Rinpoche: Yes, correct, correct.

You see, as we have been talking like this, usually since it is evil work that is done with greed, ignorance, and hatred, with it, only the cause of samsara. But the action that is done opposite to the evil thought, with the motivation of non-greed, non-ignorance, non-hatred—totally opposite to the evil thought of the eight worldly dharma, the motivation, but still having, desiring to achieve everlasting happiness, wanting to release from samsara, this is positive. This is positive. This is not creating negative karma. This is not creating negative karma, this is not non virtuous action. This motivation it causes release from samsara, causes the achievement of everlasting happiness, even

though it has the smell, the pollution, of self-cherishing thought. Because it causes one to get out of samsara, no evil works. Since it's evil work, non-virtuous action always causes one to be born in the suffering realms. Also, a person born in the upper realms due to the cause of good karma, this time we are born as human beings—but to be born as human beings came from another cause. With this there is trouble, like so much having diarrhea, such things, anyway, these things, troubles, come. But those troubles are not from another different cause, that is a virtuous cause. So it can be possible even that virtuous causes can bring results while we are experiencing the result of virtuous cause, such as experiencing a suffering result in the upper realm, that which has to be experienced by a human rebirth. Like this.

But this self-cherishing thought—okay. Also, the same thing, if that is evil work, working to cease, work with that desire wanting to receive everlasting happiness and creating merits for that, if this is evil work then working for the future life to receive a perfect human rebirth should also be also evil work, negative karma, even if the action is done with the opposite to evil thought, even if the action is done with a motivation that is non-greed, non-hatred, non-ignorance, totally opposite to the evil thought. But, this is positive because of positive motivation. However, even if it is uncertain all people can understand. I think that's all. That's all. Thank you so much, for all your explanations of the speech.

Dedicate the merits: “Due to the merits of observing the precepts, may I achieve enlightenment soon by receiving the full realization of the absolute true nature and bodhicitta and the fully renounced mind of samsara, only for the sake of sentient beings, to bring them into enlightenment.”

You see, that much we have talked about evil thought, that many days we talked on this subject so people may have got bored, always talking about evil thought, evil work; every day an hour, you hear it many times but you get tired, bored, I am not changing words. But—do you understand? Really understand? Even this most important, fundamental thing? Anyway, it shows our ignorance, so we should not expect the subject to be easy.

We find it difficult because we have a difficult mind. We cannot think it is an easy subject, simple. Even the same subject, like a short text on the graduated path, each time there are new things to hear, new things to understand. Because each time it is done, the wisdom purifies the ignorance, and the ignorance becomes less as wisdom develops, even though it is the same subject that you read many years before. Because of the power or knowledge of the Buddhadharmā, you receive new understanding each time, even though it is the same subject; like this. However, you should not expect simple and so easy; this is mistake.

One thing, there are many people who complain, discourage their mind because of not having good visualizations. It is like this: at the beginning of the course you would feel something good, because you have not done it a long time, like the person who has done it before. So as it is beginning things can happen, like having better visualization. Then, after three, four days, it changes. This happens in dependence on many things. There is nothing to discourage your mind, because when you are sick, the elements are not balanced, and this can affect the mind. You may not have a clear visualization; if you get very tired you also won't have a clear visualization, if the body is tired—there are many things. Also, if you sleep too much, it causes you to not have a clear visualization; sleeping also increases ignorance—kind of feeling more and more heavy. There are many things—due to many things and also other things. Anyway, it is not necessary to talk, there are also other things that disturb to the clear visualization, but this is no reason to talk.

So however, there is meaning, since as long as your mind—even if you don't get the clear visualization, perfect with each line, but just concentrate on the general feeling, even though it isn't that clear, just as much as you can concentrate on that, like this. Among people who write letters, everybody doesn't write the same, with perfect handwriting, but still one can read it, even though some are crooked, some straight. Just like this, you visualize as much as possible, then whatever comes just hold it; concentrate on that, then make knowledge rays coming, make purification—this is not meaningless. As long as it benefits, definitely there is meaning, there is a way to benefit, to receive blessings or to receive benefit, to benefit your mind, even though the subject is not so clear. Just remember him in that form, even though he's not perfect as explained or done in paintings.

Then, especially from the person's side, as much as it purifies with this, Guru Shakyamuni has no partial thought, he has compassion for you. He has infinite times greater compassion than you have for you. But how quickly it purifies the mind does not only depend on Guru Shakyamuni Buddha, it depends on the person's side, their devotion, their understanding of the supreme infinite knowledge. So in this way then, as strong devotion as there is within the person's mind, the purification is that much stronger, quicker. So then, though purification, through continual purification, making purification. Also, even if there is no devotion now, devotion has to arise by understanding, Guru Shakyamuni's supreme powers, omniscient mind and great compassion. But devotion to Guru Shakyamuni Buddha has to arise, and this knowledge is interrupted by ignorance, interrupted by ignorance. For devotion to arise it is necessary to receive knowledge; seeing knowledge is interrupted by ignorance. So, it is necessary to purify ignorance; even though you don't have that strong devotion, it is necessary to purify. Then, as you continue the purifying, as ignorance becomes less, then you see more and more knowledge through meditation. So, as you find more knowledge, the devotion arises like this. Then, as there is stronger devotion, that much quicker there is purification and realization of the meditations, much quicker like this.

So we should not be discouraged. Just continue whatever the form, as much as you can, to concentrate on that without letting the mind be distracted. Make the strong decision, "Perhaps I may not have time to do meditation after this, maybe this is the only time, so I must really do it carefully without letting the mind go under the control of distractions? So then concentrate, even though it is not clear, concentrate on that, then do purification. Generally, the Enlightened Being helps every other sentient being even though they don't know about the Enlightened Being, even though they don't believe in the Enlightened Being. Guru Shakyamuni Buddha always works for them with compassion but it is stronger, as Guru Shakyamuni from his side has always such incredible compassion, but from the person's side it is not like this. Like this, making communication for Guru Shakyamuni Buddha so very strong. Like two people gathering—like if one person is going to build a house, it takes much time, so if there are two people it is quicker. This is a rough example, but like this, don't think it is meaningless. It takes time to understand, it takes time to understand.

Thank you so much.

Day Eighteen
Monday, April 8
5 a.m.

Before taking ordination, besides having the motivation of a virtuous impulse that is opposite to the evil thought, it is necessary to have a pure motivation that is the essence of bodhicitta, and to be possessed by the pure motivation of bodhicitta. So briefly think like this:

"From beginningless previous samsaric lifetimes I have suffered numberless times—in the narak stage, as well as in the preta realms, animal realms, and also in the upper realms, until this time. So, when I think of my beginningless experience of suffering in this lifetime, I must receive enlightenment, I must make enlightenment possible in this lifetime by dedicating, even if it cost me my life, by completely dedicating my speech, body, mind, possessions, anything—it is something like this. At least, I must manage to not be born again in the suffering lower realms. This must be done right away, right away, because the actual time of death is not definite; so the arrangement has to be made right away, as this is my chance to close the door of the three lower realms. But to be born again in the upper realms without being born in the lower realms is not sufficient, because it is still the suffering nature, as is the present lifetime. It is necessary to release from the bondage of suffering, from the cause of suffering.

"Only oneself releasing from that is not sufficient, because infinite sentient beings are in suffering. Most of them do not have the chance to practice Dharma as we have, most of them have not received a perfect human rebirth, have not met a guru explaining the teaching, have not met the teaching, and do not have the wisdom to discriminate what is the cause of enlightenment, the cause of happiness, the cause of suffering. Due to this ignorance, no matter how much they desire happiness, day and night they create the cause of suffering, the opposite of what they expect. With ignorance, they become enemies to themselves, causing trouble to themselves—they are in such an upsetting situation. As they are the foundation from whom I receive all my past, present, and future happiness, including enlightenment, therefore, as I have the chance now it is my responsibility, as they have been extremely kind, to repay them. How I should repay them is to enlighten them by releasing them from suffering. To do this I must achieve enlightenment, therefore it is necessary to subdue the unsubdued actions of speech, body, and mind. Therefore, I am going to take Mahayana ordination."

So do the visualization that you are taking ordination from Guru Shakyamuni Buddha and from other infinite buddhas, bodhisattvas, and arhats.

Prayer No. 1

At the end of the third repetition, think that you have completely received the pure Mahayana ordination and think that all of your body, all inside, all atoms, is all full of the light whose essence is the ordination.

Think also, "As the previous arhats followed the precepts, also I will observe the precepts until tomorrow."

Think in the depth of your mind, "We are going to work for each number of sentient beings, to release them from suffering and bring them into enlightenment. We are working, observing precepts, disciplining ourselves, so for this reason, for each of the sentient beings, I am going to observe precepts until tomorrow." With such a compassionate thought, it is necessary to then make the decision to observe the precepts. Also, do this without excluding your enemies—if you have enemies you cannot exclude them, otherwise how can it become impartial work for sentient beings?

When cultivating the motivation, it is especially necessary to remember the enemy; it is very effective. When you think of sentient beings, you have good feelings, but if you think about each sentient being around here who says bad things, who complains, who doesn't show a good face, things like this, then you don't have the same feeling when you cultivate the motivation. Generally, when you think "sentient beings," it looks nice, good, but it is necessary to think, remember like this—it is very helpful to bring peace in your mind also, to destroy the conception of the enemy that he is bad. Then, starting from these people who are not interesting, whom you dislike, starting from them, think of all sentient beings: it is very good, your thought is really impartial. Then, also it is a fantastic thing because, generally, if you remember the enemy, you want to harm, take revenge, react, and the mind feels unpeaceful. When you remember the enemy, the other person in whom you are not interested, at the same time your mind becomes like stone, sort of dead, unpeaceful. So this is such a fantastic method. In place of doing this you are helping, working for the enemy, you are working for enlightenment in order to help the enemy, to release the enemy from suffering, to lead the enemy to enlightenment. This is the complete opposite of the worldly beings, the ordinary beings, action, what they desire with the enemy.

Prayer No. 2. Mantra

Prayer No. 3, Dedication Prayer

Dedicate the merits, "Due to the merits of taking ordination, may I achieve enlightenment soon by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara in order to enlighten all sentient beings by releasing them from suffering."

Prostrations

Just one, two precepts, brief explanation on the benefits. So like this. When the first prayer is repeated three times, it is making a vow, saying that I am going to take ordination for such purpose. Anyway, the ordination of the eight precepts is general, which means the followers following the lesser vehicle also observe the eight precepts, but the precepts number and the precepts themselves are the same thing. The difference between that and this Mahayana ordination is, first of all, the motivation has to be bodhicitta; and then secondly, the object from whom you take this ordination is the infinite buddhas, bodhisattvas, and arhats. So the object from whom you take ordination makes a little difference. This Mahayana ordination can be taken by a full monk who took two hundred and fifty-three precepts, by anyone—anyone who can observe this can take it. But for the monks who took thirty-six precepts or two hundred and fifty-three precepts, taking just the general eight precepts makes it empty—it hinders the other eight general precepts. It hinders the other higher ordination, it cannot be taken. But this Mahayana ordination can be taken by anyone, a layperson, anyone, and in one day. Also, for the person, if his motivation is that way, his body is also different; it also becomes the body of Mahayana ordination. Anyway, this is just a brief introduction.

3. So, sexual intercourse. Sexual intercourse is like, without talking about the future result—the achievement of enlightenment, the cessation of samsara—the temporary purpose—it causes the result in a future lifetime of having an ugly body that is the opposite of beauty, and having a very ugly color. There are so many examples; the world is full of examples.

Question: Is this from breaking the precepts?

Rinpoche: Not following precepts: yes, not free. No one all own freedom.

It brings those results. Even though the person is in the human realm, he or she will have such a body like that, a body that people do not like, that people hate. If you lose the seed, also it hinders the achievement of your future holy, perfect body of an enlightened being—the magnificent perfected holy body.

The benefits of keeping these precepts are as follows. Even temporarily, in future lifetimes, when you are born as a human being you will have a very peaceful relaxed face, a beautiful face, a body with good color, not ugly color, in a shape that brings calm and peace to other people's minds. There are many other examples.

Okay, thank you so much.

9 a.m.

From the holy speech of the great bodhisattva, Shantideva, "From the thought willing to achieve enlightenment an extensive result arises while the living being is in samsara, but as the thought following the path to enlightenment, no continual merits arise. Any being not wanting ..."

It means this. The opposite is following the six paramitas, so for any being who has the thought to practice, to follow the six paramitas in order to release infinite sentient beings from suffering, even in the time when they are unconscious, continual strength and power of the merits equaling space, equaling the sky, can be received. So making it clear, like this. Generally, the thought wishing to achieve enlightenment for the sake of sentient beings has incredible benefits; it has infinite, incredible benefits. But it doesn't have such continual power, continual merits as the second bodhicitta, following the path to enlightenment. So, for instance, for the living being who has the thought to practice the six paramitas—not desiring to come down from that practice in order to release all sentient beings from suffering, this being, because of this second bodhicitta, even during the time of sleeping, or eating, or working, or talking, or lying down—whatever he does, there is always, because of this second bodhicitta, the thought following the six paramitas, so the person always creates merits. All the time the person creates merits, day and night, even while the person is asleep. The person continuously creates merits because he has already made the decision to follow the bodhisattva practice, the bodhisattva deeds. So if the person is living in the practice, that is started with this second bodhicitta, so always continuously, whatever the person does, there is always the continuity of increasing merits, so much continual powerful merits that equals infinite space. That is the power of the second bodhicitta, the thought following the path.

Since one has made that decision to follow the bodhisattva practice, since one has made that decision, the merits continuously increase—such infinite merits. This does not depend on the person being aware, or doing something—all their rest time is possessed by the second bodhicitta, following the path. So in order for this powerful second bodhicitta to arise, this second bodhicitta that brings infinite merits just like infinite space, in order to receive this, one must receive the first bodhicitta, the thought of willing to receive enlightenment. So that depends on training the mind in the technical meditations of bodhicitta. And that depends on the Mahayana techniques. That depends on the practice and realization of the fundamental meditations such as those of the first, second, and third meditations. Also, it depends on the mind getting used to this pure thought, on the mind getting closer and closer to this pure thought. So that depends on how much we leave the

impression of bodhicitta by meditating, by cultivating pure thoughts. So therefore, for today's work, this momentary action, to become the cause of enlightenment and also to become the cause of receiving bodhicitta, it is necessary to cultivate the pure thought, bodhicitta.

"All the infinite sentient beings have been suffering from beginningless samsaric lifetimes as I have been suffering from beginningless samsaric lifetimes. But now I have the chance to work for enlightenment and to achieve enlightenment. As I have this chance I must achieve enlightenment for the sake of sentient beings, to enlighten them by releasing them from suffering. Therefore, I must complete the realization of the graduated path. Therefore, I am going to listen to the holy, profound teachings."

So the holy profound teaching that is the listening subject is the Mahayana teaching that leads the fortunate being into enlightenment. It is the teaching that was well expounded by the great philosophers, Nagarjuna and Asanga. It is a profound holy teaching from which the essence of the great bodhisattva Atisha and Guru Tsong Khapa's holy mind is produced. It is the teaching that includes all the essence of the 84,000 teachings shown by Guru Shakyamuni Buddha set up for the practice of one person's achievement of enlightenment. This graduated path through which the past enlightened beings received enlightenment has four outlines:

1. In order to have, in order to show the pure logical reference, the knowledge of the authors.

This means, first of all, that the original teaching was shown by Guru Shakyamuni Buddha, and the pandits and the great numbers of yogis checked up, practiced, and realized it. It involves the explanation of the path, how it has been proven. Also, the knowledge of the author Atisha.

2. In order to inspire devotion, the knowledge of the teaching, and
3. How to listen to and explain the teaching, which has two knowledges. The two knowledges are explained at the beginning, just briefly. That is another big subject. And then,
4. How to follow the guru, who is the root of the path, and then
 - a. How to follow the guru, who is the root of path, and then
 - b. How to train the thought in the path to enlightenment by following the guru. Then the last one has two outlines:
 1. Persuading in order to take the essence, and then
 2. How to take the essence

So, persuading in order to take the essence is perfect human rebirth and the great usefulness of perfect human rebirth; and the great difficulty of receiving the perfect human rebirth; like this. Then the rest:

2. How to take the essence, way of taking the essence is included in three divisions, that is:
 - a. The path of the lower being,
 - b. The path of the middle being,
 - c. The path of the higher being.

So the whole graduated path is divided into three—all the realizations are divided into three, these three paths.

Also, in this way, we can understand how all the teachings are included in the graduated path—such as the Hinayana, Mahayana, and Vajrayana—how they are included in the Graduated Path, this way we can understand easily. For instance, like this—in the path of the lower being and in the path of the middle being, in these fundamental subjects and all the teachings, the path of the Hinayana teaching is explained. Then in the path of the higher being, as well as bodhicitta and the six paramitas, the Mahayana is explained; there are also others. Then, Vajrayana is also included in the path of the higher being. So that's how all the teachings shown by Guru Shakyamuni is included in the graduated path, in these three paths. These three paths are the divisions of the graduated path. So therefore, there is no such teaching that is not included, that one cannot understand from the graduated path; there is no such other realization that one cannot receive by following the graduated path.

So yesterday, the great difficulty of receiving the perfect human rebirth. Making summary, in case there is someone who does not know how to make meditation. So making it short, as we said yesterday—

Receiving the perfect human rebirth is difficult. Creating the cause is difficult. Then, how is it difficult? It is necessary to check the causes of morality and charity—there should be both. So first of all check generally on the earth. First of all check whether it is possible to create these causes in the lower realm—it is not possible. Then check the earth generally, in the countries—how many people follow morality—such as on the earth, one country, village, family. Like this, checking—think that it is a very little number from any of these groups. Generally, like this. Even though one has the desire, there are so many disturbances, so many hindrances. Then first of all, check generally like this.

Then secondly, check that it is not possible, even in the realm of the gods; besides for the lower beings, even in the realms of the gods it is not possible. Then, in this way you think, "Therefore, it is extremely difficult to receive the perfect human rebirth."

Then, check up on yourself. "For me to receive a perfect human rebirth in the future life depends on creating the causes in this lifetime, so have I created the cause of a perfect human rebirth, following morality?" If you have followed keeping precepts, then for how long. Then, how purely; check up. If they are not pure, if they are broken, then you cannot be born in the upper realms. So check up how much, how long you observed, and if you observed, how purely. Also, those who are observing precepts, check how many have not been broken, how many were left pure, never broken—also check like this. It is very effective and helpful for the mind, very helpful to fully discover the difficulty of receiving the perfect human rebirth. Also check up on yourself, like this.

Then, after checking like this, also check like this—if you have observed the precepts only one day, two days, such a short time, even that is not so pure. Compare the creation of good karma and merits and following the precepts to the creation of negative karma—which have you done more in your life? You have done more negative karma, therefore even because of this it is extremely difficult—because of the negative karma created in life especially, much more than good karma, virtuous actions, following precepts. This is a hindrance to receiving the human rebirth in the future lifetime, after this life. So because of this, also much less virtuous action has been created, and because of this, it will be extremely difficult to receive a perfect human rebirth again—like this, checking. Even if you followed the precepts, even though you created virtuous actions by following precepts, taking ordination, then because of heresy and anger, your merits were destroyed, and what

you created no longer exist, even a little. So it is not certain that the merits, however much you have created in this life, will bring the full result, because it is not certain whether they were all destroyed or whether they exist. This is not certain because of the hindrances of the negative mind—anger and heresy, these things. For anger to arise is so easy, it is the easiest thing. Even if someone complains, says something we do not like, all of a sudden it comes up like a balloon; the mind gets ballooned by anger, like this. It is so easy and simple, and it doesn't take many hours or days, it doesn't take much time for the arrangement. So, not sure Therefore, it is extremely difficult for you to receive a perfect human rebirth in the future life.

It is not enough just creating the cause to be born as a human being. In order to receive a perfect human rebirth after this life, it is necessary to create the cause of the ten opportunities and the eight freedoms, it is necessary to create the cause of these eighteen results. The perfect human rebirth includes eighteen things, the eight freedoms and the ten opportunities, so to receive these again, it necessary to create their cause, as well as making prayers to the Triple Gem—continual prayers which have power. The prayers causes one to join to that result.

So, by checking many different ways like this, from generally and from one's life, like this checking, then you can really .. as you check , the difficulty of receiving a perfect human rebirth more and more, deeper and deeper, you will see more and more clearly, you will meet a deeper feeling with it. You will feel that the perfect human rebirth is more and more precious, like this, like this. When the person talks just generally about how difficult it is to buy a diamond, talking about how much money one needs for that, how expensive it was, when the other person understands that information, the other person sees the diamond as more and more precious, rare, difficult to get. Through doing meditation like this, your feeling gets stronger—you should experience this. But receiving the experience depends on many things.

Generally, how quickly you receive the realization or experience of these meditations depends on how strong, effective, active, and strong checking meditation you do. Like this—if you are going to cut grass, to be able to cut a bunch of grass at one time, in order to quickly cut the grass, easily and quickly cut it, it depends on a sharp knife, a sickle, a very sharp round knife. It depends on having this. If this is good, then you can hold many bunches of grass in the field, and you can cut them at one time easily, without needing much strength. It quickly finishes, no matter how big the field is. But if it is not sharp, if it is dull, then it is difficult. As much as you try, it doesn't cut quickly. Even if you use so much strength, still it doesn't cut equally and easily, like this. So just like this, meditation is the same thing. Receiving realization, having experience, can be easy and quick; also, it can take time and be difficult, depending on people and the individual's purification and using powerful, effective checking meditation. It is possible that one can receive even one specific meditation in one month, three weeks, fifteen days. It is possible; this depends on the person doing meditation with skill, it depends on his skill.

Then checking through the cause like this ... (Nepali band went by playing loudly). These things are samsaric nature. So many things happening at the same time ... anyway. At the same time as people are getting married, there are also people dying. At the same time as people are being born, people are getting sick—so many things are happening, going on. At the same time people are happy, at the same time some people have so much suffering, terrible suffering. So many things are happening. Totally, it is all in the nature of samsara, it is all in the nature of impermanence. There is nothing that is definite in the nature of samsara.

So, first checking through cause. Then secondly, checking through example, like the blind tortoise. Through example, the blind tortoise—the sentient beings who are in the lower realms, who have no Dharma wisdom eye. The golden ring is the Buddhadharmā. Then, coming up sometimes, after each 100 years, being born. Living being from the lower realm come up only sometimes, after a long, long time, so many eons, and are born once in the upper realm. But finding this is difficult, extremely difficult. This is like the blind tortoise, the neck inside the gold ring. Sometimes the turtle comes up where there is no golden ring, Sometimes it comes up in the place where there was a golden ring before. But at that time the golden ring is in another place. Then sometimes, if it is more fortunate than that, as it comes up it gets near the golden ring, but still not inside—the neck doesn't get through. Even just to get it near is so difficult, even to get near. So it is more difficult to get inside the ring. Just like this, even there is the existence of the teaching, even though you want to follow it, there is no person teaching it, no guru, no teaching explaining Dharma—you do not find it. Like the modern problem many people have in the west—as much as they desire, they do not know how to find it; and not knowing how to find it, how to seek it, they do not find the one who shows the teaching, who knows the teaching. For example, like this. Many things. It is more difficult to receive the perfect human rebirth than it is for the tortoise to put its head in the golden ring. So through examples, checking like this.

For the third time, check through numbers, try to see how difficult it is to receive the perfect human rebirth through numbers. The number of the narak beings, then the pretas, then animals. We see animals are less, less than pretas and naraks, but for instance, like this—in one country there may be several thousand people in one place—maybe ten thousand or something. But even on the ground where one person sits, even just there, if you check up, there are so many insects that can be seen. There are also those that cannot be seen by our eye but that can be seen through machines. There are so many insects, so many worms, insects—incredible. On the avenue, the place where one person sits on the ground, there are an incredible number of insects. Look at one plant—there are so many tiny insects. Look at one tree, just one tree—so many. Even in a small palace, just that, it is incredible. Look at the flies! You see, if you are going to count the flies in Kathmandu you cannot count; even in one place, so much. The flies are not only in Kathmandu; in India, in many countries—also in Tibet there are flies! Also on the mountain there are flies; like this.

For instance, even a piece of wood, fire wood—there are so many tiny insects, tiny ones jumping. They usually come on damp wood where there is humidity; like this, an incredible number. Look at the ants—even in one place, on a tree, in one place there are so many ants; in the forest, even in one place—in this part there are ants, in that part there are no ants. Wherever you go, on the mountain, so many, an incredible number. For instance, in the summertime, look on the ground, it is full of animals. On the ground, if you really check, it is full of different kinds of insects and all kinds of things. Then you look on the trees—of course. So you look in the sky—so many insects, so much going on down there, really. For instance, if an animal is dead, very soon it becomes full of worms, many worms get there, so many, so easily, very quickly get born there. For instance, like vegetables, or rotten meat—if it goes for a few days, then it so easily gets worms there, and insects, so many. Besides that much we see them on the ground, under the ground, so many, so many. Also in space, in the sky.

Besides that there are many more who are ready to take the body, incredible numbers to go in the body. As there are that many in number, there are that many numbers of living beings who are in the intermediate stage—that means after death, before rebirth. We say, the Tibetan term for that is "the life between." The life between--between means between, the middle living being, that means

after death, before rebirth. So there must be an incredible number of intermediate beings who are ready to take the body of an animal. If it is easy to get born, so easy—even if the animal is dead, one quickly gets born, many things, such as in dirty water, which easily gets worms. This is not in one specific country, not on one specific mountain; wherever, they so easily get born. So like it is that very easy, there are that many intermediate beings who are finding the place, ready to take rebirth; incredible numbers.

So also in the oceans there are incredible number of insects, animals. Generally, the number of animals is less than preta and narak, but it is an incredible number of insects, unbelievable. This only talking about this earth, still talking about this earth; like this. Also there are animals in our stomach and in the hairs—especially those who have warm hairs! I am joking! They are so easily born on the body. So easily, like on fruit. Why it is so easy? Why are there that number of insects? Why it is so easy to get born, so easy? Compared to the number of animals, the number of the beings who receive birth in the upper realms is so little. There are less that are born, that receive human rebirth.

So now we can see, as you check up in this way, the number of the people is nothing compared to the insects and animals on one hill top—they are on a little ground, in and out, a little hill; it cannot compare, besides talking about the number of animals that are in this valley, on the ground, on the planet; nothing compares. The number of the people on this Earth is so little, is nothing, there is nothing to compare between the number of animals and human beings. Why? Because—this shows why there are not as many numbers of human beings as animals, why there are many numbers of animals. It is because the cause for a human rebirth is so difficult. To create evil work one doesn't need effort—effortlessly the action is created, continuously, unconsciously. In many ways like this, the perfect human rebirth is most rare.

So check like this; it is difficult to receive the perfect human rebirth even when you check through the number. In previous times one lama was giving teachings in Tibet to the people and there was a Chinese man. He said in China there are so many people—the lama was explaining how rare the number of human beings were compared to animals. The Chinese man said, “This is because you haven't been in our country, we have so many people in China.”

Usually we think that there are so many numbers of human beings, so many people. We think like this; but if we check like this, with details at each place, on the ground, above ground, if we check up like this, the number of human beings on this earth is nothing. This evolution shows that to be born in the upper realm is difficult.

I had a small bottle, and I made some different things, a kind of pill, then I put it in a small bottle. After few days it was full of these tiny ones—they usually jump, but also go slowly—tiny white ones, I think maybe smaller than lice eggs. Anyway, an incredible number; it is not something that can be easily counted. It is so easy to be born there.

3 p.m.
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How should I make this perfect human rebirth highly meaningful? So, how to make the perfect human rebirth highly meaningful? According to one's own capability. The highest, the highly fortunate beings who have very high intelligence, according to one's equipment, can try to achieve enlightenment in the lifetime by receiving the realization of the absolute true nature and the fully

renounced mind of samsara, and bodhicitta. On the basis of this, they practice tantra, and then it is possible to achieve enlightenment in that lifetime by fully, perfectly knowing the profound tantric teaching. Basically, they live life in an ascetic way, renouncing this life. For the very highly fortunate, intelligent beings, I think it is possible that even though the whole tantric realization is not achieved, on the basis of that, they achieve certain tantric realizations, and take rebirth with choice, with meditation. Even if that's not possible, then they try to achieve these three as things: the absolute true nature, bodhicitta, and the mind fully renouncing samsara. They try to make life meaningful in this way by achieving this.

These three are the principals of the path to enlightenment—the realization of the absolute true nature, bodhicitta, and the mind fully renouncing samsara—these are the essence of the whole path. So we should plan, we should make some project, make the decision to work, to use this life to achieve these things. Like a project, a decision to make business—no matter how difficult or dangerous it is, without caring about this you make the decision because you see a lot of benefit coming from it. Just like this, no matter dangerous it is, some people make this decision. Like carrying drugs to the West is very dangerous—you are checked through so many borders, the person is brave because he sees a lot of benefit coming out of that, because he made decision, he doesn't care. It is very dangerous but he does it, just like this, we have to be brave. They make the will to do these things that cause danger to the life, that can cause so much trouble, no peace, that can cause one to be put in prison, many things. Just like this, we people easily make this decision, make this business. Why don't we make business in this way, just like this, being brave in that way? This is worthwhile, there is no danger. Try to make a project like this, to obtain as much as possible in this lifetime, trying to get across to enlightenment as much as possible by putting your whole energy into it. This is like the people make business, putting their life in danger, spending their life—because of seeing so much profit coming, they give up their life in that way.

Just like people who make expeditions. For instance, they don't know when they make arrangements with the equipment to get ready to climb over the peaks, they can't say for sure that they won't die. They can't say for sure, but they try so hard, with equipment to protect them; however dangerous it is, because of the possibility of getting on top, receiving that pleasure, that reputation, because of that, they sacrifice their life—this present precious life for such a limited goal. Even for the person who climbs and came back, what is the use? Then maybe the person gets a little bit of money, reputation, word, empty words, this and that—empty words that build his ego, that blow him up. But this is not forever; even the reputation, will the person get the reputation for all his life? He won't have the same reputation in his future life. If there was a reputation in all the future lives about how he climbed over the top, even then that is something else. But in maybe one year, or two years, then he's dead. But however, that reputation cannot solve all his problems—it only causes more problems to arise because the mind is not controlled, so it cannot cut other problems too; there are other problems. People who go for fights are the same thing—they give up their life for business and for getting a reputation, to get the temporal life support.

However many expenses are made, such as in the expedition, it is all just service to the evil thought. After the person's death, there is nothing to look at. Whatever the person can carry with him by doing those kinds of things, sacrificing his life, dangers, and so forth for the evil thought. After he's dead, the profit that he carries is only suffering. Therefore, if individual beings even have that much brave courage to sacrifice, to really sacrifice their life for that—such as people robbing, bank robbing, sacrificing their life in such dangerous work—even ordinary people sacrifice their life without meaning, to create the cause of suffering, so why can't we sacrifice to work for the path to

enlightenment, for Dharma practice? Why can't we sacrifice our whole life for the Dharma practice that never brings one single suffering, and only results in happiness? The practice that ceases, stops all suffering that arises from beginningless samsaric lifetimes? Dharma practice in infinite billions of times worthwhile the sacrifice of the whole life. If you can sacrifice life for a dangerous thing why can't you sacrifice your life for a non-dangerous thing? No reason, no reason.

What encourages the person to sacrifice the life for temporal things, to create the cause of suffering? But when it comes to Dharma practice, such as renouncing the evil thought of the eight worldly Dharmas, renouncing greed, ignorance, and hatred, when it comes to Dharma practice, the person gets afraid, the person gets shocked, tired, many things. Why? Why is he so brave in other meaningless work, but not for Dharma practice? Why doesn't he have that much patience for Dharma practice, to understand Dharma, to meditate, to practice? Why doesn't he have as much patience for Dharma as he has for his other work? This is because as he's living in ignorance, he's always under the control of ignorance and he doesn't recognize the ignorance—the mind that always speaks to him, that gives courage, that doesn't permit him to continue Dharma practice, to meditate, that hinders him from practicing Dharma.

All these things are caused by ignorance, but the person doesn't recognize ignorance. So whatever his egocentric mind tells him, the person thinks is always true. Like the person who doesn't recognize the other person as a liar. If the person has a friend, a companion, who lives together with him, this person doesn't recognize that the other person always tells lies, always behaves in many cynical ways in order to get what he needs, and in order to avoid and destroy what he doesn't need. This person always tells him so many lies, gives jobs, work. But this person never recognizes the other person because he needs something, wants to gain something, sees something. That's why he's always obliged by the other person to do so much work. If this person doesn't recognize the other one as a liar, as very selfish and negative, this person, because of working for the other person, always get into problems, suffering. But this person never recognizes that it is because of listening to the other person as he talks, obliges. This person who is suffering doesn't recognize that work, that what he is doing causes problems. Like this. Anyway.

However, like this, one thing. Besides this, from beginningless samsaric lifetime until now we have been always sacrificing our life and working for the evil thoughts of greed, ignorance, and hatred, which has been causing all these temporal sufferings. Also, even though we don't remember the previous sufferings, this has been the cause ... (part of sentence missed) ... has been caused by that. Besides this, we have been sacrificing our lives for beginningless suffering. We have sacrificed that much for negative mind, which has no beginning. Because of that, still the suffering has not stopped, the ignorance has not stopped. If we worked that much for that, sacrificing, why, in this one lifetime, why can't we sacrifice our whole life, use the whole life, for Dharma practice? To work for enlightenment? Dharma practice is work for enlightenment. If you check up like this it is silly, so silly, very silly, very ignorant, a very deeply ignorant action. As we discover ourselves acting that way, it shows how much we are ignorant. We are unable to use life for Dharma practice, unable to give the life for the work of enlightenment, even for one lifetime that has only maybe fifty or sixty, or maybe ten years, several years, which is nothing. Which is nothing. Even in such a short period we cannot work.

We get afraid, shocked if the subject is a little bit heavy, a little bit difficult to understand; we get bored. That's really funny, I think. Suppose the person gets bored of ignorance, but the subject gets boring; suppose the person gets bored of ignorance, which is the cause of problems, but how can

one get bored of the subject? It is so funny. The subject doesn't get boring, the table doesn't get boring, other things. You see, the subject doesn't get boring—people, books. The reason we get bored is because he has something. If there is something that you can't know, that is deep and heavy, it is good because that means your mind is ignorant: That means that by working on this subject, meditating, checking this deeper and deeper, further and further, continuously, the ignorance becomes less and less and less and the subject becomes more simple. So the person has the achievement, the person has this realization, the person has wisdom, Dharma wisdom of this subject. This is the way that the wisdom should be developed. The wisdom that causes you to receive enlightenment should be developed in that way.

Maybe, for instance even in ordinary school, working on any subject—ABC, math, grammar, any subject, work—at first you don't find everything easy. You don't understand. All of a sudden—one day, two days, you don't understand everything. You have to do so much homework, you have to do so many corrections. You have to understand how it is put together, like grammar. Mostly like this—if you know how to put the words together, you don't need to go through the experience, the realization—you just need the understanding of the meaning, and then how to put it together. Then once the person knows how to put the words together, those grammatical words, then that's all, it's easy.

This subject is not like this. Even if we find it difficult, we don't find it easy, at first it takes time. We have to work much, we have to make corrections with the teacher, so many things. So this is not just to understand the words, this is not just to set up the words together. We need to read these works, study, and so meditation—like the steps to enlightenment. Like this.

Anyway, that kind of thought—the mind is childish mind, childish mind. A child, a baby is like this: When the parents send the child to school, the child does not recognize he's going to school, learning these things, ABCD. The child doesn't like the parents' project. The plan is to help the child to not get into temporal problems in his life. But the child doesn't want to go to school, he wants to play; he gets tired, bored at school, he doesn't want to go. Not because the child is enlightened or highly educated, not because of this. But it is necessary to push them to the teachings, otherwise, according to what the child says, all the time they play, with no education.

Like at present, you can write letters, read and write many things, you can go to different countries, you can find jobs, you can do many things. That is because of your parents, when you were a small little boy or girl, whatever it is. You were not interested to learn, so the parents played tricky, by playing, by making funny things, like ABCD letters in funny shapes, like a house, many things; and very tricky methods. Especially in American schools. The reason those old people have to play with children is because the child is not as educated as the old people; they don't have that big eye, big mind. The funny thing is, in Tibet—this is just a story. The way of giving education to a child is completely different. It is like teaching old people, straight. Not general things like teaching letters, a form of play, not so much. Anyway, it doesn't matter. That is just a story. So like this. For instance, now you can do it like this. That's because when you were small your parents, with their compassion, their loving mind, because you were born from them, because they don't want your life to get into trouble, they want you to have a good life, so even though you didn't like to go to school, they tried to find so many ways and methods—teachers teaching children by playing with things, like this. Without them playing with the child, child won't learn. Anyway, however, you know very well.

So when a person comes to Dharma and feels this, with this small mind like a child mind, according to the child mind, if everything is up to the baby, whatever he wants, then nothing happens, there is no education. Then he isn't among the group of educated people, he is out of that. Anyway, so just like this. If what to do is up to the ignorant mind, if the decision is up to the ignorant mind, then nothing is gained, the person gains nothing in this lifetime. If he's born as a human being, he gains nothing—besides suffering. So anyway, the final talk.

There was a great Tibetan meditator—the follower of the great bodhisattva, Atisha—called Geshe Chekawa. This great meditator Chekawa told another meditator, Puchangwa, "I would rather choose to be the person facing the mind through the practice of the graduated path even though the mind is not living in the graduated path, than to be a living being who has one-pointed concentration upon which one can live for many months without distraction, and having the magic power, the psychic power to tell the past and future."

So this great meditator told the other meditator, "I would rather be a being whose mind faces the graduated path." This means that one is willing to practice, following the graduated path even though living being is not living in the graduated path, even though the living being does not have the realization of the graduated path—rather than a being who has these powers." Because of these powers, even if there is resistance to the eyes, the eyes can see a very far thing, such as what is behind the mountain—this kind of power, predicting. However, this great meditator said that this is nothing new, that many beings have this, receive this, and get born in the suffering realms, the lower realms. Also, this kind of power or concentration that is unmovable, indestructible—this is nothing new. We have had these things many times in previous lifetimes, but because of not following the graduated path, we were born in the lower realms. Why? This great meditator thinks that this mind facing the graduated path, just willing to follow it, this is much more fortunate than having those kinds of powers. Because the person who has this mind facing the graduated path follows the graduated path meditation and practice as much as possible. So the person reaches enlightenment more quickly, as he worked that much on the graduated path in the lifetime.

(Peepee bell sounded)

Until the course finishes we have to suffer from the bell! I am joking! Please make peepee.

Question: Is it breaking precepts to break silence?

Rinpoche: It depends on what you say. Silence is not included in the eight precepts, those that you take in the morning. But it depends; if you tell lies, it breaks precepts. But silence is not included in them. Silence is to help you not break the precepts such as telling lies, things like this. Then it is your discipline. That's all.

So at least us, to make this, the lowest thing, we who are now human beings, who are higher than animals, who are cleverer, more skillful, more fortunate than animals that can work, manage in so many ways to gain happiness, we who have this human body now have so much chance—we should not again become animals. Since we came to this, we should not become animals again. Since we received this fortunate body, this rebirth, by working for many lifetimes, the most important thing, the lowest thing that should be done is to not become this. The lowest thing is this, to not be born in the lower realms. At least to make it meaningful, as we received a human rebirth, to obtain the meaning of the human being, which is different from animals, which is a higher rebirth than that of

an animal. This lowest is the lowest aim, the lowest thing that must be done—otherwise, there is no meaning.

So, from this point of view, in regards practice, generally practice should look very far, should not look in front, short. This is a mistake; we should look very far. For instance, like the person who is supposed to go the beautiful place where there are so many beautiful things that one can enjoy. It is very far, so if the person goes a few steps and the eyes do not look far into the distance, not making a plan to go further, going for a few steps, with the eye looking close, not looking in the distance where there is a beautiful place, expecting a short road very close, not expecting that much distance, but expecting to reach there, to that beautiful place, with only a few steps, he doesn't see the whole distance, so as he comes in a few steps with this expectation of getting there, he gets tired and doesn't want to go any further. However, with that kind of expectation, not knowing the distance of the path, how to go, he never gets to that desirable place; he never gets there. So just like this, it is necessary for the eye to look very far towards enlightenment, not just kind of a temporary psychic power, something like that, some limited realization.

Then, the mind that makes this project should be strong, and should be wide. If the mind is not that wide, also the practice doesn't become successful, and the practice doesn't continue. You should plan, "No matter how profound the subject is, how much realization has to be achieved, I will definitely try, definitely spend my life to understand, to realize, and experience, no matter how profound it is." Have a wide mind, the opposite of a little mind expecting a small object, simple, easy to understand. With this kind of mind, your meditation never becomes successful, does not continue—this is one of the main hindrances, and will not lead you to the different levels of practice and realizations. And the mind should not feel sort of tight. The mind that the practice of this gradual path a project should be a relaxed mind. It should not be a very tight, very crowded mind—"Oh, I don't think it is possible for me to understand this; it doesn't satisfy me because I don't understand." If it is crowded like this, it doesn't allow the development of understanding. This hinders the development of the wisdom of the Dharma realization of the meditations, like this. So we should not have those kinds of mind.

So practice with these three, looking far to enlightenment, the project, the goal, having a wide mind, wanting to study, as deep as it is, wanting to practice meditation, as difficult as it is to do. A person who has a little mind cannot do it—for instance, if one is going to build so many factories and things, with a little mind one cannot do that because of many problems. It is difficult to get money, to receive things, many things, and because of a little difficulty, person with little mind think it is impossible, and the work never becomes successful. But a person who has a wide mind can make work successful, building those factories even though it takes a little time, even though it is difficult to get things, and though there are troubles. The wide mind doesn't care. Continuously working with that wide mind without caring about the little problems, the work becomes successful. It is the same thing with Dharma practice.

How Long is the Lifespan? (Page 52)
Paragraph Two

If someone has the question, "Why should it be a surprise that life changes so much?" Then someone has the idea thinking, "That's natural, let it happen."

Paragraph Three

"... nature of it all." This not only New York city people, not only them. There are so many in other countries.

Paragraph Five

"Our mind." Such as the unrealized mind of impermanence.

(Page 53)

Paragraph One

So during meditation time it is good to remember the whole side of page fifty-one. Then starting with "How Long is the Lifespan?" down, and "I am becoming older," the first and second paragraph. Then, the last paragraph, page fifty-two. These are the fundamental meditations, the fundamental things that you should use by remembering it. These are the important subjects that can help one see impermanence, and receive the realization of the impermanence of your life. Then, on page fifty-three, the first paragraph—these are fundamental things that are helpful, useful to realize how life impermanent.

As the sun rises, it quickly passes. This morning we were doing something, then the time went so fast. Like that, as the sun passes so quickly, as it changes that much, as it is impermanent, in the same way our life changes so fast, from birth until death, so quickly. Like the incense burning, like the candle, as they are impermanent, quickly finishing, just like life quickly changes, finishes. As they are not permanent, they quickly change; it is the same thing with the human life. Like this. Since you are born until death, until now, the sun rises and goes every day—death finishes like this. The day appears, and finishes, and night appears, and finishes—like this it is not permanent, it does not always continue, it doesn't always exist. As it changes, everything, all phenomena, all causative phenomena, change that much faster. As day goes, as night goes, as the sun goes, everything changes, becomes day, like this. Like the plants are all impermanent, as they grow becoming older and older, like this, from the time of growing, becoming older and older, they decay, they are impermanent. In summertime everything is beautiful, and in wintertime everything decays; nothing is permanent, nothing is definite, the color of the leaves change like this. In the same way, the country changes, the whole earth changes; nothing is definite. Definite means something is always that form, that color, that aspect, always existing—nothing is definite. Like this.

It has been like this since we were born, since our mind was conceived in our mother's womb. From that time, however, there is a certain length of life, a karmic result, your previous karmic result. Either forty years, or twenty-five—a certain length of life that you can live is the result of the previous karma since your mind was conceived in your mother's womb until death for a certain number of years. It is definite that we all won't live for one hundred or ninety years, or any length of time.

For instance, even if you live one hundred thousand years, the number of those years start from the time when the mind was conceived in the mother's womb. It changes at the same time—when the mind takes place, the change of life, the impermanence of life begins. At the same time as the mind took place, the impermanence of our human life started. So it changes—even if we live one hundred thousand years, it changes. Starting from that time it changes, and each split second, each shortest

second—I think the scientists today also have thousand of seconds—in each of these shortest seconds the life changes, does not last, does not last; it changes even in the shortest second. Also, it changes in minutes; as a certain number of seconds becomes minute, there is also change to the life. Also, as the certain number of minutes becomes hours, the life changes. Then in one it changes that much; in one month, or year. As long as the person has, if your life is one or two hundred thousand years, as it changes in one year, it also changes in one hundred thousand years. So just as it changes like this, it becomes older, it decays, starting from the time the mind took place in the mother's womb. The life starts to finish, to be closer to death even from the start, as each second finishes. It is the same thing in one minute, that much life is finished, closer to death. It is the same thing for each hour, day, month, and year. As that many years go, that much life is finished, closer to death, like this. So when the one hundred thousand years are over, then the life is finished, it is the time of death. However, even if there is that much length of time that we can live, it always gets shorter, as the person finishes life in that different time, closer to death, life always gets shorter and shorter, closer to death, finishing life, we who have only short lives, not that much, maybe six years, twenty years, fifteen, fifty, something round, depending on individuality. However, comparing our life to this one hundred thousand years, there is nothing to compare—our life is so short. We have just that much a length of time, starting from when the mind took place in its mother's womb, it becomes shorter and shorter, it starts to finish. As it changes, as it decays, in each split second, shortest second, that much the life is finished; one is that much closer to death. So however many years you lived, however long a time that you lived as a human being—so far you are twenty-five, you are twenty-eight, thirty, thirty-two, whatever it is. However, if you live that long, if your human life is that much finished, he becomes closer to death and the length of time that he is going to live becomes shorter, that much human life becomes shorter and closer to death. So however, whether you think I am old or young, whatever your age is, that much life has finished since you were born, that much life has finished. This is nothing to do with past things, past lives. So now, since we are born until now, between now and death it is closer, there is a shorter time from now until death than from when we were born until now. This length of time.

Dedication Prayer

Then tonight, first do purifying meditation on Guru Shakyamuni Buddha in order to purify the hindrances to Dharma practice, hindrances to the Dharma, to understanding the meditation. First of all do purifying meditation with Guru Shakyamuni Buddha. Then after that, do meditation on the great difficulty of receiving...then do the checking meditation like you did before, with the evil thought of the worldly Dharmas, checking your own life—try to see. Also try to see the always suffering troubles, that which are on earth, your life, all these things, the root—how they are caused by the evil thought, how this is the root, how the evil thought caused this. Do checking meditation on this, then do meditation on the great difficulty of receiving the perfect human rebirth as I briefly explained. Then do meditation on how life is impermanent, how life is fragile. On the basis of these fundamental subjects try to amplify, try to see as much as possible.

Question: During the meditation I find it difficult to concentrate on the topic of meditation you gave us because of other questions coming up during the day.

Rinpoche: It depends on the question and if is a question which relates to this subject it is good. It is not a disturbance to meditation, it is necessary, needed good, good. Thank you.

Thank you so much.

Day Nineteen
Tuesday, April 9
5 a.m.

In order for the action of taking ordination to become the cause of enlightenment, it is necessary that it first become a virtuous action that is possessed by a virtuous impulse—this is not sufficient. The action should be possessed by the pure motivation of bodhicitta. So think briefly like this, “From beginningless previous samsaric lifetimes I have been experiencing the suffering of the three lower realms and the sufferings of the three upper realms unceasingly until now. So in this lifetime, since I was born as a human being, I must close the door to the three lower realms, I must do something that will cause me not to be born in the three lower realms. Not being born in the lower realms and being born in the upper realms is not enough. Therefore, it is necessary to escape from suffering and the cause of suffering. But releasing oneself from this is not enough, as incredible infinite sentient beings are in incredible suffering. Therefore, at this time, as we have the chance—having received a perfect human rebirth and having met a teacher explaining the teaching and having the wisdom to discriminate between what is suffering and what is not suffering—as most sentient beings do not have the chance, as they are the source of all my past, present, and future happiness, therefore I am responsible for releasing all sentient beings from their suffering and enlightening them. In order to do this, to repay them in this way for their kindness, I must achieve enlightenment. In order to achieve enlightenment it is necessary to purify, to take Mahayana ordination.”

So, with this impulse, this strong, compassionate feeling, we must be willing to reach enlightenment only for the sake of sentient beings. Visualize the person granting the ordination as Guru Shakyamuni Buddha surrounded by buddhas, bodhisattvas, and arhats, and think that you are taking the ordination in their presence.

Prayer No.1

At the end of the third repetition, think that you are fully receiving the ordination in the form of light.

Think, “As previous arhats followed the precepts, also I will observe the precepts until tomorrow morning.”

Prayer No.2, Mantra

Prayer No.3, Dedication Prayer

Dedicate the merits, “Due to the merits of taking ordination, may I achieve enlightenment soon by receiving the full realization of the absolute true nature, and help sentient beings by releasing them from suffering.”

Prostration

3. (continued) As I said yesterday morning, the benefits of keeping the precepts, of keeping away from the physical negative actions, the misconduct of sexual intercourse. The temporary result is

that when we are born in the upper realm we will receive a beautiful human body, having toad shape: like this. For instance, on the earth there are all kinds of people, with different shape; all these have good shape, have beautiful bodies, also have things that fit the face. Anyway, all these are the cause of all these results—due to creating the karma, due to following the moral conduct such as avoiding and abstaining from misconduct, the physical negative actions. The ultimate benefit is receiving the perfect, magnificent, enlightened being's holy body.

Also, in this lifetime, losing the physical seed by doing these things, these vices also interrupts the achievement of tantric practice a great deal, the achievement of higher tantric realizations, such as the control of the seed. Achieving this realization in meditation, and using it for the cause of enlightenment, without it going out. The seed is the potentiality of the body, so if it is lost, the body becomes weak and as the body is the vehicle of the mind, the mind does not become clear, doesn't have clear concentration, or clear visualization. Also, it interrupts the concentration, causing it not to last, causing many distractions to arise.

4. Then, the shortcomings, the suffering result, what telling lies can hinder. Besides the fact that it causes one to be born in the lower realm, even if the person is born in the upper realm, still there is the result of suffering, the result which is caused by that action. In that lifetime if you are born as a human being, other people will cheat you by telling lies, as much as you try to tell the truth, people don't believe—things like this. As much as I tell the truth to him, always the other person sees it as telling a lie, things like this. So what makes this kind of evolution, when even if it is true, the other person doesn't see it as true? What makes other people not believe it? This situation is caused by karma.

In ancient times one family lost a cow. Then they requested the king, and the king put the guilt on a person who didn't steal the cow. Later on the king was born as a monk. Then in that time, a family lost a cow, so people were coming to look for the cow, to find out about the cow. As the people were coming to find the cow, at the same time the monk was dyeing a cloth a red color. Those people came to the monk and told the monk, "You have stolen the cow, because you are cooking meat in the pot." The monk didn't see it, but the other people really saw the cloth that was being dyed in the pot as meat that he was cooking. So other people came to really believe that he killed the cow, because they saw that he was cooking meat. As much as the monk tried to tell them, people didn't believe, so he had to go to prison. There are many other examples, many times this happened—even on earth in modern times. Even though it was not the case, people think you are guilty, without choice you have to be punished, go through troubles, suffering, caused by previous karma where you cheated others.

Also, telling lies causes you to lose the power of speech; this is also impure.

Then, the benefits of this. The temporary benefits—even if the person is born in the upper realm, he is special, he becomes very reputable in the eyes of other people, very respected, and becomes powerful, easy to believe, easy to trust. Whatever he tells has the power to oblige the people to work, to control; like this. The ultimate benefits— [an alarm clock suddenly began ringing in the tent.] Take the watch to the kitchen so that it can have tea! The enlightened being's holy speech, which has sixty knowledges. This is just a brief thing, just a summary; such a holy speech, which has sixty knowledges, such fantastic sweet speech, so that even just by hearing one becomes peaceful. It pacifies the negative mind arising, it causes other beings to be released from suffering. Anyway, the speech is intuitive, effortless, and always continual to work for infinite sentient beings according to

their minds, sharing different methods according to the different sentient beings' levels of mind, in order to lead them to enlightenment, without effort. That's all.

Then, in the morning time, begin with purifying meditation on Guru Shakyamuni Buddha. Then, just quickly remembering the perfect human rebirth, and its great usefulness, check with the examples, cause, and numbers. Then, think how the life is fragile, impermanent. With wisdom as much as you can see, deeper.

Question: At the end of the meditation, what visualization is done and how does the visualization finish off—is it through the mantra at the heart?

Rinpoche: First you concentrate on the rays coming. Then after you become oneness with Guru Shakyamuni Buddha, after purifying yourself, then you concentrate on the lotus, sun, and moon, then the mantra and seed syllable in the center, your mind becoming oneness with Guru Shakyamuni's holy mind and taking the seed syllable MUM, then visualizing all sentient beings in the form of a human being that equals the infinite sky. Like this you visualize. Then you send the knowledge rays to all sentient beings and purify all the obscurations that interrupt achieving enlightenment, and all the negative karma that has been created from beginningless samsaric lifetimes. Spend a little time on this, doing purification. After that, they become Guru Shakyamuni Buddha, and they all absorb into you. Then you do meditation on the gradual path.

You can do this, visualizing sentient beings in the form of human beings and doing purification like this. Also, you can do, without doing this, as they are in different realms you send the knowledge rays, thinking that they all receive it, all sentient beings living in different realms, pretas in different realms. All of a sudden as they receive the knowledge rays whose nature is everlasting happiness, your mind which is oneness with Guru Shakyamuni's holy mind, as they receive the knowledge rays, all of a sudden the suffering stops, the incredible suffering that they cannot control stops as they receive the knowledge rays, purifying all their obscurations and all their negative karma. Like this, also in this way, without visualizing them in the form of human beings. You can do it the other way or this way. That's all.

Ann: How can they finish the visualization off at the end of period?

Rinpoche: After finishing, do meditation on the graduated path. Because, as I said, first you visualize Guru Shakyamuni. When you do the absorption to become oneness then, anyway, it is simple, think that a similar Guru Shakyamuni Buddha is coming out of him, a second Guru Shakyamuni Buddha comes out of his holy body and absorbs, melting in light, into you, and becomes oneness. Then, when you do meditation on the gradual path, when you start on the gradual path, as they have visualized the original one, knowledge rays come from Guru Shakyamuni Buddha, whose essence is the whole realization of guru practice up to enlightenment, but especially the realization of the human rebirth, the great usefulness of the human rebirth, the great difficulty of receiving the perfect human rebirth and its impermanence.

Especially these realization that you are receiving are the essence of the light rays. You start it, then as you start, the rays come, then you do checking meditation on the graduated path, but at the same time you don't have to visualize rays coming—you cannot do two things. Anyway, during that time it doesn't have to be continuous, one doesn't have to continuously visualize rays coming, but at the beginning, before you start the graduated path, it is important according to your mind, there is

importance if you make meditation beginning like this. Then it has importance—in order to have less distractions, and also to see the meditation subject, deeper or more clearly, and to cause the real, strong feelings to arise more deeply and with more strength. This works according to our mind.

That's all.

Ann: But when checking meditation is finished, how do you finish?

Rinpoche: Oh, I see. It is the same as what we did before. The throne gradually absorbs into Guru Shakyamuni Buddha, then it melts into light, then absorbs into you, becoming oneness. Then out of that state, your mind appears as oneness with Guru Shakyamuni's holy mind, it takes the manifestation of Guru Shakyamuni Buddha. Usually, like this, such as in retreat times, if you can practice this technique in everyday life as much as you can, being oneness with Guru Shakyamuni Buddha, trying to see the manifestation of Guru Shakyamuni Buddha during the time even when you are working, especially when you do retreat, it is very useful to think this as much as possible, as continuously as possible, because it helps.

Trying to see yourself in this pure holy body, as a pure manifestation—stopping this impure vision of your body which is a projection of the impure mind has many benefits, so many benefits. Totally, this practice helps to stop you to always see the impure body—anyway, to cease your impure body, the impure skandhas, ceasing this ordinary view—also it stops you from having the impure mind.

The question that was originally asked—how do you actually dissolve the vision of Guru Shakyamuni Buddha? First you receive light from Guru Shakyamuni, then you visualize yourself in the form of Guru Shakyamuni, but at the end of that, when you finish your purifying, you have to go get back to your own form again. You dissolve your own vision as Guru Shakyamuni. How do you dissolve that? You start by reading mantra.

At the last, when you finish your whole meditation, what do you do with mantra and yourself? Better not to dissolve; it is not necessary. It is better if you can carry on seeing yourself in that pure manifestation, rather than seeing the impure ordinary body that you ordinarily see, which causes a lot of problems. Anyway, totally, the benefits of becoming oneness, in order to achieve the same level of knowledge as Guru Shakyamuni, practicing this yourself, by always trying to see your mind as oneness with Guru Shakyamuni's holy mind, your body as the manifestation of Guru Shakyamuni's holy body. By ceasing the impure body, by ceasing the impure mind—to achieve the pure holy mind and the pure holy body of the enlightened being.

You can see yourself later on, if the mind gets purified in this way, by continuously practicing like this. As the mind gets purified, one can see one's own body in the complete actual manifestation of Guru Shakyamuni Buddha, as one's mind gets purified like this. Also, this influences tantric practice; also in the tantric path, at a certain level before you achieve enlightenment you can see your holy body in the manifestation of that enlightened being as the mind gets purified. So anyway, totally, the benefits to be achieved are totally like this. If you start to practice the tantric path, also it leaves the impression for you to communicate again, to contact Guru Shakyamuni Buddha again in the future. That's all.

From the holy speech of the great bodhisattva, Shantideva, "Even thinking that one will cure sentient beings' brain disease with the beneficial thought creates limitless merits. Desiring even that

has infinite merits, so why can't infinite merits result from desiring to cure the limitless unhappiness, the limitless samsaric suffering of each sentient being."

So totally, what is emphasize is that even that little thought, thinking like that, to cure only the brain disease, the disease of sentient beings, no other suffering or sickness, only the brain disease, wanting to cure the sentient beings' brain disease with the beneficial thought brings infinite merits. Then there is nothing to discuss, of course—Infinite merits like the infinite sky can be received by desiring to lead sentient beings to liberation, and to cure the limitless samsaric suffering of each sentient being.

First of all, like this, how does this bodhicitta have that much merit? Because the number of sentient beings is infinite. For instance, wanting to cure one sentient being's brain disease has that much benefit. Then if the number is made bigger, as the person thinks of hundreds, thousands, there is that much benefits, it is the same thing. As the person thinks of numberless sentient beings' brain disease, as he plans to cure that many, so the person creates that much infinite merit, like this. This is one way that it brings infinite merits, because of infinite sentient beings; like this.

For instance, even curing one sentient being's disease with such bodhicitta, such pure motive of bodhicitta, is also a way for infinite benefits and good results to arise. There are two ways, like this. This is due to the power of bodhicitta. So, like this.

Therefore, each time that we are sincerely thinking, each time that we meditate, each time that we take ordination, each time that we do things, when we sincerely, really think this, besides curing all sentient being's samsaric suffering, or even planning to do this, even to cure one bad disease of all sentient beings, such as brain disease, it is the same thing. Incredible benefits can be created by this, so why aren't we planning to do these things for each of these sentient beings, why not? As we are born this time, as we are born as human beings having the chance to create infinite, incredible merits and purification in such a short time, even in a minute, so it is silly not trying to use the human life to create as much as possible, not trying to use as much as possible to work for enlightenment with bodhicitta. So think...

Question: What kind of brain disease?

Rinpoche: There can be many different kinds and types of brain disease. If you wait, perhaps you will get it!

"All mother sentient beings should be led to most supreme happiness. Who is responsible for releasing them, making them devoid of all suffering? To help or to repay mother sentient beings, to understand the sentient beings' different personalities, different minds, all these things, then also our methods are limited, our individual methods to lead all sentient beings to enlightenment are limited, so therefore it is necessary for me to achieve enlightenment. In order to achieve enlightenment I must achieve the whole realization of the graduated path. Completely receiving the whole graduated path depends on understanding and practice. So therefore, I am going to listen to the holy profound teaching."

The holy profound listening subject is the graduated path, and what we have finished is the perfect human rebirth, the great usefulness of the perfect human rebirth, and the great difficulty of receiving

the perfect human rebirth. Then, the impermanence of the perfect human life—how life is impermanent.

So in order to make a summary, a total meditations on the impermanence of this life, it is useful to think in this way. If you look at the river, as the river goes past, that quickly the human life finishes. (Loud buzz from an amplifier sounds.) I think he wants to show impermanence! Just like this, also as the sun sets, that quickly also our life finishes. Like outer changes, such as incense, candles—this we can see clearly, we can see them more easily than our life. But as we see them outside, we don't see our life finishing so quickly. If you check up like this, it gradually passes like this; if you check up it is easy to understand. However, it never stops without finishing. As the oil for a candle becomes less and less, finishes, just like this, if you check like this, it is easy. Just like this, the way that finishes also our life finishes so quickly. As time changes, summer, spring, as quickly as they change, in the same way our goes faster, becomes shorter—as that finishes that much quicker, also life finishes quicker.

This is very useful. As you see things outside, they always relate to you, which is so useful. This too, checking meditation, is also very useful. This doesn't make your mind deluded, it makes your mind aware of the changes, of life getting shorter, aware of the shortness of human life, your life. We see outside going by quickly, but we never check up our life. We always plan to have a long life, we completely believe that we will have a long life, not aware of the evolution of that finishing, even in such a short time. So it is very useful. As we see the outside evolution of change, it is the same thing; it is actual direct evolution. Our mind is most aware of this, it doesn't realize this, so how can we spend our whole life with this one disturbance, this conception that doesn't realize this hindrance, which disturbs the purity of our whole life, of living in a positive way, of living our whole life in Dharma. This is the greatest disturbance—not realizing the shortness of the human life, finishing life, finishing that quick.

Therefore the person, because of this wrong conception, the person does not think of Dharma, does not remember death, so the person doesn't make any arrangement for the future life. Like this: as the person does not think, that person has no fear, the fear doesn't arise. Because fear of the shortness of the human life and death, and also the suffering which comes after this life does not arise, even if the person knows the subject of meditation, even if the person is a scholar writing Dharma, thinking of a subject, his life does not change, does not become pure. Because his mind doesn't change, because of wrong conception, he does not have wisdom, is not aware of this evolution.

Anyway, due to this wrong conception, thinking that the person will exist for a long time, that one doesn't die right away but will exist for a long time, always having this idea, one has fear and worry, all these things, at death time. This doesn't help anything, because there is nothing to do. The person cannot do anything at the death time, however much great worry or suffering there is, one cannot do anything at death time. There is fear and all these things—he knows he's going to die now, there is nothing to do; however much negative karma there is, he has to carry it, all this garbage in his mind. As he created it, he has to suffer every single result; all these things were created by him. At that time, however much incredible worry and suffering there is, it doesn't help at all because he has no time to practice, the time is finished, is gone; there is no way to solve the problem.

Just like this—as the flood is coming, flooding the house, time is destroying, taking away, ruining. So it is wise to check up ahead of time—check up whether there will be any dangers of floods, and try

to check up in order to discover this danger. Then by discovering this, you have fear, and because of this fear, you make a dam so it won't flood, so there won't be any danger of losing the house, causing danger to your life. It wouldn't happen, so then you would be peaceful, your life would be peaceful, with no worry. Just like this, it is necessary to make arrangements in life before death, before the danger of death, just like the flood. Before that arises, it is necessary to make this research or discovery and after the discovery, to make arrangements. If you have no fear of the danger, then you never make arrangements. So for this purpose it is necessary to do meditation on the impermanence of life and death.

So these are very useful. They are very useful for those who don't practice Dharma. They are useful to make them realize this. Doing meditation on this also makes them seek the Dharma, to practice Dharma. It is useful also for those who practice Dharma, who meditate. It is useful to think frequently the whole time, so by thinking like this, it keeps the mind aware of the changes, the evolution, the shortness of the human life. This has much benefit. Also, many of those great yogis received all their realizations of meditation, their achievement of the enlightened stage by doing meditation, remembering the shortness of human life, the impermanence of this life, and remembering death. By remembering this, by thinking of this, it was all caused. Also, their capability, their power, their capability to live the ascetic life in a solitary place, and doing such vast profound practice of Dharma, as long as it takes time to receive such those realizations, the higher path, as difficult as it is to achieve that, their energy, their incredible energy that makes them continue to gain this, as they planned, all these energies, all these things are caused by thinking of the impermanence of the shortness of human life, and death. These are the benefits of remembering impermanence and death. Their receiving enlightenment in that lifetime is also due to remembering the impermanence of life and death like this.

As I explained before, as quickly as you want to receive enlightenment, you have to put that much energy. For instance, for a car to go really fast you should have a good machine and fuel. To reach such a far place there is a long way, but if you want to reach it quickly, you need the energy to drive it. Just like this example. Anyway, it is necessary to have very strong energy in order to bear that much difficulty for Dharma practice and for following the path. Then it is possible to quickly receive enlightenment in that lifetime. So it is not easy. All this energy is due to remembering the impermanence of life and death—all the energy is built by this. So it is very useful. Also, after achieving enlightenment, continuously benefiting sentient being is based on originally remembering impermanence and death, like this.

So remembering this, doing meditation on this is very useful. Even if one wants to receive an upper realm rebirth, it is done by remembering death and impermanence. Release from samsara also depends on remembering the impermanent life and death. It is the same thing with the ultimate, highest goal, the stage of Buddhahood. Also, remembering the impermanent of life and remembering death is also very powerful because, you see, there are 84,000 different negative minds. To stop the root—great ignorance, hatred—all these different wrong conceptions, all the obscurations which hinder the achievement of enlightenment, of getting out of samsara, all these can be ceased by remembering death and the impermanence of life. Ceasing all this is originally caused by remembering the impermanent of life and remembering death; it is due to the energy received by this. So remembering this is very powerful. Also, to lose even the temporal negative minds such as greed, ignorance, hatred, pride, and jealousy, remember the impermanent life and death. If you remember this, you lose these strong negative minds that make you uncomfortable, cause you suffering, and create so much confusion. You lose this if you remember, if you think of

the impermanent life and of death. Why do you lose it? Because of the fear of death and the shortness of the human life. So it is very useful even to make one's mind peaceful at present, and temporarily, to lose the negative mind. It is very helpful to remember impermanent life and death.

Besides remembering impermanent life and death it is useful at the beginning of the Dharma practice. By remembering this, it persuades the person to seek the Dharma, to practice, to meditate, and instead of following the negative mind, doing the opposite. This is beneficial at the beginning of Dharma practice, it is very beneficial to remember the impermanent life and death even when you are in the path, and it is also very useful to help you continue Dharma practice. It is very useful, very useful, very useful. By remembering this, the person doesn't lose his realization, and besides not losing his realization, to continue to approach the higher path, this is very useful.

Then, how it is useful at the end, as I said before, the same thing.

Especially at death time, one great benefit is that this is so useful. At death time one can die so peacefully, with happiness, with a relaxed mind, with no worry at all. No matter if the relatives, the husband, and the wife are crying, if other people are suffering—the person himself can die with great joyfulness; like going on holiday, for a picnic. Definitely. Because the person who has been doing meditation, whose life has been spent doing meditation, every day remembers this impermanent life and death and continuously does purification, creating merits, trying to sop the creation of negative karma, creating as little as possible. This being who has a human mind—this being has no trouble at death time.

Question: Is it really possible to be happy at the time of death?

Rinpoche: For those beings who have created so many merits, so much extensive merit, those beings are happy, their mind is happy at death time. Definitely like this it is possible, as I said.

When the pure Dharma practitioner dies it is like going back home, going for a picnic. For a middle level Dharma practitioner, at death time the mind is happy, without worry. For the lower Dharma practitioner, at death time there is not that much upset; one doesn't get bothered by death. He doesn't care, there is no upset, like this. This is due to purification and to the strong collection of merits, the great collection of merits. Due to this, the feeling comes when death occurs. One is not frightened at death time, which usually happens to ordinary people.

So anyway, it is beneficial to think of their remembering this and to meditate on these subjects rather than forgetting them, rather than making yourself forget this subject, rather than stopping yourself from remembering impermanent life and death. Why do people get shocked by this? Why do people get shocked when they are asked about age, saying, "Oh, you are ... oh yah ...", saying, "You are only ---?" Why big shock? Why? Because it is the opposite of what you feel. It is the opposite of your wrong conception, what you usually feel and believe. So therefore the person gets shocked.

However young the person desires to be, to not change, age, how much person desires, no choice. Because as time passes, the human life finishes; and as the human life finishes, since one is born from the mother's womb, one always gets older and older. You cannot stop it, however much you desire it, you cannot stop that change, you cannot stop the impermanent life, this evolution, you cannot stop it. So not remembering, trying to stop remembering, thinking of this, hearing if this, trying to stop the looking at the old person, this does not help, does not make the change for the actual evolution.

So as I said before, as artificial change cannot change the age, it cannot make the human life not finish, not become old, not decay. However the person spends their whole life trying that way, externally, there is no choice. Until death time the person tries, from childhood until death—for a very small time the parents make him beautiful, artificial, then the child himself does so, until death. However much the person tries, nothing, whatever the person's age is at death time, it doesn't help anything. Anyway, like this. Forgetting death doesn't help death not to happen. Even if someone tells you, you try to not listen, you close your ears: nothing helps to stop death; however you try, nothing helps.

For instance, as old as you are, as much as you try in that way, externally, actually by evolution you become that much older, you decay like rotten fruit painted outside, just like this. Actually, if it is painted outside, artificial fruit is nice. Anyway, as fruit looks so beautiful when it is fresh; then as time passes, it changes and gets older, it decays, so inside there is no good taste, it tastes kind of sour. Anyway, it doesn't do anything to stop the actual evolution of decay. However, since the person goes through this evolution without choice it doesn't help. However much the person tries in that way, the person has to suffer; however much the person tries to stop that evolution of suffering, he has to worry about old age, he has to suffer when death comes.

So he tries to forget it—it doesn't help at all, it isn't the best solution. If someone is coming to kill a person, as an enemy comes to kill a person, if the person tries to forget it, it doesn't help. Forgetting it doesn't stop the danger that the other person will kill him, or cause danger. There is something else. Therefore I am saying, rather than getting shocked, trying to escape because of fear, remembering the impermanence of life and remembering death is much more useful than trying to stop this fear. By thinking this, there are many great benefits; as we talked about before.

For instance, the great yogi Milarepa said, "I escaped to the mountain due to being scared of death and realized the absolute true nature of the mind. Now even if death occurs I am not scared."

This is very tasty, very effective. If the body of the great yogi, Milarepa, was in the West it would be something that everybody hates; it should be put in prison right away, or buried, or hidden somewhere because of the way it looks. It was very blue because of not wearing clothes for a long time, because of leading the ascetic life, spending his life in austere practice. Spending his life in austerity means without possessions, temporal needs, however difficult it is, bearing all these difficulties and doing Dharma practice. However his outside body looks, in modern times people would hide him, wouldn't want to look at him because he had no clothes on. His colors are not like you, strong ... anyway. But he doesn't try anything external like this. By remembering this, he escaped from the fear of death by remembering death and the impermanent life. This is the benefit of this. By going to a solitary place, and realizing the absolute true nature, the reality of the mind, it is due to remembering and having fear of the shortness of the human life and death. This caused by his realization of reality.

Therefore he said, "I escaped to the mountain by being afraid of death, and realized reality, the absolute true nature of the mind. Now even if the death occurs I am not afraid." As he practiced in that way, remembering this, it helped him that much to escape from fear, released him from the fear of death before death arrived. This is wise, really wise, wise work, skillful method, rather than trying to stop it for the whole lifetime—there is still fear coming—but try to stop it until death.

Also, one Tibetan yogi who wrote many texts and always had contact with the female aspect of Buddha called Tara, a woman who received enlightenment, who sees this particular manifestation of Buddha, he also thought that by remembering the impermanence of life and remembering death during his practice, and by creating merits and receiving realizations, he became fearless of death. He also said, “When the impermanent life occurs to me, I am not afraid. I can be a monk in the morning and I can take the pure body in the afternoon” He’s saying that has the power besides not being scared of death.

So all these are due to remembering impermanent life and death, so this is very useful. Also, by thinking this, one does not fill the negative mind, and one helps to stop creating negative karma to create less negative karma. The more the person remembers this, the results happen. So it is very helpful, like this.

For instance, if one does not remember death, then one doesn’t remember Dharma—the method that makes one fearless. Dharma is the only method that causes one to do that, so if one does not remember death, then one doesn’t remember Dharma. These are the shortcomings of not remembering death. If the person does not remember the death and Dharma, it happens like this—because of not remembering death, also the person has no fear of death. So as the person has no fear of death, then the person is strongly attached to the comfort of this life. The person spends most of his time only to gain the comfort of this life. The person spends most of his time for that, only to gain the comfort of this life. He remembers so many ideas, doing business, this and that, one after one, first doing one work, and then after that, finding another idea—only to gain comfort for this life. So doing this, his entire life finishes, is spent on that, working for attachment, for the evil thought that is attached to the comfort of this life. So therefore, the person doesn’t remember death. Because of working for this, the person cannot practice Dharma. Then, there is suffering at death time. Besides the whole life being used for creating the cause of suffering, there is no happiness at death time, no peace like this.

How does that happen? That is the same thing as before. Because, you see, the attachment is stronger, so the person is controlled by that, and follows this negative mind. Like, “Oh, I can do Dharma after two years, there is no hurry; maybe after one year, maybe after a few months I will do it.” Putting it off. Then, when that time comes, saying, “Maybe another month, or next year.” Then the time comes like that. There is danger in this way. One is not able to practice Dharma, even though one remembers the Dharma. This is also because of not strongly or frequently remembering death or the impermanent life.

Also, one problem is this—a person does something trying to meditate, trying in so many ways, but it does not become pure Dharma. He’s trying something, always trying to work something, but it is extremely difficult for it to become pure Dharma. That is because of the shortcoming of not remembering death.

This idea, this wrong conception is the hindrance that makes the practitioner not pure. We think every time, every day, every morning when we get up out of bed, “I will exist, I am going to live for a long time.” There is always this intuitive feeling, “I am not going to die, I am not going to die, I am not going to die today.” Every day there is a kind of intuitive feeling that, “I am not going to die today.” When we walk, when we sit—every time there is this feeling. So usually, anybody can say that they will be dead, “I will die some time, after a long period, after some time.” This is not enough, just knowing this is not enough. This happens to people who don’t meditate; “I will die

after some time,” they say, “I will die after a long time.” But the problem is for the meditator and the non-meditator, and especially for the meditator, especially for us, even though we try to practice Dharma, it isn’t pure, and that is because of this wrong conception not remembering death, and always thinking, “I am not going to die today.”

So because of, “I am not going to die today,” how does it interrupt the Dharma practice from becoming pure? Because thinking that “I am not going to die today,” there is no fear of death. Thinking that way, the person goes under the control of attachment, attached to the comfort of this life. The way it works is like this—thinking, “I am not going to die today,” this continual feeling, there is no fear of death the whole time, and as there is no fear, the person goes under the control of attachment—attached to the comfort of this life. So the person works only for the comfort of this life; the person faces the suffering work.

For instance, because not having of this fear, even though you try to do something, to meditate, the meditation is not done with this strong motivation, with this thought that you are doing this only for the future life, without caring for this life. Throwing away the comfort of this life is like throwing away toilet paper—but this strong motivation doesn’t come, it doesn’t happen. So usually, even if the person doesn’t do this, they may have some idea of the future, but however strong the motivation, the desire for the comfort of this life is stronger. Sometimes, also, even though the person tries to do something, tries to practice Dharma, it is done to gain the comfort to this life, so it doesn’t become pure Dharma. Without having another strong motivation, only doing this to achieve the most supreme happiness, enlightenment, the cessation of samsara, only for the future life, nothing to do with the comfort of this life, not caring about anything, like garbage, this thought intuitively comes—“I am not going to die today.” It is always happening, arising. It interrupts the purity of practice because of this strong thought, this pure motivation which make this decision to do the action only for those goals.

Question: If you discover that practicing Dharma solves your temporal problems, that cannot be any kind of motivation for continuing your practice. If you suffer before you hear about Dharma, or practice Dharma, you’re suffering less, your temporal problems are going away—can that be a motivation concerned with this life?

Rinpoche: You mean to release from the problems of the temporal things? Thinking that by through your pure Dharma practice you can release from the problems of the temporal needs, by thinking this and having the idea knowing this and practicing Dharma, you mean?

Question: You discover through experience this makes you happy, and your temporal needs are met. Can that be a motivation for pure practice?

Rinpoche: But the Dharma that we are talking about, following the remedies of the negative mind, delusions, that is—even though you know that from this, you have had the experience before, and even though you know that it would make your present life happy, since you are practicing the remedy of the delusions, it is always pure Dharma, there is no danger. It is always pure dharma, like this. The person had the experience of renouncing this life, the person had the experience that the problem gets solved, and even this life receives much happiness. Also that he can receive the most supreme happiness, the cessation of suffering after the future life, then doing the Dharma practice that is renouncing this evil thought, which means practicing the remedy of the negative mind. This is always Dharma, it can never interrupt enlightenment. In that way, the person is never attached to

the comfort of this life. Even though the person knows, he is not attached, his work is not done with attachment to the comfort of this life.

The purpose of talking about shortcomings and benefits is important to remember and to know. Otherwise, we will have no interest. If we don't see the knowledge of doing meditation on death and impermanence, you don't see any value, and there is no energy for doing meditation on impermanent life and death. If you don't do that, you don't gain all these perfections which are received by doing meditation on this. So it is very useful to think of the benefits and shortcomings—what happens if one doesn't remember these things. One does meditation on this, thinking of the benefits, and this is very useful. This gives energy for meditation on the impermanence of life and death, and one will not be shocked; there is interest, one is willing, and the person is happy to do the experience of these meditations, in place of getting shocked.

First, do the purifying meditation with Guru Shakyamuni Buddha. When the similar Guru Shakyamuni Buddha comes from the original one and absorbs into you and you become oneness with Guru Shakyamuni's holy mind in the nature of great happiness, that transforms into the form of Guru Shakyamuni Buddha, and then you concentrate on the circle of the mantra at the heart, reciting the mantra, your mind oneness with the seed syllable, and then make rays, and do purification for sentient beings, holding yourself as oneness with seed syllables like MUM, yellow in color. Do this meditation in the first hour. But before starting to do the meditation, cultivate the pure thought, "As I have been suffering in samsara, infinite sentient beings have also been suffering. They are suffering in the six different realms. Therefore, releasing myself from my own suffering is not enough, I must achieve enlightenment, so therefore I am going to meditate to purify my obscurations the hindrances to enlightenment, and obscurations, and all the negative karmas of other sentient beings and the infinite suffering of other sentient beings." Then start the meditation.

(Meditation)

First, same as before. Visualize knowledge rays coming from Guru Shakyamuni Buddha's holy body, whose essence is the realization of the guru yoga practice up to enlightenment, especially the realization of the impermanent life and death. As you are receiving the knowledge rays you are receiving these realizations and knowledge from Guru Shakyamuni Buddha, with his infinite great compassion. Then recite the mantra. As you visualize the knowledge rays coming from Guru Shakyamuni Buddha, you can also visualize other sentient beings in the form of human beings, all surrounding you. They also get purified, by receiving knowledge rays from Guru Shakyamuni Buddha.

(Prayer and Mantra)

(Meditation)

"At this time I have received a perfect human rebirth which has the eight freedoms and the ten endowments. I have received at least most of them, which gives me a great chance to quickly receive enlightenment. This perfect human rebirth that I have received is greatly useful because the temporary purposes can be gained with this, and even the most, most difficult thing of all things, obtaining the ultimate purpose, can also be done with this perfect human rebirth. There is such great high advantage, as infinite as the infinite sky, incredible merits, purification, that can be created in a

second, in a minute, in such a short time with this perfect human rebirth. And so this perfect human rebirth is that useful. Now I have received this.”

Think also as in the form of meditation, not just in the form of only listening, “So if I don’t receive enlightenment in this lifetime, if I do not release myself from the cause of suffering in this lifetime, whether I desire to be born again as a perfect human being, whether I desire to receive a perfect human rebirth again, as I am not released from the cause of suffering this time—what does my mind desire: to be born in the lower realm or the human realm after this life? Definitely I desire to be born in the human realm, to receive a perfect human rebirth again. I should receive this As I am not released from the cause of suffering in this life, I should receive the perfect human rebirth again in order to practice Dharma and cease the cause of suffering.”

So think, to receive such a perfect human rebirth better than this, is it easy or not? It isn’t easy To create the cause that brings the eighteen results, is it easy? Do we find it easy or difficult. “It is all based on moral conduct and charity. Do I find following moral conduct difficult or not? Do I find following precepts difficult or not? To purely keep these precepts I find it difficult. For me to create the cause of this is difficult. It takes a lot of energy, a lot of time, and much creation of merits, and Dharma practice. So to receive it again in a future lifetime is difficult, really difficult. Therefore, at the moment, I have completely received the whole eighteen results, completely received the perfect human rebirth at this time—this is something, it is remarkable, something which is almost an impossible thing. It is really incredible. “Just before, I was twenty-five, before this was my age, I was just thirty-five, just before this was my age, before my mind was conceived in my mothers’ womb, before that I was in another stage, form, having long hairs.” Think of yourself, your mind, in that shape, such as a scorpion, a poisonous animal. “Perhaps I was like that, frightening insects, with such an ugly body, always killing other beings, other insects. My mind took such a body like that, not having any chances that I have now, as this present human body has, either in the form of a snake, that which frightens. Just people seeing the body frightens other people—just by seeing it, it gets killed by other people, having such a terrible, awful body. The mind had such an awful body like that. Now I have a body which is completely the opposite of this—a perfect human rebirth. Then the mind took such a body like that, but the mind was taken from that body to this one. I received this perfect human body. It is an incredible thing that the mind received this body that was the complete opposite of those lower beings’ bodies. It is almost an extremely remarkable thing, which is almost an impossible thing—receiving the perfect human body which is so much higher, has the chance to enjoy so much happiness, whose rebirth is much higher than those beings.

“So now that I have received a perfect human rebirth, does this last for a long time, this human rebirth, does this always exist?”

It doesn’t exist, it doesn’t always exist, it finishes in a time, it ends. This present body becomes empty in a time, soon. There will be a time, soon, that this body that is now here cannot be seen. Perhaps maybe in photos, pictures. This time will appear soon. It is the same with other people, the same. “Such and such a person is dead,” people will talk like this. This time will appear soon, as we talk now about other people who are dead. In a time the vision of this life will stop. Just like the day is finished, it is now dark, the vision of this life, no matter how much we think it is going to last, soon the vision of this life sinks, gets stopped. “All of a sudden, all of a sudden, “ Now I’m dying,” all of a sudden this comes. There is nothing else to do, only worry. We are crying, other people surrounding us, friends also crying, an upset environment, nothing real in the mind except the suffering, worrying. Not remembering Dharma or Buddha because of the suffering. There is such

great fear of the illusive vision which is caused by delusions and the elements of the body not beings equal. Even now, all of a sudden when something happens, we don't remember to take refuge, the mind is completely dark. Of course there are great sufferings, the mind is more uncontrolled at death time, more uncontrolled. So how can I remember to take refuge in the Enlightened Being?

“Even now, the friends and family who are enjoying, laughing, and smiling—soon there will be a time when there will be crying, seeing your death, hearing about it. This present body that is always covered by clothes, at death time that body become like stone or wood, with no feelings, nothing. The body which feels unbearable by touching burning incense will be burnt in the fire. This body which is well-preserved soon will become ashes. This body which always goes round, cannot stay in one place, will soon be put in a box and buried at the cemetery; put in a box, and nailed shut. This body which cannot bear even a little flea will soon become full of worms, eating it inside.

“This body which always speaks, which can talk about all kinds of things will soon become a dead body, unable to talk. Now it has the possibility to tell all desires, but soon there will be a when one cannot even see correctly, and you will not be able to explain your will. Even if there is a wish to leave a will, by losing the power of the elements, you cannot even move your tongue. This body which is kept in beauty will soon become a frightening body, a frightening corpse. Even people who are attached, attracted, will soon become an object they don't touch, a frightening object they don't touch. This body which always enjoys delicious food will soon be ended, will soon not have the power to swallow the drinks. Even when the person tries to put medicine or something in the mouth, soon you will only be able to open one eye, unable to move the body. Even when another person tries, the parents, wife, husband, relatives, or friends try to talk something about good, there is no method to talk, no power—only a big eye opening. And also soon, there will be a time when you don't hear what the surrounding people say even though they try to mention some good methods because of the loss of the sense of ear.”

The meaning will come soon. Soon this body will be called a corpse. Soon this body will become something that people do not want to touch, that people drag by holding the edge of the clothes. The body that we always covered inside and outside with beautiful clothes will soon become bare.

“So such time is not sure to happen tonight, in this month, or next year. However, I am always getting closer to this time--this body is always getting ready and ready, closer. This body is always closer to becoming this.”

Now I think I stop meditation.

As the mind nature has the possibility to receive enlightenment, does the nature of this post have the possibility to receive enlightenment? Dr. Nick answer. As the nature of mind has the possibility to receive enlightenment, does the nature of this post have the possibility to receive enlightenment? The mind nature has the possibility, but does the nature of the orange have possibility? Does the nature of the mind give the possibility to receive enlightenment? That is supposed to be correct. And then the nature of this orange—does it have the possibility to receive enlightenment? The mind nature gives the possibility to receive enlightenment, so does the orange give the possibility to give enlightenment?

Nick: It is difficult for the orange to practice Dharma.

Rinpoche: He's really an Australian yogi! Does the nature of the orange have clear light? First of all, I make clear. The mind nature is clear light nature so is the orange in the nature of clear light nature?

Nick: The orange has no mind.

Rinpoche: Yes, then what about an animal which is in the shape of an orange?

Nick: The animal has mind and that mind has clear light nature.

Rinpoche: Then an animal which is in shape of orange. What did you say, because it is animal?

Nick: It has mind because it is animal.

Rinpoche: Isn't the mind...

Nick: Animal is animal, no matter what shape.

Rinpoche: So it is in orange?

Nick: You said it is animal.

Rinpoche: The animal which has the shape of—I will talk another way. The consciousness which is body orange.

Answer: Possible.

Rinpoche: Which had taken the body of orange?

Nick: If it has mind it has clear light nature.

Rinpoche: Has or is?

Answer: Everything that is absolute nature is clear light.

Rinpoche: First we clear up with Yogi. Why is mind nature called clear light nature? You said orange nature is in clear light nature?

Nick: I said mind nature is in clear light nature.

Rinpoche: You say orange nature is in clear light because it is in mind?

Nick: Yes.

Rinpoche: So I am saying that nature of mind, why it is clear light nature? Why is nature of mind clear light, that's all?

Nick: Because the scriptures tell us the mind is clear light.

Rinpoche: I am not satisfied. I am checking still.

Answer: It has no substance you can point out and say exactly what mind is.

Rinpoche: Because it is formless, that 's why its nature is clear light. Is this your talk or what I said?

Answer: I am not sure.

Rinpoche: But you like it! Steve, why the mind nature ... 8:30 pm! We finish. Why is the mind nature clear light?

Steve: It is formless.

Rinpoche: Then is the nature of space clear light?

Steve: Yes.

Rinpoche: Phhhh, I see.

Steve: It has no form.

Rinpoche: Its nature is clear light. How it is clear light then?

Answer: Why do we meditate on all sentient beings as space?

Rinpoche: You came a long way. Joking!

Answer: We meditate on all sentient beings in the form of space.

Rinpoche: This must be my mistake of speech. As the sky is limitless, sentient beings are infinite. During meditation time when they are visualized in the form of human beings we think that they cover space, like this. So finish how the nature of space is clear light.

Steve: I would think ...

Rinpoche: You said all natures have clear light.

Steve: Because the nature of space is the same as the nature of mind.

Rinpoche: Is it oneness?

Steve: Yes.

Rinpoche: I see. Space is mind. Is the space your mind?

Steve: It can realize that. Not my mind because it is still dumb.

Rinpoche: Space, not other people's minds become purified, become oneness. But as long as you have delusions it keeps you in the realm of relativity. Once enlightened, your mind is one with time, form.

Rinpoche: Oneness also. I see, so now, now the space of your mind.

Steve: Now my deluded mind?

Rinpoche: I don't know your mind.

Steve: My mind, no.

Answer: Spaced out!

Rinpoche: Anyway, find out. Okay. Thank you.

Dedicate merits for keeping precepts and doing meditation, whatever merits that has been created. "Due to these merits may I receive full realization of the absolute true nature, bodhicitta, and the mind fully renouncing samsara only for the sake of enlightening all sentient beings by releasing them from suffering."

Thank you.

Day Twenty

Wednesday, April 10

5 a.m.

In order for the action of taking ordination to become virtuous and the cause of enlightenment, it is necessary that the impulse become of a virtuous nature. Just that is not enough—it should also be possessed by the pure motivation of bodhicitta. So briefly think like this, "I have been experiencing samsaric suffering from beginningless samsaric lifetimes until now. Still I will continuously experience the suffering without getting tired, without getting bored of it, due to the ignorance of not realizing the suffering nature, always continuously creating the cause of suffering. Myself not being reborn in the lower realm but in the upper realm, released from the bondage of samsara is not enough. Infinite sentient beings are suffering, and most of them have not received a perfect human rebirth and have not met a guru explaining the teaching, and have not met the Buddhadharma, and do not have the wisdom to discriminate between what is the cause of suffering and what is the cause of happiness. So, because of this, they continuously create the cause of suffering. Also, as they are the source of all my past, present, and future happiness, due to these reasons I am responsible, even though there are countless buddhas, bodhisattvas, and many beings, but as those sentient beings are in that much suffering, and as they have been that kind to me, it is necessary that I repay the kindness that I received from them. I am responsible. So what the sentient beings need, the best way I can help them, is to enlighten all sentient beings, and release them from suffering. In order to do this I must achieve enlightenment. Therefore I am going to take this Mahayana ordination."

With this compassionate beneficial thought for sentient beings, repeat the prayer:

Prayer No. 1

At the end of the third repetition, as before think that you have received the pure ordination, and think that the ordination is the nature of light, that your entire body is full of light.

“As previous arhats followed precepts, also I am going to observe precepts until tomorrow morning.” Thinking like this, repeat the prayer of the precepts.

Prayer No. 2, Mantra

Prayer No. 3, Dedication Prayer

Dedicate the merits of taking ordination, “Due to these merits may I receive enlightenment soon, by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara only for the sake of leading sentient beings into enlightenment and releasing them from suffering.”

Prostrations

5. The fifth one is taking intoxicants. The hindrance temporary hindrance is that even if the person is born in the upper realm, he will not have a strong firm consciousness or remembrance. Also, one will not have clear senses, not have clear acute senses. Then, one will have imperfect wisdom. The ultimate hindrance brought on by the by taking intoxicants. (The holy sign of the enlightened being has forty teeth. This aspect of the enlightened being, this manifestation has forty teeth which are equal—not one long, one small, not like this, all are equal.) This hinders receiving the enlightened being’s actual clear sense and satisfaction, like this. This is the knowledge of the Enlightened Being. By seeing just his holy body, as much you see holy body, how much you see, you never get bored, you never get tired of seeing it. It gives you the desire to see it more and more—you will never be satisfied from seeing the enlightened being’s holy body. You never get bored or tired. This is because of the realization, the power of the holy mind that always makes other beings’ mind happy by seeing it. Like this. Intoxication.

This is talking about future, but also in this life it can interrupt or hinder. It is clear, those whose mind is intoxicated will become unconscious. Then, there is no discipline of mind, speech, or body. As mind becomes uncontrolled, mind, speech, and body become undisciplined. All of a sudden the person is completely different from his or her usual behavior. Even if the person has a nice personality, it gets changed at that time, so physically and with speech it also causes problem to oneself and to other people. Also telling and remembering all kinds of things, and not having discipline comes through the mouth. So it causes a lot of trouble. Also by taking, by the mind being intoxicated taking alcohol, if the person has something in the mind, some evil thing harbored, kept in the mind, then because mind is not in the discipline, during that time whenever the person has a negative mind, it comes through the mouth easily. It makes other people get angry, and causes so many problems.

Also, depending on these things, it can cause a short life, affecting parts of the body such as the heart, the physical things. Also it can cause life danger, breaking things, like this. Also, it can interrupt your firm concentration, one-pointed concentration, concentration on keeping the subject without being disturbed by other things. Even though you are doing meditation on one specific subject, checking, you start—then after two, three minutes the mind is going. Sometimes the mind is like water, like waves, not peaceful. Also it can, intoxicants can interrupt the control of the chakras, the opening of the chakras through tantric practice; it can also interrupt the control of the circulation, to control of the motion, and the nadis. Something like this. Sometimes, when the

person is sick, according to the person's disease, wine and these things have to be taken as medicine according to that disease. But that is not opposite, because without curing that person's disease one cannot do anything; the person cannot do any Dharma work. So it is important to cure that disease. But it should be stopped whenever the problem or the disease is gone; one cannot carry on all the time because of that reason.

There are certain ones also like this made of grains, that are made around here. There is something, the seed or ability that makes it wine, that gives it the ability to intoxicate the mind. A kind of power, yeast. The original evolution of this is from the evil beings who use it in order to destroy the teachings, to degenerate the teachings—the original starts from the seed, blood. Originally like this, a story about the worldly gods, samsaric gods. In previous time among these who were very beautiful, and strongly intoxicated by greed, there was one goddess called the "Poison Wine Goddess." She manifested a flower that five petals that was called the flower of the wine potentiality. So one part that came from this flower, if you put it over cooked grains, by this it gained the power to make the mind intoxicated. Like this. So this is how the original use was started, as explained by Buddha.

Generally, there are so many shortcomings—how it destroys the mind, the pure ability, the power of the mind and body. There is much. That's all.

Question: They make a food from yeast extract, delicious food; is the food black?

Rinpoche: I don't know. Tibetans have something, usually around here in this area they use it, it is powder but they make it dry, and then they mash it, and put it over... [general discussion on yeast followed—decided it wasn't yeast used around here as referred to above]

However, it makes the mind unconscious. It can cause one to not have clear wisdom and to not have clear senses and to not have continual strong remembrance, clear consciousness. That's all.

Then, in the morning, start the meditation with Guru Shakyamuni, purifying meditation with Guru Shakyamuni Buddha. Then after that, then as we did last night, just go quickly from perfect human rebirth, and its great usefulness, and do meditation on the impermanent life. Think like last night about the changes of the present time and at death time. Then think how the life is finishing, how fast it is going—meditate on this. Also think that if the death happens right away, what can you do? Whether you are scared or not, these things, check up. Then people who came in for the last course, they can go down as they received the explanation, they can do the meditation on death. After impermanence and death, then go through the suffering of the three lower realms; you can gradually go down as you received the explanation. The, the rest of what you have not done, you do tonight.

For the new people, during the break time read the following meditations. That's all. Read the following meditations and try, not expecting the most curious thing there is, not like going on, then at the last page not going like this—but try to have some idea, the essence of each part, the karma, the essence such as the outline set up, karma, samsaric suffering, general samsaric suffering, the essence, totalities—try to have some idea.

From the holy speech of the great bodhisattva, Shantideva, "To these sentient beings for whom the thought for one's own purpose doesn't happen, doesn't even arise in a dream, how can it arise for the sake of others?"

The meaning of this is as follows. “Other beings” means being such as one’s parents. Even those samsaric gods who have many thousands of eyes, who have these powers, who have temporal powers to help in receiving the temporal things, even for those beings such a thought, wanting oneself to be released from suffering and the cause of suffering, they wouldn’t even experience this in a dream. Therefore, how could it be possible, if that wouldn’t happen in your dream even for yourself, how could it happen wanting other beings to release from suffering and the cause of suffering? It cannot be possible. So such a thought for one’s purpose, if it isn’t received even in dream, how could it arise for the sake of others?

Also, as I said before, this emphasizes for such a strong thought to arise, wanting to release other beings from suffering and the cause of suffering, it is necessary first of all to deeply understand and recognize one’s own cause of suffering and suffering nature. Also, now, even if we try to say “for sentient beings” from the mouth, in the depth of the mind the main purpose is oneself wanting to be happy, thinking it is the most important thing, more than anything else, holding this like Everest Mountain, thinking of it as the most important thing. What you see with your mind, the most important thing, is only this, not others. Why there is such thinking in the mind? That is because of this—not deeply understanding other beings’ suffering and the cause of suffering, and that is because not understanding one’s own.

For instance, if you want to achieve these the beneficial thought of bodhicitta, without understanding suffering, without hearing words on suffering, there is no way to receive bodhicitta, no way. However much you expect it, there is no way for it to rise. Forget about that. For compassion, the great Mahayana compassion, to arise, as much you dislike hearing about suffering, as much as you desire to hear only happiness, sweet words that you like, it doesn’t arise for others. Even for the sake of oneself, the thought wanting to release from suffering and the cause of suffering does not rise for those beings, or even for themselves.

So therefore, therefore, therefore such a possibility as this, the thought thinking of the purpose of other sentient beings, thinking to release other sentient beings from suffering and lead them into enlightenment, this thought, receiving this incredible beneficial thought, is a rare, difficult, rare thing. It is a remarkable thing. It is such a high thought, such a high thought; it is remarkable that this thought is possible to receive. Like having a rainbow in your room. As I can’t say it like I want to say it, I can’t put it into English as I want to say it, but like that—according to our personality and wish, what we think, compared to this, some kind of impossible thing will happen. But then from your side, if you practice the teaching, if you meditate, it is possible to change these thoughts into most precious thoughts, that take care of others more than oneself.

So as the great bodhisattva, Shantideva, has admired the holy bodhicitta, therefore, as we receive a perfect human rebirth and in such a time having met the Mahayana teaching that causes us to receive bodhicitta, therefore it is necessary as much as possible to try to train the mind in bodhicitta in each day, as we have the time. Also, cultivate the pure motive of bodhicitta, in order for it to become the cause of listening to the teachings, and in order for the action of listening to teachings to become the cause of enlightenment, which is also the cause to receive bodhicitta.

So therefore, think, “All this, my mother sentient beings who are suffering in the six different realms, now should be released from all these sufferings and be placed in most supreme enlightened happiness. As I am their son I should do it. I should take the responsibility myself. So therefore, I

must achieve enlightenment in order to have all the perfect supreme powers and understanding omniscient mind. So I am going to listen to the holy profound teaching.”

Generally—I repeat the reason—the purpose of repeating this outline, if I tell you, why I always repeat the beginning outline. Because it has much importance, generally. That is, to see the knowledge of the teaching. Also, from this, one can understand what subjects are contained in this teaching, what total subjects. And also, this is the path that all enlightened beings went through, and they received enlightenment. Also, the outlines contain the knowledge, the division of the teaching, so you can discover from the outline that it includes the whole teaching, that it has the ability to cause one to achieve the enlightenment thought. There are many benefits. Also, by understanding these things, also there is a point—it causes devotion for these teachings to arise. So if there is devotion arising for the teaching, listening to the actual subject becomes more effective for you. There are many important things; it is not just useless or unreasonable, there is much importance. Just the outline itself is very effective for the mind. It gives the whole idea of the teaching; what it is, how important it is.

Then, one thing, why do these meditations have outlines like this? Like this. Anyway, why there is a reason to follow the outlines like this? Without any outlines, just talk, talk, talk on the subject gets mixed. Then, as much as you try to meditate, actually it is not a quick way of receiving realizations; that takes time and it is not really that useful to you—just giving lectures, all mixed. For practical meditation, quickly realizing, to have a quick experience, to achieve the realization of meditation, if it gets all mixed up like this then it is extremely difficult. Like this—in the kitchen you have so much food; you put sugar and salt together, rice, so many things, it all gets mixed up, everything; all different kinds of wheat and pepper, it all gets mixed up. It is like this, like this. So when you want to make delicious food, good food, something, you get very strange tasting food by mixing everything—water, tea, curd—and then there is no way to get really good food, everything is mixed. So, like this.

This has such profound methods for going through the outlines, such profound methods of the yogis, great meditators, the highly realized yogis. Their methods, their skill is the way that they achieved realization, and the way they led their followers to achieve realizations more quickly, with less hindrances; like this. But of course, since each meditation such as perfect human rebirth, the great usefulness and so forth are all joined, all have connection; each meditation has a connection. But it is necessary to do practice, to do meditation in each part like this, and then gradually go. As you do perfect human rebirth meditation, by recognizing that it has value, after that, meditating on how useful it is joins to make it more understandable. By understanding the value, it makes one realize how difficult it is; by understanding this before it makes it easier to understand. Same thing—the meditation is set up according to the schedule here, first, second, and third meditation. Also, by understanding the first part of the meditation, it makes it much easier to understand the second part of the meditation. They are all joined like this—the mind doesn't raise complication, so easy. Like this. Just like if foods are separated into different parts, and then if you want to eat rice you can eat only rice without getting it mixed with the other grains. If you want to make sweet tea, you need pure milk, pure tea, then sugar not mixed with salt, and you put it together according to your choice; you can make it easy, not complicated.

The reason I go through the outlines like this is because they are very important. But now, when we don't have much understanding of each meditation, the outline itself doesn't make much sense. But as you continue to do the meditation, the checking meditation on this subject, then as the mind gets

well trained and has deep feeling, you will get the experience of these meditations. Even just remembering the outlines is fantastic, it is like you see the whole subject without going through all the words, all these long trips. Just remembering the outline, you see so clearly, with such great strong feeling. Now we don't get this even by going through the trip, so it takes time. Even though it takes time, the mind should have patience. We should understand that that these things, this experience, doesn't come quickly.

The listening subject is the Mahayana teaching, the graduated path that all the past enlightened beings have received enlightenment through. We have discussed the perfect human rebirth, the great usefulness of the perfect human rebirth, the great difficulty of receiving the perfect human rebirth. Now, we are discussing how life is fragile, impermanent.

First you do meditation like we did last night—on the changes, the benefits, the shortcomings of not remembering death, and the benefits of remembering death. Then after this, do meditation on how the life quickly changes, finishes. Perhaps, I think, maybe, meditate thinking of this subject with the mind.

Question: What kind of charity is needed to obtain the perfect human rebirth?

Rinpoche: The main thing is that, generally charity includes (see page 145): charity guiding others from fears and dangers, charity of trying to protect an animal from the danger of being attacked, and those kinds of things. This is just an example, but there can be many examples, such as guiding the person from the danger of punishment. These are called (1) fearless charity. This means you help make the other person fearless. Then (2) Dharma charity. Dharma charity is explaining the Dharma to other beings.

Question: Would it be right to take a fly from a spider's web or to stop an animal from eating another?

Rinpoche: Yes, that can be done, okay, can be done, yes. That becomes fearless charity, same thing. It is very helpful if you can think that the animal is suffering being eaten by others and also the other animal is creating negative karma.

Question: I don't understand that. What if you take one animal from another? You'll take the suffering from one and put it on the first animal, because as soon as you turn your back, he'll catch another fly.

Rinpoche: No, no, I don't mean because that by taking one animal that it catches, it stop all his bad karma. It doesn't mean this. But the bad karma that he creates with that specific insect. Of course, already numberless bad karma has been collected, but still in relation to that one animal, he is guided from that danger. That does not mean that stops the creation of bad karma in the future. But by not allowing that, it helps the other insect to not create that negative karma of killing this animal. So that other animal doesn't suffer that result, even though he has to suffer the result of other bad karma; it becomes less.

Question: What if there is an animal dying in great pain, with no hope of its life being saved—is it being helpful to kill it, to “put it out of its misery”?

Rinpoche: No, it doesn't help. You are killing it, and also you are creating negative karma—it is not a solution, not a solution. The solution is this way—if that was the solution then every person, every animal, would have to be killed; this way you create your own negative karma. The best solution is to try to work to purify your own ignorance in order to become capable of cutting off the cause of their suffering, as when they are released from the cause of suffering they don't have suffering. This is the best way, the best method. However, if you can cure it, it is okay.; but momentarily you killing it doesn't stop the future suffering. What I am saying is this.

Question: What would you do in the case where you maybe do like that and there's an insect half dead, that you stepped on and it's half dead?

Rinpoche: Then you blow and let it grow legs and wings—isn't there such a thing, blowing on wood and becoming a human being? I am joking! You recite the Avalokiteshvara mantra and then you blow on it. It helps great deal. Also, there are other mantras that are very powerful, that help a great deal for the animal. By reciting this, your breath becomes blessed by the power of the mantra, so it also affects and helps.

Question: But if you take an insect from a spider's web, aren't you perhaps causing the spider to starve?

Rinpoche: No, no, no. Even if it dies of starvation, you taking the animal that gets stuck there that doesn't mean killing the spider. That does not become like putting the spider in a kind of place, a kind of pot where there is nowhere to run, like you catch a mouse and put it in something then it has nowhere to breathe, wanting it to die.

Question: When you blow a mantra on the animal, how should you be thinking?

Rinpoche: You can think like this. You can do the same thing that we did before, like we did with the dead people; you can do the same thing with the animal that you killed. You become Guru Shakyamuni Buddha, and then you do purification like we did before, you send rays from the heart thinking that the consciousness came to that, and then you purify with knowledge and then think that all their negative karma, obscurations and negative karma, which have been created from beginningless lifetimes, is purified like this. Also, then if you blow by reciting mantra, think that as you are breathing it, it is purification, like the rays coming, and also breath purifies all the causes of suffering and suffering itself. Also think that due to these merits may this insect, wherever it is suffering, be released soon from that suffering and receive a perfect human rebirth and by gradually receiving the perfect human rebirth receive the path and achieve enlightenment, like this. This is very useful.

What I was going to say is this—Dharma charity—also (3) material charity. Material charity is physically giving material charity and also desisting. Because, the whole point is this, whether you physically give or not, the whole point is to destroy miserliness and attachment which interrupts you receiving enlightenment for the sake of all sentient beings. In order to achieve enlightenment, your practice has to be committed. Completing your practice of charity does not depend on other sentient beings receiving materials from you, on all other poor beggars receiving material from you. It does not depend on this, it does not depend on this. Also, it doesn't depend on not having any beggars left. Finishing charity, completing charity does not depend on this. Completing charity mainly depends on finishing the clinging thought for the possessions, such as one's body—speech,

body, and mind are one's possessions—one's merits, like this. Besides not being attached to the result, the temporary result that is received from charity, even in not having the clinging thought, possessing the thought, are the benefits of charity. Then all these things, the merits, the result of merits, everything, all your possessions of speech, body, and mind, all that you possess are all completely always dedicated for other sentient beings. When there is such capability, then the practice of charity is completed, it finishes. Therefore, also even if one doesn't have material things, one can still make charity by mentally dedicating for other sentient beings, which is really powerful, such a profound power, method. External material will not cover all sentient beings, will not cover all human beings on this earth, all the beggars. Mental charity is trying to lose, to destroy these possessing thoughts, this attachment, so that this charity covers all sentient beings. As the number of sentient beings are infinite, so when the person dedicates with his sincere mind, he creates that much incredible infinite benefit by dedicating. Each time he does this, he is closer to enlightenment, and it becomes purification, so that he creates that much merit, and he's closer to enlightenment. As he's closer to enlightenment, so he works for all sentient beings without limit, without effort. You are closer to this. You are closer to helping sentient beings.

So these things can help one to receive a perfect human rebirth. In previous times one lama, one meditator, I think we talked about him yesterday—he said that he can have the body of a monk in the morning and in the afternoon he can take a pure body. This yogi wanted to be born in the pure realm called Shambhala. This is a pure realm that has such perfect high enjoyments, and also it is a pure realm where there is the chance to receive all tantric realizations and receive enlightenment. That is the Kalachakra deity that His Holiness gave at Bodhgaya—so the pure realm of this deity. This yogi wanted to be born in that pure realm, to be born as the king of that pure realm in order to quickly enlighten sentient beings. In that life he tried to live a very strict ascetic life, not keeping many possessions, principally living in the practice of renouncing this life. This meditator requested one great lama, the Panchen Lama, who, like His Holiness, takes many incarnations. I don't remember how many, but many incarnations. So in fact, this Panchen Lama, as he is the embodiment of Amitabha Buddha, the Limitless Light Buddha, he has something to do with that pure realm, has power. The meditator requested the Panchen Lama to tell him whether his purpose would be successful or not. The Panchen Lama said, "You, old man, have such strong desire, your purpose becomes successful, your purpose will be fulfilled."

So like this, this idea, this example can help your mental charity, living in the pure Dharma practice. Also, you are making material charity and the material you have can cause you to receive a perfect human rebirth.

Generally, killing means that you have to have the will, the desire to kill. The action that you call killing must include ill will.

First, the way life is quickly finishing. The first plan, a 100,000 life—how quick it can finish in a second, in a month, in a year. First think of the 100,000 life finishing, becoming shorter by the second, day, month, and year. The 100,000 life gets shorter and shorter in each second, hour, each day, week, month, and year. The 100,000 lifetime is a certain number of seconds, a certain number of split seconds that starts from the time the mind is conceived in the mother's womb. There are a certain number of split seconds, and in each time the split second finishes, from the very beginning start to finish. As one second finishes from this number, 100,000, that much the 100,000 life become shorter. So like this—by finishing each second from this, the number becomes shorter and shorter and shorter; it finishes so quickly. So quickly it finishes.

The same thing, “Since I was born in the mother’s womb, my mind took place there, and from that time I have created a certain length of life—either sixty or seventy. So this life has a certain number of years and a certain number of hours and minutes, and seconds. It isn’t numberless. It has a certain number of shortest seconds. From the beginning of the human life until death time, my life has a certain number of shortest seconds. As the shortest second finishes, the certain number of minutes which is called a certain number of shortest seconds becomes less, it gets shorter. As it gets shorter, the hour which is called a certain number of minutes gets shorter. As the minutes from that number finish, the hour becomes shorter, finishes. The day that is called a certain number of hours gets shorter, finishes. Same thing, the week that is called a certain number of days, such as seven days, as each day finishes the week finishes, getting shorter and shorter. Same thing, the month that called on a certain number of weeks finishes, and then the month, and as the month finishes the year gets shorter; shorter and shorter. As the year finishes so whatever age I have, how much I live, if I am going to live...

“If the length of my life is about seventy, as each year finishes—seventy years is the group, that number of years. That number of years, that number of months, the seventy years which is the length of my human life is called the group. The number of years, months, weeks, days, hours, and minutes is like this, and the shortest seconds. However many the number of shorter seconds there are, since the mind took place and entered that, each time as the second finishes, the shortest second finishes, my human life which is only about seventy years is finishing, continuously finishing. As it starts to finish, it gets shorter and shorter; the length of the human life which is about seventy gets shorter and shorter—from the time of the mother’s womb. Like the same thing—as there is a great heap of rice and you take each grain of rice, and each second as you take each grain of rice from that great heap, it gets lower and lower. Just like this my life finishes, getting older, getting closer to death.

“As each second, each number of seconds that makes up the length of my human life seventy years, as each of these finishes, spontaneously and quickly, I am closer and closer to death. Day and night, all the time while I am eating, drinking, sleeping, talking, and meditating, all the time I am getting closer and closer to death. From the time I was born in my mother’s womb until now, that many seconds from the group of seconds that makes up the length of the human life is already gone. So it is like running to death, always running to death without stopping, even for one split second.

“Same thing, this life, even if I live that much, to seventy, this has a certain number of breaths, a certain number of breaths—breathe in and out—a certain number of breaths. It is not countless, it is a certain number. So each time I breathe, my life finishes. As that number of breaths that makes me live that length of time gets less, life finishes closer to death. In one day there is a certain number of breaths, there are several thousand breaths in a day. So each time as it finishes, you are closer to death, getting closer to death, finishing each breath, each shortest second, but not knowing, just like that animal, just like that very upset, ignorant animal.

“Life is getting closer to death, just like the stone that is thrown into the sky—as it comes down so quickly on the ground each time, without stopping in space for even one second, continuously coming down, getting closer to touching the ground, just like this, life is spontaneously getting closer to death. As much as we say that we are alive, as much as we say we are alive, each time we are closer to becoming not alive, to death.”

First of all think like this, then after this, by checking like this, do meditation like last night. You should not just generally think, you should meditate as we did last night. As that physical body changes, in the future, what is going to happen, you should visualize your present body in that form, as it is happening right now, yourself in that situation. This is very useful. This is also a very special technique to realize impermanence and death. Thinking of yourself, and meditating that death can happen now, occur now, then meditating on the situation of the body, how it changes, how it looks.

Then there is such a strong feeling, such a strong feeling that it is really happening now, such a strong feeling, vision, feeling that it is happening now, which makes your heart beat, which makes you breathe. At this time you have the certain experience on the meditation of impermanence and death. Until such things happen, it is necessary to do this. The person has to do meditation like this until the person sees clearly. Now maybe it is just words. Then as you carry on the meditation continuously—now there is so much feeling, but the feeling will be deeper and deeper—because the mind is not so well-trained. As the mind gets well-trained, each time, continuously doing meditation, your feelings become much stronger and feel more and more true and real. Then because of this, you will not want to do meaningless work, any work that is to do with this present body, you won't want to do. You will spontaneously work for enlightenment; you won't want to spend even a short time for this temporal life's body. This feeling will become stronger and stronger through meditation on impermanence, the shortness of life, and getting closer to the death, like this.

You will even not want to spend a short time shaving your beard, not wanting to spend even that much short time. For yogis who have had the experience of impermanence, who have achieved realizations on impermanence, even if a thorn has come into the body they do not even want to spend the time to take it out. One yogi called Geshe Kharag, a meditator, when he was in retreat in a cave he had the realization of impermanence. There was a thorn growing outside the cave, and each time he went in and out of the cave his clothes got stuck there. So each time he went out he remembered to cut it, but then he thought that he was unsure whether or not he would come back from making peepee. Then, when he went in again, he again got stuck, and was reminded to cut it, but then he thought that he was not sure whether or not he would every come out again. So like this he spent his whole life in a solitary place for meditation without spending the time to cut the thorn. This is the sign that he had the realization of impermanence. Like this. It is important to try as much as possible.

6 p.m.

Put your mind inside, check how it is. Cultivate pure thoughts by yourself.

I will try to finish the reading tonight, so doesn't matter even if you can't see. As I said, you meditate like last night. Generally, the point I am talking about here, about death—perhaps you people may think, “Our country is full of dangers, always people are dying, this and that, what we have been hearing before. What's the point of hearing it again?” But this is different. It is easy to understand all this by looking outside, to an outer example, it is easy to understand yourself, it is easy. But we don't do this. Generally it is easy to realize the impermanent nature of life by looking at outer examples that happened all over, but we don't realize our own. How much we see other things happen in there.

Animals also have fear of death. When an animal gets killed, or falls down, they also have the fear of death. But that is useless. Also, many times we, by accident or something, all of a sudden it happens

that there is fear of life, fear of death, there is fear and worry about getting sick. But this feeling that happens to you, feeling afraid of death, this feeling does not carry on. After maybe one or two days you forget. If you are so scared, then after some time this strong feeling no longer exists. Whatever happen was useless in that time because we can't use it for Dharma practice.

It is not enough that this feeling arises for a few minutes, losing the other one—that's not only the point of doing meditation on impermanence. It is necessary to carry on this heavy feeling, it is necessary to carry on this fear of death, not just for a few minutes, but for one hour, like this. Because Dharma practice cannot be finished in one hour. We can see how lazy we are. Anyway, like this. So that's not enough. It is necessary to carry on this feeling, this fear; this strong feeling, it is necessary to carry it on until you achieve, until you can make definite arrangements to not suffer at death time. Until you can make definite arrangements, where you can have full confidence knowing at the very least that you won't suffer at death time, until this is definite, until you can make arrangements where you will be born according to your choice, then generally, it is necessary to carry on like this.

The purpose of meditating on impermanence and death is to achieve the higher difficult realizations, to carry on this feeling. And one thing, as I told you once before, just having the idea arise sometimes that, "Oh! I will die after some time, after a long time," even people who don't know anything about Dharma also think like this. This is nothing. If you have the realization of this, if you really have the fear of the death, have the experience through meditation of the realization of impermanence, then these things cannot happen—such as falling asleep when you meditate. You do one or two minutes on the actual subject, and then the mind goes for a picnic round. This thing doesn't happen because the person's mind is so strong—the one who has strong realization and the understanding of impermanence, the mind is not like this, easily distracted, not like this. You see, thinking like this happens so easily, falling asleep, the mind getting distracted, difficult to bring to the subject of meditation—this shows that you need energy and this shows that there is the need to work on the impermanence of life and death. Because of not having the realization or experience of this through meditation, you cannot meditate because of a little tiny trouble, and also due to lack of experience of impermanence and death.

One who has a real deep understanding, the experience of impermanence and death, this meditator never gets shocked when he hears renounce this life, renounce this life. When he hears this he never gets shocked, only pleased, never shocked. The person always finds it most powerful, most beneficial to stop, to cease the delusions. This person would find it easy, no matter how difficult. The person who has this practices with a pleased mind, with great happiness. Also, it is not difficult for him. That meditation is not difficult to practice. Why don't we have the capability now to do this? Because we don't have the realization of this.

Also one thing, through this, doing this meditation for this one month doesn't stop your future problems that much. It is necessary, of course, that you are meditating now at this time, of course it benefits, it benefits, there are great benefits, I am not saying that it has no benefits, but in the future the problems cannot be ceased without continuing the meditation. So since this is to solve the problems, one should know how to do it. So just doing meditation here one or two days is not enough, and hearing someone explain it and then working on that is not enough.

Now from depth of your mind think, “In a time this whole world will completely become empty. Also I will not exist on this earth.” Think of the complete emptiness of all these things. “Therefore it is definite, therefore death is definite.

“No other cooperative cause can stop death. As it is not been possible, as it has never been possible so far, from previous times since the world started until now, therefore death is definite to arise. Life cannot be made longer without decreasing. Therefore—think your own life—therefore it is definite that death will occur. Also, death will occur without my having spent much time in Dharma practice while I was alive. No cooperative cause or external thing can put it off, can stop death from happening. At that time, no matter how many other people try me to put in the best hospital, wherever it is, with the best medicine, the most recent medicine, nothing will help. Nothing will help. Nothing will help to stop death—wherever one goes—to different countries for treatment and to whatever expensive hospital.”

Also think, “There is such an incredible number, generations of parents, parents of parents, parents of parents of parents. It has been such an infinite number, the number of those generations of parents, and now none of them exist. All those previous generations of the parents of the parents, and none of them exist now. Of all those previous generations of the parents of parents, there have been numberless—counting like this—parents going back, but no one human body exists, nowhere. All of them are dead, all gone.” Thinking also of your parents, also your grandmother and grandfather and also their parents. Think of those who are dead, such as the present father or mother, either or both, and the grandfather, grandmother.” So gradually, therefore, it is definite also that I will die, as they don’t exist. Same thing, soon the turn of the death will come to me. Therefore it is definite that my death will occur.”

Generally, the life of the beings in this world is not definite. They will live 100 years or 1000 years, all the lives of the beings in this world, and generally nothing is definite in terms of the length of life. Particularly in this degenerate time, life is shorter and more indefinite. Much shorter and more indefinite than before. Therefore, the time of death is indefinite. People come from West to East but are not certain to go back—without having time to go back, they die. Death is indefinite, the example is like this. Even if the person is going back to the West, before reaching home, he dies on the way. He is not certain to reach home. Even if many people are sleeping, not having the time to get up. Many people start eating, and die without finishing food, without completing one plate of food. Many of them go trekking, and they die without having time to come back. Many people go out by car, without having time to come back home, and they die in between. People do not have time to grow, dying before they reach middle age, without becoming grown, without having time to become older. So many are born in the mother’s womb, without having time to come out. Some go to play without having time to come back from play—such as riding a horse, or football. So many people order clothes, and without having time to wear them, they die. Many people start to read a book, and without having time to complete it, they die. Also, so many people start to make projects, without having time to complete it, to finish, they die between. Many people go to war, to fight, dying without having time to enjoy home and come back. So many people go to their job, dying without having time to get a salary. Many people die even without having time to complete their talk. Many people die, breathe in, dying without having time to breathe out. These are examples of how the actual time of death is indefinite. How life is indefinite. These are a few examples to use in meditation.

So, there are the outer explanations like this. It is necessary to put these on yourself. It is also necessary, when you do meditation on impermanence and the actual indefinite time of the death, as you think about other people, to also think about yourself. Also think that, “One day I will die somehow, not finishing something, not completing something.” Similar to the thought of other people, put it on yourself—then this becomes very effective. Somehow, however, we are definite to die either in the day or in the night time, either in the morning or in the afternoon, without finishing something. Breathing. Breathing out and dying, not having time to breathe in. It is definite that this will happen to us, that will die in some condition, according to karma. Either at home, or out.

Also it is necessary to think of all these temporal needs, how there are more life endangering cooperative causes than life supporting cooperative causes. Therefore, the actual time of death is indefinite. Even the life-supporting things cause danger to the life, such as people dying, people eating fish or meat, and the bone going inside causing death. As in these examples, life-supporting conditions even cause life danger—such as the house collapsing, the roof falling down, things causing life danger. Such as money—because of that money you get killed by another person. These are a few examples. Such as also drinking alcohol, so much alcohol causing life danger, such as drugs. Because of these reasons, also even the life-supporting things cause life danger, and the actual time of death is indefinite.

Especially, the body is like this water bubble, so fragile, so fragile. Each time as the body moves a little bit, something is always suffering, it is so easy to get injured. Therefore, it is so easy for the life danger to happen. Because of this also, the actual time of death is indefinite.

Also as I read this, also you meditate on this.

1. “End is due,” the time is uncertain because due to finishing the length of life that has resulted from the previous karma.
2. The time of death is indefinite, when factors sustaining life are unavailable. The actual time of death is indefinite.
3. Check it in your mind—whether you perceive it or not, whether you see it or not. The time of death, when it will occur, when you see it or not. Check also whether that is definite to happen after a long time, after ten years, that you can exist that long—whether you are sure or not. Check also whether you are sure, “I will exist until tomorrow.” As you always think you will live long, so check whether it is definite, whether you know definitely that you will exist tomorrow. The reasons that you have, check up that you will definitely exist tomorrow. Same thing, you check up tonight, whether you will definitely exist until you go to bed. What is the proof, check it up. If you don’t find any proof that makes you see that you are definitely existing, it is not sure, not sure. Totally, whether life will exist, whether you will have time to go to bed.

Perhaps your reason is, “Because I have the intuitive feeling that I will exist; I don’t see that I will die in such a time, but I have an instinct,” because you talk so much about “instinctive.” This instinctive feeling that you will exist carries on until death. This is the worst hindrance to Dharma practice. This is it the reason what you may have. This carries on until the point of death. Even if death would happen after one minute there would still be this instinctive feeling. This instinctive feeling is the worst, greatest hindrance to the Dharma practice, which includes meditation, so many things.

Many people worry thinking, “What is the method to stop the distractions. I cannot concentrate, I cannot do this and that.” Why? That is because we are mainly distracted by this instinctive feeling that feels, “I will not die now, I will exist, I will exist. I won’t die, I won’t die today,” this instinctive feeling that we always feel. This causes the hindrance which causes the main concentration to not last. This should be destroyed, this conception should be stopped by doing meditation on impermanence and death. For instance, take the person who is so scared of a tiger, scared of the danger of a tiger. This person is always watching round, looking round, and never wants to, dares not to spend even a few minutes looking at something without watching. Why does he spontaneously concentrate on where the tiger is coming from? Just like the example works, it is the same thing with the person who realizes that the actual time of death is indefinite, who always thinks that he is not sure whether it will happen tonight, right after one hour, one minute—who always thinks the opposite. We always think, “Not die, not die, not die now,” but the person who has the realization of this through meditation person is the opposite. As in the example I told, the meditator is like this, always, with the complete opposite idea thinking, “I will definitely die after one hour, at this time, tonight,” like this, completely the opposite of that other idea. So because of this, the one who thinks, “Death will occur now or after one minute, one hour,” because of this the person has such great incredible energy to make any action perfect, pure. For the person who does meditation with this thought, there is no hindrance, the mind doesn’t get distracted easily. For this person the concentration lasts much longer because of this thought—the thought and the fear does not allow the person to be under the control of the hindrance, it protects the person from the hindrance.

During the break times you read part of refuge and karma. Also try to get the understanding of the meaning of the outlines, such as the meditation on samsaric suffering. So when I give brief explanations on that, then it is easy for you to meditate.

Did you find out last night, the answer?

Answer: Yes.

Rinpoche: What? Yes?

Answer: Many reasons. If it is really the nature of space, it would always be space, it would be permanent and it wouldn’t be permanent if it is dependent on things. If it was natural pure light, if it was just space it would have to be always space—but since it is permanent and since it is dependent upon things, its nature is pure light.

Rinpoche: Space, is space permanent?

Answer: No it’s impermanent.

Rinpoche: You said before permanent, if it is the nature of space then it is permanent.

Answer: Its nature is pure light, if its nature wasn’t pure light....

Rinpoche: How is it impermanent?

Answer: Always changing.

Rinpoche: I see. The main nature, is that causative? Is that causative? What makes it change?

Answer: Its pure nature.

Rinpoche: What makes it change?

Answer: The mind nature of space.

Rinpoche: I am not talking anything about space, mind nature.

Answer: Mind nature in its absolute is just shunyata, pure light; in its relative it changes because it is dependent upon phenomena, out of phenomena. On a relative level it changes.

Rinpoche: How it is absolute truth, causative?

Answer: How is it absolute?

Rinpoche: You said absolute truth changes.

Answer: The absolute truth doesn't change, it is pure light.

Rinpoche: Mind nature doesn't change—isn't absolute nature mind nature?

Answer: It is in its pure nature, but since it's got dirt on it, it's got a relative nature; it actually doesn't change.

Rinpoche: I see. When the person realizes the mind nature does the person realize relative nature?

Answer: He realizes both.

Rinpoche: So if the person realizes the mind, does the person realize relative truth?

Answer: Repeat?

Rinpoche: Another example. If the person sees his hand, does he see relative truth; as he understands his hand is the answer also relative? Does he also stand relative together?

Answer: Yes, both.

Rinpoche: So all people who understand hand understand what relative means.

Answer: People who don't see absolute nature don't see relative nature. The person realizing the absolute nature of his hand see his hand but realize its true nature. The person who doesn't realize absolute true nature only sees the hand, doesn't see the absolute nature of it. The person without wisdom does not see the absolute nature, only sees the relative nature. The person with wisdom sees both.

Rinpoche: So you say the person who sees the mind in the absolute true nature of mind is also relative nature and the nature of relative truth. Like this?

Answer: Yes.

Rinpoche: So does the person see also the impermanent nature, nature of impermanence?

Answer: Yes.

Rinpoche: How does the person realize together?

Answer: He sees that everything on a relative level is impermanent and always changing.

Rinpoche: Does the person see, as the person understands the mind and the mind nature does the person see all the other rest of existence's absolute nature?

Answer: Yes, he sees absolute nature in everything.

Rinpoche: As the person realizes his mind and nature of his mind does the person fully see all existence?

Answer: Yes, if he sees completely his absolute nature then he sees all existence.

Rinpoche: Anyway, that is not possible. But from this, by realizing absolute true nature of mind, one can see gradually. It is easier, much easier. Because of the first absolute realization, he doesn't realize the existence of others at the same time. Not like this.

Answer: But if he sees it in himself on the first level and sees the full absolute nature, then does he not see all existence as they directly see?

Rinpoche: He doesn't fully see all existence. Not like omniscient mind. To fully see every single existence, only omniscient mind has it.

Anyway, like this. After realizing the absolute nature of one object, such as the "I," then for other objects, gradually like this, it is much easier. With a little checking the person realizes the absolute nature like this. But anyway, just to realize the absolute nature of one object does not happen, the realization of other existences does not come together. The point is this, the original question is this—maybe you didn't answer the original question. Why is the mind nature called clear light? This is the original question.

Answer: I think because on its absolute level it has nothing that can be put into words and it contains nothing, so it's empty.

Rinpoche: It contains nothing, it doesn't contain shunyata?

Answer: All you could say about it would be shunyata, nothing else could be said.

Rinpoche: Shunyata contains nothing?

Answer: I think shunyata does not contain anything. I am not sure of its definition.

Rinpoche: Shunyata does not contain shunyata?

Answer: The nature of mind is shunyata. That's all to be said, it's absolute nature.

Rinpoche: So absolute nature does not have absolute nature?

Answer: It has shunyata, the absolute nature is shunyata.

Rinpoche: Why does the mind have absolute nature, not having absolute nature?

Answer: Its absolute nature is just shunyata. That's all that can be said.

Rinpoche: So shunyata ... Oh, I see. How is it shunyata?

Answer: If it wasn't shunyata....

Rinpoche: How is it shunyata, I am asking this.

Answer: If it wasn't shunyata, this existence would be permanent, it would be real. This life would not be dependent upon anything.

Rinpoche: It's absolute nature is not shunyata, then what? Shunyata means what?

Answer: It means voidness.

Rinpoche: Oh, I see. Your life is voidness.

Answer: My absolute nature is voidness.

Rinpoche: Your absolute nature is voidness of what?

Answer: Voidness of voidness.

Rinpoche: So voidness of voidness should be something. What is that? It has to be something. If it's the voidness of voidness of voidness, what is that.

Answer: Shunyata.

Rinpoche: As I was talking, for instance this mug, does it have clear light nature? As the mind nature is clear light, is the mug nature clear light?

Answer: The tea mug's nature is shunyata. If clear light and shunyata are the same then yes, it is clear light.

Rinpoche: Mind is nature of clear light or not?

Answer: Is clear light and shunyata the same?

Rinpoche: How is it clear light? How is it?

Answer: Because it has no real existence, nature independent existence.

Rinpoche: But its nature is clear light. Why it is clear? So a mug, can a mug receive enlightenment?

Answer: No.

Rinpoche: Because its nature is clear light?

Answer: I don't think it has the ability to realize its nature.

Rinpoche: But it's clear light nature. The mind can receive enlightenment because the possibility is made by clear light nature. Why not the mug because the nature is also clear light?

Answer: I think our mind creates the mug.

Rinpoche: This is not answer, question.

Answer: It's difficult question.

Rinpoche: Actually we talked at the second page. Somebody answer—who ever has blowing from the mind.

Answer: The nature of the mug is clear light because the drinking mug doesn't have any delusion.

Rinpoche: That's what I am saying, I am expecting this answer. So that's why I am saying has it the possibility to receive enlightenment? The mind can receive enlightenment because the mind nature is clear light.

Answer: It doesn't have to try and reach enlightenment, it's already there.

Rinpoche: So it is his enlightenment. Is mind nature clear light enlightenment?

Answer: It's a pure manifestation of enlightenment clear light.

Rinpoche: So lucky! All your tea's manifestation of enlightenment, very lucky, if you drink in that way.

Answer: If its nature wasn't clear light its nature would have to be a mug, so that means it could never be destroyed.

Rinpoche: So the mug nature is mug because it's not clear light?

Answer: It's clear light for the reason that as its absolute nature is a mug it wouldn't be dependent on mental labeling or the person putting it together, it would be always existent.

Rinpoche: How is it called clear? Clear light?

Answer: I don't think there are words that can actually describe what its true nature is, but the words used are clear light, shunyata, voidness, emptiness. We can't communicate the other way to explain, we use words, and the words we use are clear light, shunyata, voidness.

Answer: What about mug?

Rinpoche: That's why we don't understand clear light, isn't it?

Answer: Does the mug have to have a consciousness? It can exist on a relative level.

Rinpoche: Are you questioning or what?

Answer: Asking question, does the mug have to have consciousness in order to be void?

Rinpoche: In order to be void it doesn't have to be consciousness.

Answer: Are you saying void and clear light have to be the same?

Rinpoche: I'm not saying that. It has absolute nature but it doesn't have, there is no meaning to call it clear light.

Answer: Could the nature of mind mean clear light. The clear light can manifest itself at any energy level.

Rinpoche: If mind nature is clear light what?

Answer: It has the ability to manifest itself at any energy level since it is same as space, light, it can...

Rinpoche: You are asking whether mind has that capability?

Answer: Clear light can manifest at any realm.

(question and answers missed here)

Rinpoche: It has no matter, no form, like space.

Answer: Because it is clear light nature it can manifest in any energy level, but because we can't perceive the absolute reality, therefore we can't because of delusion, the actual object only delusion. In order to see actual object we have to go through our delusions to get to the object.

Rinpoche: Sounds like getting closer, yes.

Anyway, the reason the mind nature is called clear light, why? Because, another repetition, because mind nature is not oneness with delusion, even though it is temporarily obscured by delusion. That's all. The reason clear light gives the possibility to receive enlightenment is because it is not oneness with delusion, it is temporal, temporarily covered by the delusion, temporarily obscured by delusion. As the clear light nature is not oneness with the delusion, there is possibility to clean the delusion, that's why it is possible to receive enlightenment. But for the mug, there is nothing to call clear light because it doesn't have delusion, also it has no mind. Not new subject, old subject.

Dedicate the merits, “Due to the merits of keeping the precepts, doing meditation, listening to the teachings, may I achieve enlightenment soon by receiving the fully renounced mind of samsara, bodhicitta, and the full realization of the absolute true nature only for the sake of sentient beings to lead them into enlightenment and release them from suffering.”

Day Twenty-one
Thursday, April 11
5 a.m.

In order for the action of taking ordination to become the action of Dharma and the cause of enlightenment, it is necessary mind for the mind to go into the Dharma. Besides that, it is necessary to cultivate the pure motivation of bodhicitta. So briefly think like this.

“I have been experiencing samsaric sufferings from beginningless previous samsaric lifetimes until now. It is definite that I will endlessly suffer samsaric suffering in the future if I still follow these wrong conceptions, so this time, just being reborn in the lower realms and being born in the upper realms, just only that isn’t enough. I still, even though I am born in the upper realm, I am still living in the suffering nature, I am always living in the suffering nature. So I must release from the bondage of samsaric suffering.

“Myself receiving cessation, releasing myself from the bondage of samsaric suffering is not enough, is not sufficient. There are infinite mother sentient beings who are suffering, not having received a perfect human rebirth and not having met the teaching explaining the path to enlightenment, not having met the teaching. As I have this precious chance this time, I must make all sentient beings receive enlightenment and release them from all their suffering. In order to do this I must achieve enlightenment. In order to achieve enlightenment I must subdue my actions of speech, body, and mind. Therefore, I am going to take the Mahayana ordination.” Repeat this prayer with this beneficial thought.

Prayer No. 1

At the end of the third repetition think that you receive the pure ordination in the form of light, your whole body full of light, think that you have received it. Think that you are making repetitions also as Guru Shakyamuni says and visualize yourself surrounded by infinite buddhas, bodhisattvas, and arhats, and that you are taking ordination in their presence.

Repeat the prayer of the precepts thinking that, “I am going to observe the precepts until tomorrow morning as the precious arhats followed these precepts.”

Prayer No. 2, Mantra

Prayer No. 3, Dedication Prayer

Dedicate merits of taking ordination, “Due to these merits may I receive enlightenment soon, full realization of absolute true nature, bodhicitta, and the fully renounced mind of samsara only for the sake of sentient beings, to release them from suffering and to lead them to enlightenment quickly.”

Prostrations

5. (continued) So after, yesterday I explained the shortcomings of taking intoxicants. The opposite of the shortcomings are the benefits of keeping the precept of not taking intoxicants.

6. Fasting. Then, first thing, the reason: in order to diminish, in order to not bring up and to purify attachment, each time we eat food, whenever we eat food, we eat it with greed, and each time we create the karma to be born in the lower realm. So the first thing, we who are meditating in the afternoon the hindrances of sleeping or other hindrances such as not having clear concentration, things like this also interrupt the ultimate. These also interrupt temporarily, not receiving the enjoyments that one needs in the future lifetimes even though we are born as human beings, not receiving enjoyments as one needs, not receiving enjoyments without effort.

Ultimately, it hinders the achievement of the holy sign of the Enlightened Being's holy body that has the forty teeth that are equal, not like other ordinary being's teeth that are not equal. Also, for the Enlightened Being any undelicious food becomes the most delicious taste, only in the nature of giving infinite great bliss, like this. Any ugly food, anything, is only seen by Buddha only as beautiful, in only beauty. Anyway, just like this, we feel a different taste with each food—some are undelicious and some are delicious, all kinds of things. It is difficult to get delicious food; also whatever we taste, most are undelicious. This is due to karma. Also, even if you offer undelicious food that you don't find good in taste, having a bad smell, no good, they all become best tasting, with the best smell and delicious. Like this. So it interrupts the achievement of this knowledge. The same thing...the opposite of the shortcomings is the benefits. By keeping these precepts, also this time it helps the attachment not to arise, so that it stops creating karma, planting an extra seed in order to be born in the lower realm. Also, to not follow sluggishness, such as sleeping, if the stomach is full of food—also to not have these hindrances. Also generally having this discipline, general precepts, not only in the eight Mahayana precepts, but also because making food takes time, so also to save time, the use of that the temporal work. Also like this, many things.

By keeping these precepts, maybe in future lifetimes you receive food, enjoyments as you need. There are many people like this, who are living in such situations in this lifetime. It is because such good karma was created in the previous lifetime. Without much effort they receive things like this. Then, by keeping the precepts it causes one to achieve this knowledge, this supreme knowledge that the Enlightened Being has, such as holy teeth, equal in number, and then such power to enjoy untasty, undelicious bad food in the best way. Like nectar, nectar. Generally for the Enlightened Beings it is like this.

Same thing with sound. For the enlightened beings any unsweet sound is only sweet, giving infinite bliss. As well, any enjoyment with the holy enlightened body—for them there is no ugly, roughness, all these problems. Same as others, only it is seen in the nature of infinite bliss. Same thing, any object that the Buddha sees is in the nature of infinite bliss, like this. Not like us when we go somewhere, we see it as beautiful, then we go to another place, and it is ugly, hot, cold, many things; not like this. Generally, for the enlightened beings everything is seen as oneness. But so, however, anyway as I said before, if you do much talk then it makes it much more complicated.

Like this, generally it is good, even for those who have general precepts, it is good to keep them. Since they are taken, it is good to keep them, those who keep precepts in our lifetime. Usually I try also to fast, but since a long time ago I came from Bodhgaya and I had a cold, coughing, so Guru Thubten Yeshe instructed me to eat. So until I start to give ordination I have been taking.

7. The seventh precept ... in keeping with attachment, putting perfumes, colors, these things, on the body. That interrupts the pure, very tasty, very sweet moral smell from the Enlightened Being's holy body. Not artificial, but natural. The Enlightened Being, as he achieved enlightenment, at the same time he achieved this holy body which has a natural sweet taste or moral smell. This is on all of his body, all parts of his body. It interrupts the achievement of the knowledge of the Enlightened Being's holy body. Also, not putting on ornaments and these things with greed. If we put these things on, it interrupts the achievement of the shape of the Enlightened Being, it also temporarily interrupts us receiving a body having a beautiful shape, with good color. Also, even if the person doesn't on put any artificial smell, because of the keeping morality, abstaining from these actions done with greed, he is born with that smell, that very tasty smell, that natural smell, like this. They are like this. Sometimes there is a monk or lama in Tibet like this, who does things in the Dharmacentric way, such as the person keeping the morality purely, because nothing depends on the chemical things. By not avoiding these actions done with greed, one receives the opposite of the benefits of keeping these precepts, not receiving these things.

Singing and dancing interrupts—doing this with greed because of keeping precepts is not a method of action, but a matter of greed. Because we have greed, we do it in order to not follow or build up greed, and also to purify. Doing these things with greed interrupts the achievement of the Enlightened Being's holy body that has many holy signs, such as the chakras and the wheels under the feet and hands, and the top hair knots; many other holy signs that signify that he is an Enlightened Being. There are many other knowledges that signify that he has the achievement of this knowledge, so it interrupts the achievement of this.

So then how it interrupts the temporary situation. It interrupts one from becoming subdued, having control in the actions of body, speech, and mind, and from having continual Dharma speech. Keeping this precept of not singing, not dancing, these things, the mind will not be careless.

8. Without Dharma reason such as sitting on a high, large, expensive bed, keeping this precept. Not keeping this precept interrupts receiving the ultimate result of sitting on the throne and lotus, like the Enlightened Being, as we meditate. Also, it interrupts receiving the temporary results in the future lifetimes, such as sitting on a high bed, on a rich bed, like this. The benefits are to receive such power as an Enlightened Being, to sit on such a Dharma bed. And also, in the future lifetime you get admired, exalted by other people; other people always keep you higher, with respect, like this.

Also, one thing is left out in the fasting precepts. These also help in future lifetime, even when we are born as human beings, to receive good crops, to grow good crops. Such as in this lifetime, people suffer due to famine, many things. Not growing crops due to rain, these things. According to Dharma signs, these things are due to previous karma, such as not following precepts. But in the same area, in the same place, some families have good crops, and another family does not get good crops out of the field. Why does the other family get good crops, without danger? That's because of the previous karma, following the precepts, like this.

But there is so much to talk about other benefits. Also there is so much history about how the results were brought by keeping these precepts. The previous beings who followed and observed this ordination were many. Sometimes, besides the king of the country himself making the law to keep these precepts to all the population, they keep these especially on these days, such as the full moon day, such as certain special days. There is so much good result and change that happened by

keeping these precepts. Somehow totally it is something that besides helping you in the future to achieve enlightenment and also temporarily to achieve in the future lifetimes, it also helps a great deal in this life, while you are keeping precepts.

In the morning do meditation and read the death evolution part, then do meditation on the three suffering lower realms. You read the book, and you do visualization, like this.

That's all. Thank you.

9 a.m.

From the holy speech of the great bodhisattva, Shantideva, "The cause of pleasing all sentient beings which is the medicine for curing sentient beings' suffering. The benefits created by this precious thought, how can the mind discover the depth of it?"

The meaning of this, the cause of pleasing all sentient beings is bodhicitta—how does it cause the pleasure of all sentient beings? Briefly talking, this bodhicitta obliges one to enlighten all other sentient beings, and to release all other sentient beings from suffering. Bodhicitta pleases all other sentient beings by releasing them from suffering, and by enlightening them. Also, it pleases all sentient beings by giving them Dharma, by leading them in the path to enlightenment; it pleases all sentient beings by giving Dharma, by showing Dharma. Also, bodhicitta pleases all other sentient beings by opening, by giving Dharma, by opening the wisdom to realize the cause of suffering and the cause of happiness. Also, this bodhicitta always obliges the person, the bodhisattva, to help other sentient beings with different methods—those who need materials and so forth. For those who are starving, it brings food for them, for those who are suffering with children, such as the wife, husband, parents, many things, such as those who are beings suffering in the water, many things. However, as it fits other beings, bodhicitta obliges the bodhisattva to help in so many ways. The way bodhicitta becomes the cause of pleasing other sentient beings. However, anyone who has the achievement of bodhicitta always has such a good personality that pleases others, such subdued noble behavior that pleases all other sentient beings, all other people just by seeing his body. Other people receive a good feeling, feeling peaceful in the mind, like this, even if the other person doesn't know anything about bodhicitta. Instead of harming other beings, they always take more care of others than oneself. This is just a brief explanation of how it becomes the cause of pleasing all other sentient beings. Also, this is the most practical medicine to take out sentient beings' suffering.

The benefits of this bodhicitta can never be guessed, discovered by the mind; the depth cannot be discovered by the mind. The depth, the benefits of the bodhicitta is depthless, infinite. Since we desire to bring peace to the world, since we have this desire, not following this practical way is foolish. We are always managing our time, working, trying to work on something to bring peace to oneself and other beings, always trying to work on something, but in a wrong way. Even if it is done, it is not done in a practical way. So if we first of all achieve this, we can then become the cause of bringing peace to other sentient beings. Therefore, it is necessary to achieve this. Therefore, it is necessary to train. Therefore, in order for our action to become a cause of bodhicitta, to become a cause of enlightenment for other sentient beings, think, "I must achieve enlightenment in order to lead all sentient beings into enlightenment and release them from suffering. Therefore, I am going to listen to the holy profound teaching."

This has great importance. The reason why I often begin with bodhicitta doesn't matter, no need to show movie! Anyway, the mind get pleased hearing the knowledge of such a holy mind, and being willing to practice it. So also too, by understanding the benefits, the will to practice this in this life will arise—also it helps. Also, the source of suffering, the self-cherishing thought, what you call egocentric mind, really practically you become less under the control of this egocentric mind, self-cherishing thought. Otherwise there is no other way for you, for us, to escape the egocentric thought without going through the practice of bodhicitta, without understanding this. There is no other way to escape from the egocentric mind, without understanding this. There is no other way to escape from the egocentric mind, so if you really want to escape the egocentric mind, the source of suffering, bodhicitta is the remedy, because it is the opposite. Not only this, it has so much purpose. Each time when we hear about bodhicitta, generally like this.

However, on this earth the chance to hear about the knowledge of the bodhicitta is extremely rare. There are many religious countries where you see temples, stupas, and monks, but to hear this teaching about the knowledge of bodhicitta is extremely rare. To know about it., to know this. For instance like this, if there is a big business shop, there are all kinds of things but there is one most expensive thing, the essential thing among those things that are in the shop, like this. So because of knowing the benefits just arising the will, "Oh I must practice bodhicitta, I must receive bodhicitta," just this creates infinite benefits as it is said in sutra teachings by Guru Shakyamuni Buddha. Even just the will arising to cultivate this for the sake of other sentient beings.

Also, not only, besides this, there is so much importance. As we talk each day, it leaves much impression on the mind so in future lives the mind becomes ready for bodhicitta. Even though we don't achieve bodhicitta in this life, it makes arrangement in the mind, plants the seed, it has so much more importance. This is not some kind of useless thing, it has so much more importance. This not some kind of useless thing, it is a big project, even though we don't meditate in this life, even if you don't do meditation after this. Also, usually in this life it is very good to always read books on bodhicitta, very effective for your mind, so good. Also, when your life gets in confusion, complications with people, when you read these books it helps a great deal to relieve this confusion, this trouble you correct by yourself. It is very helpful.

The listening subject is the graduated path, perfect human rebirth, the great usefulness of the perfect human rebirth, the great difficulty of receiving the perfect human rebirth, and how life is fragile.

Also, I think the discussion happened before, talking about Guru Shakyamuni Buddha. There are about twelve events in his life. As he was living the princely life in the palace there were four gates. In the east out of one gate one day he saw an old man, suffering from old age. So by this, he discovered the nature of samsaric suffering. At another gate he saw a dead person carried. By seeing these different things outside different gates he realized the nature of human beings' suffering. Then due to this, he took the form of receiving the mind renouncing samsara, feeling upset with the suffering nature. Then due to this external view, he gave up the princely life, like this, to practice austerities for Dharma practice.

At the beginning, like this. His lived six year in an austere life, completely living in the jungle doing concentration without moving, without one single movement, even though whole his body became like a tree, as if it were carved with wood, not seeing the blood, very dry, thin, dry nerves, without much flesh, only bones. Then also insects or ants made nests in the ears. He was a human being like a figure carved with wood. In that lifetime he took the form of fully realizing the absolute true

nature and receiving enlightenment beneath the Bodhi tree at the dawn of the full moon night. So all thus study, all these trips started from the condition of seeing this outer view. Also, many arhats passed away before he passed away.

Just about the time he was making arrangement to pass away, he subdued the king, who played such fantastic music. This kind was thought of as the best, the most expert in the world at playing the violin, and he had much pride and spent all of his time playing that violin. Guru Shakyamuni transformed into the form of a beggar and then played outside of this person's house, outside of the door. All of a sudden, while the king had so much pride, thinking he was best in the world, all of a sudden he hears the most interesting sounds of playing music, the violin. Then he listens, then he stops, because the other one is much more attractive, more interesting. So Guru Shakyamuni controlled his pride, that negative mind, through playing the violin. Through the sound of the violin, he controlled his pride. Then afterwards he took lessons from Guru Shakyamuni Buddha, he recognized the suffering nature, and whole his life changed, and became the complete opposite of whatever he had been doing before.

During the time when Guru Shakyamuni was passing away, he took off his robes. His followers asked him for his last thought, and he lay down and took off his robe and told his disciple, "This is Tathagata. This is the Tathagata's last holy body so you must look at it." Then he gave the last teaching, "All composite phenomena is impermanent." This is the last teaching of Guru Shakyamuni Buddha. So, "All causative phenomena are impermanent and this is the Tathagata's last talk." Then he passed away.

The very last time, the teaching that he left, the teaching for us sentient beings, the most important thing, the very last time, what he left was the teaching on impermanence. Then he passed away. So when he asked his other disciples to look at this, the last of the Tathagata holy body, at the same time many of them felt a tremble, and at the same time so many arhats passed away. Then later on five hundred arhats left, except one. Those are the arhats who brought all the teachings given by Guru Shakyamuni Buddha. Each of them said what they knew by heart, and the other arhat pandits wrote it down for future sentient beings. The very last thing that was left, the very last teaching, like a will for ordinary people leaving money or something—this is the biggest hang up thing in the lifetime, leaving a will, because you have no power take it with you. Guru Shakyamuni, for the benefit of other sentient beings, left this—the most beneficial thing for sentient beings, the most important thing to realize, to understand is impermanence. So impermanence means this. The reason is this. This is the reason that he ended with it, that all his teachings ended with it. Telling us this, we sentient beings should practice Dharma; if we do not practice Dharma there is impermanence and death. It shows the suffering; his one word shows all of samsaric suffering. "You sentient beings should practice Dharma because you are living in suffering, living in impermanence, under its control. You are living in the suffering of death, under the control of death."

Usually, during meditation time, when you do meditation on this, it is useful to also remember and to count, to remember in this life how many of your relations that you have met have finished. Also, your friends are dead also; it is helpful to your mind. Also in my lifetime so many friends whom I have known, so many of them are dead—laypeople, monks, lamas, so many other things—dead who were my friend. So before, when I was a small child I didn't see my grandfather at all. I had no idea. I remember only my grandmother, very old, having white hair, carrying rosaries round. She always sat nearby the fireplace. Anyway, I remember this, but she was dead while I was in Tibet or India; during that time she got sick for seven years, and became blind later on, around her death time she

was blind, she couldn't do anything. So my uncle worked for her for many years; gave food; taking out kaka and peepee, then bringing it in; for a long time he offered service to his mother, taking care of her and making prostrations.

He was not well, my uncle was not well. Before this, my uncle got a disease. He went to check up with so many doctors in Tibet, around the Solu Khumbu are in Tibet. He took much medicine but nothing helped. He could not eat food, he had so much pain. For a long time, seven years, he got sick. He asked one lama, whose cave was at Lawudo near the center. He was quite a good meditator. I roughly remember because I was very little, I always thought of him as a good monk; he gave a good feeling. He always liked me very much, but he had a good feeling, somehow different from others, he always played with me. He had a good vibration, keeping a pure mind or something. My uncle checked up with this meditator, he asked for an observation. So this meditator made an observation saying that that his sickness was karmic obscuration, which means sinfulness, which means it is not something that can be ceased or cured by medicine. It was a sickness that could be only cured by purification. So then he asked for meditations, how to make prostrations and how to do meditation on refuge, how to do purification, these things. Then this lama gave him a meditation. Also the uncle was so poor, so later on, just above this meditator's cave there was one family, also one family with a married lama, and he took care of my uncle, helped him with his temporal needs, with food. And so due to his help he built a little room to make prostrations, and also to take care of his mother. I think about he made prostrations for about seven years, maybe seven times 100,000 prostrations—so many prostrations he made. Then gradually, as he made so many prostrations, his sickness got cured; he became completely well afterwards. After that I think he had not been sick; so much heavy disease. So anyway, as he was taking care of his mother, she died at that place.

Also, I never saw my father in my life. Maybe just about the time I was out of my mother's womb, I think he had already went, left from home, to his future rebirth. He had already renounced home. What I remember is that the children were sleeping together in the nighttime. Our blanket was the father's coat, the animal coat, his animal coat. Tibetans call it "chuba." It has sleeves, but it is not made of simple cloth; it is made of animal cloth having hairs inside. So we were sleeping together under the dead father's cloth and sometimes saying, "This belonged to father," like this.

Then the mother had other children. Those born after us died, and those born before us, they died also. She had a child born with a double head, but that didn't exist for a long time. As a baby he died. There are all kind of stories involving that little baby. Somehow she didn't check up, she didn't know how to check up, and she died. Also one sister who was born before me, she also died. She had a little tail like this, here. Must be some animal. So now there were three or four people left. Soon these two, these three will become in their time maybe only a name left, words—"Such a person did this and this," and no one can see the physical body.

Also the first Western pen friend I had was when I was in India. Our schoolteacher was one of the older Western nuns. She had been a nun for many years. Before she was Christian, then later she traveled around Ceylon and took precepts from a Theravada guru, then so she came there and worked for a living in India. Then later on the Tibetan people escaped from Tibet to India at just about this time, and the relief committee of the Indian Government sent her to look after the Tibetan Refugees, who were mostly monks who escaped from Lhasa. Then she had much contact with the monks, even her cook monk. So slowly she became familiar with the Tibetans and she got more and more interested. Later on she came several times to that place in India, the place where more than 1000 monks lived for several years, continuing their studies, their philosophy, the

Dharma philosophy subject as well as the tantric subject. So she made a pen friend in order to help some lamas and monks as much as she could through correspondence. She found one pen friend for me. She was in London, and sometimes she used to send young photos and sometimes very old photos—sometimes I had confusion because I was a child and I had confusion which one was which. I think it's the same as the Jewish, the caste. She was born somewhere anyway, whatever it is. I think she was recognized by people as having a good personality and being wise. I think also she wrote books, but I didn't read her books. She kept on sending letters for seven years—a letter each week, so many letters. My place was full of the garbage of her letters. I only sent her answers sometimes, maybe three four letters. She was over 87 at that time; I couldn't help much. She had so much feeling to understand Dharma, but that time I couldn't communicate much in English because it was extremely difficult to communicate from that place, because no Tibetan could write well in English. There was a lot of writing ABCD but if you asked the Indians it was very complicated! They wrote something else that you don't want! I had this trouble many times writing letters. Then later on I tried, whatever was correct or not correct, I tried to write by myself. However much it made mistakes, maybe she understood, maybe she did not understand. So, however, after a time she didn't write, maybe she did not understand. She didn't write for a long time, and usually she wrote so much. She didn't write for one or two months and I wondered what happened. So I think she was worried to tell me that she had to go to a hospital for an operation, so that's why she didn't write. So afterwards she came back from the hospital and she tried to write. Her handwriting was good. She started writing letters after the operation, and I think there was a girl to help her complete the letters. So that was her last letter

Then after I received that she said she had come back from the hospital. Then after that I had a dream that someone had given me a white letter nearby my place. The next day I received a letter exactly like that from her friend, who was the friend of another incarnate lama. She explained that she was dead. Then we made puja—there were many monks in that place, more than 1000—and requested them to pray. Then also his Holiness' guru's and other high lamas from Lhasa were requested to pray for her, to fix her a better rebirth soon. Then later on I checked how she had died, where she was facing, all these things, someone explained to me. During that time I had sent something, but I am not sure whether she received it before she was dead; maybe just after. She was burnt, cremated, and a friend explained that the ashes were strewn in her garden outside. The paintings I sent from India of Guru Shakyamuni Buddha and so on, before her death she left them at the Tibetan center Anyway, this is just a little story of the nature of impermanence.

So as it has happened like this for them, so it was the same thing for us, soon. Also in recent times, last year the first Western student, the nun, she was planning to come to Kathmandu and Dharamsala and receive teaching from gurus, so she made this plan to do all these precious thing. However, just before her time to come down, all of a sudden she was sick for three or four days or something .All of a sudden she got sick, she couldn't get up. And then all of a sudden without any expectation, she was dead. All of a sudden , she was dead. I think at the death time she was laying down for two or three days, but during the death itself maybe she was up, holding the rosary in one hand. And there was a little girl, her daughter, crying in the room, saying , “Please mother, don't die.” Looking at her face and asking , “Please mother, don't die,” and crying . Like this. She cried so much in that one day, but then after two days she become as usual playing outside. I think maybe she had a little time, even though she got sick, she had a little time to try to do something for the death. So somehow she was really completely expecting to do all these things, and all of sudden her life finished without having time to do these things. But she was very lucky that she could die being a nun. Luckier then one who dies in the U.S., who dies in a beautiful, most expensive apartment

without relatives around, so many things. She died in a very, very simple tiny room. Before that, she did retreat. Also, she usually so much desired to help other people. She always worried, being incapable of helping other people, especially Westerners. Even in the first letter she sent, she didn't put even a signature.

Why Should I Be Afraid of Death? (Page 53)

“Karmapa sumchenpa” quotation.

This is the name of one highly realized lama who lived in previous times in Tibet.

Also at death time, actually calling it “Lord of Death” is also karmically created. It is also the one who interrupts this condition, interrupts the life, but this is also our karma, the karma of living beings, karmically created beings.

Following paragraph:

This time to also think like this is useful. If I am going to live to the age of seventy, then half of this life is spent sleeping at night. So then there is the day, but during the day what do we do? Maybe also sleeping and then we use it distractions; and also for the negative mind to create the cause of suffering. Even if there are merits that are created, they get lost because of the negative mind of heresy, anger, not being dedicated. They get lost, not existing, whatever virtuous action was created. So therefore, it is definite therefore, mostly definite, that after this life one will take rebirth in the lower realms. Thinking like this is very effective, because the way it works is a factual evolution, it is true—then you know yourself, you recognize your own life.

Guru Shakyamuni Quotation

Same thing, you think tonight and then as Guru Shakyamuni said like this. Same thing. After this, for one hour the same thing, now; it is more definite to die than to exist. Why it is more definite to die? Because death is definite, it is for sure that we are permanently not existing, so therefore death is more definite than existing; even this time. Think like this, so useful, very useful.

Last Paragraph

It is true also if you check up with your mind, not only what Guru Shakyamuni says but the factual evolution within your mind. It is true. It is true. So it is more worthwhile, because death is more definite than existence even this time, so therefore it is more worthwhile and more profitable to do something for the future life, to work for the benefit of the future life; not spending time to do only something for this body. You are not sure when you have to leave this body, not sure; it is more definite that you leave this body now than keep it, so like this. You see, especially when you get angry, this is very helpful, so helpful to think about the time of death, rather than thinking about shunyata, the true nature, something that you cannot figure out. It is profound, it is profound, but in such problems this is more profound. Generally, shunyata is profound, but when you have this it is quicker to solve the problems more profoundly than those profound meditations, those shunyatas, those tantric things. Think of this when you have mind problems with someone, such as rising greed, extremely rising greed, so attached, either to a possession or person, or anger, or pride, or any other negative mind.

In order to stop creating this negative karma and to make your mind peaceful, to release confusion, remember the Guru Shakyamuni quotation, remember what Guru Shakyamuni said. Then think, “As Guru Shakyamuni said, my death is more definite than my existence. So if I die right away— “ think from the depth of your mind that you are going to die—” So if I die right away, if the breath right away stops, what is the use of getting angry? What is the use of getting angry at other people, for pride, being jealous, or attached to the other person?” Nothing, it is no use. You cannot take the other person to whom you are attached with you to your future life, with you to the realms. This is useless, completely useless, nonsense, and all you create is the cause of suffering. If you die right away, what you create is only the cause of suffering that you create with other people. Think like this; it is so useful. Think, “It is more definite,” whenever you are attached to people, things, problems. Think, “To leave this body is more definite than existing. I am not sure whether the body has to be left now; I am not sure whether I can be with this body even just this time.” In the depth of your mind think about leaving the body. Then in this way your own mind which you feel strongly coming up, strongly growing when there is anger or pride, this strong, uncomfortable feeling, all of sudden it will loosen, go down, and relax. You won’t find any purpose to getting angry; you will discover by yourself that it is meaningless, nonsense. So it doesn’t cause problems for other people, and your mind gets relaxed—no more creating negative karma and confusion. This is really practical, using meditation in the actual time, in the critical time—that’s real, practical meditation. Because meditation is forcing you to stop the problem, not something that you have to practice very quietly somewhere on the mountain, not like this. These meditations are especially to solve the problem. If you don’t use them, what’s the point? Anyway, there is not much time but this is an important point so I introduce it.

During the break time the, read well about samsara, the third meditation. Especially try to understand the meaning of the outline such as the twelve links, the important points. Then try to understand the path of the higher being, the seven Mahayana techniques that follow the equilibrium meditation—also try to know the essence.

3 p.m.

However, this is also very, very useful to remember. Because first of all, how can one create more negative karma than has already been created from beginningless lifetimes? First of all, there is no reason to create extra donations. Then secondly, there is no reason to put off the practice of Dharma, because one cannot give up the practice of Dharma, trying to get relaxed. The reason one cannot get relaxed is more definite—thinking like this—death is more definite than my existence, the whole day, today.

There are so many incredible negative karmas. If you are going to count each negative karma that we have been collecting in our consciousness from beginningless previous lifetimes, it is an incredible number. Therefore, it is saying how can you relax? How can one relax, and put off the Dharma practice, since one has created and collected such infinite negative karma. However, there is that much infinite negative karma, there is always the rising suffering because of the cause that has been collected, and there will always be the rise of suffering. Therefore, it is possible that death is more definite than existence, so how can the Dharma be given up? Secondly, that much negative karma, incredible negative karma has been created, so how can one relax in practicing Dharma even for one day, because the suffering arises because of all those karmas. So there is continuously arising suffering, one reason, and second, so much negative karma has been collected. Then death. Because

of these reasons how can one get relaxed by giving up Dharma practice? So this is a very tasty teaching. It is useful to remember, it means many things. When someone feels laziness to do meditation, to practice Dharma, at that time it is useful to think, useful to remember these powerful blessed words.

Maybe if you think in the form of making the meditation better. Think. It is necessary to think that you are at the time of death. Then these feelings arise (as Rinpoche reads).

“.. enemy,” why is it enemy? Because as you feel that you are going to separate, leave the body, there is such extremely strong worry, not wanting to separate from the body. Strong attachment to the body, instead of helping to solve the problem at that time, can only cause one to be longer in samsara, to always get involved in the circle of the bondage of suffering, rebirth, and death.

The same trouble that you had with your body, the same worry—not wanting to separate, fear of separating from the body, attached and not wanting—the same thing with the possessions and the relatives, feeling very upset, feeling so much upset leaving them. Feeling so much upset separating from the relations.

If you had a dream last night, last night's dream was so quick. It was very short, so short from the time you started to dream and from the end. You may see in the dream, you may feel in the dream as if you had a long journey, as if you spent a long time in the dream, while you are on the trip you may feel this sometimes. You may feel that you spent so many years doing something, but actually it was only a few minutes dream. So quickly finishes the whole thing, whatever good thing that happened in the dream. Also, one thing, the reason that it says dream, one thing is that it is like a dream in regards to how quickly it finishes, and the shortness of the life, it is like a dream.

And also, wanting, for instance, whatever we enjoyed in the dream. You receive so many billions of dollars in the dream and you are so happy about it, then after you finish the dream there is not one single dollar. After the person awakens from the dream, there is nothing that the person can bring from the dream with him. So just like this, exactly the same thing as we dreamed, as we had so much, received so much, billions of dollars, possessions, as much as we are happy in that time, so exactly it is the same thing with this life. As many possessions as we have, as much as we made business, whatever we do, it is all like last night's dream—not one single atom out of that can be carried by us. So exactly as the dream, it is the same what we are doing with this life, which means it is as meaningless. As it the dream was meaningless, in the same way the things that we had in this life, that were received by making much effort, are meaningless.

“All meaningless actions are like ripples on the lake.” Ripples on the lake—one goes, one comes, one goes, one comes—always like that. If you check the water where the drop coming, always a ripple goes and comes, goes and comes, like this. The work that is only done for this life is like that. However, it is something that has no end. As much as it is done, it is something that can never be ended. This quotation was said by the great yogi, Padmasambhava, and is also very powerful.

This is also very helpful to think about during your death meditation; it is very useful to think. If you check like this, that you are going to die, that it is more definite to die now; as none of these possessions can be carried, nothing is useful at this time, so the same thing exactly. As one single hair is not useful at this time, as it cannot do anything, the same thing with the body and the other possessions. So in this way it makes you see how it is meaningless, how it is trivial. In this way, for

instance, in terms of the possessions that make you put your life, which you think of as the most important thing, in danger, that make you give up your life to preserve them, to take care of them, once of check like this, you see that the possession is no longer important when you equal the one single hair which is growing on the body.

“Why should I be attached to any possession?” This also should include the body. Sometimes, when you do this meditation and when there are creation problems, when there are certain problems going on, then you think about death like this. Sometimes there is a problem that relates to your body, which has something to do with your body—so you are fighting for or doing something in order to take care the body. So when you think, “It is more definite that I will leave the body,” then you think this, “So therefore there is no reason why I should be attached this body. How do I know that I definitely exist?” In this way you will find that what you were doing before was nonsense. You discover that what you were doing before, making confusion, causing problems to others, is nonsense.

So, during the meditation time, what is to remember in terms of this important subject is all of Page 53 and 54, the backside Also you can do like this—if there are so many subjects, in order to use them for your meditation, choose whatever you find more powerful, more effective from this subject; which one, you look. Also, generally it is good to remember. If you really find it difficult, then use the part that is more effective and strong, that is more useful, to remember and use in your meditation, and then on the basis of that amplify yourself which makes you see it clearer.

Question: If we have a friend or relative who's dying, what should we do with the body and how long should we leave it?

Rinpoche: Generally it used to be kept two or three days. The time when the corpse should be taken out—in the morning, in the afternoon, all these things—is checked according to astrology, goes through astrology like this. Usually, around this area Tibetans do it like this. If the person is dead they check up the astrology. Then the astrology tells that them what state the person's mind was in at the time, where he's attached and, I don't know the details, the life external cause and the external cooperative cause, what kind of spirits cut off the life, and also the time when the body should be taken out. This is done according to astrology.

However, at death time, if the person is dying, generally it is so very, very difficult to really talk to the person dying; it is very difficult, extremely difficult. Unless it is a person who has a little control to listen. Usually there are many methods. However whether the person has faith or not in the Enlightened Being, whether the person knows something about this—generally what I mean, for the person in life who has no idea of Dharma, of the Enlightened Being, who has no faith, it is difficult to say things, especially at death time. Even in the lifetime it is difficult to communicate, difficult for him to understand this; and it is difficult at death time, his mind become more uncontrolled.

But however, if as the person stops breathing, you can very loudly recite the Avalokiteshvara mantra, generally it is good. You can say also the Guru Shakyamuni mantra, *Lama Ton.ba ...* You can say this very loudly. If don't say it very loudly, the person cannot hear easily. Then you blow in the ear and say it very loudly. If you call the name of a person and say it very loudly, such as the Avalokiteshvara mantra, it is very powerful, very effective if at that time the person can hear it, has a chance to hear it. Because the gross superstitions absorb and gradually sink, so just before stopping breathing there are things going on, changes going on, but the person doesn't recognize them. Before stopping

breathing, the four elements, the five skandhas, the five basic wisdoms, and the five inner objects—such as form, sound, taste, contact, these things—anyway, these are gradually getting stopped, degenerated. So all the gross mind gets absorbed, and the senses outside don't feel much. At that time, it is very difficult for the person to feel or hear the object. One thing is this,

The other things is that also at that time the person has so much fear, much suffering, and it is extremely difficult to have the chance to hear any of these words, except for the person who is a little fortunate, who has such merits in that lifetime. Then it is possible to have a little chance to hear. If the person hears a little bit, it helps so much, it helps great deal. He is in such terrible suffering, so it helps very much to create less suffering at that time. Also, depending on the other dead person, it can be possible that if he has created so much good karma in that lifetime, so much purification, if he has really observed karma and taken care, at the death time if someone calls his Guru's name to pray, like this, then because of this, even if his mind is uncontrolled, because there is so much purification made and his friends help him, trying to make him understand, then he remembers to pray to his guru or that manifestation of Buddha. So it is like this. Usually the person all of a sudden gets a big shock or fear due to something; and at the same time when that happens he doesn't remember; but if someone tells him, "Do this," he remembers, so his suffering becomes less. Just like this.

Also, those who have created more merits, and are a little more fortunate, who have a little control, by remembering the guru, the manifestation of the buddhas, as they pray, it can be possible to protect them from not being born in the lower suffering realms. Like this. For instance, even in the dreams when there is a big fear, something happening, if you don't remember to take refuge to pray, to rely on something, to rely on the enlightened being, the perfect guide, who has the perfect power to guide, so even if you don't remember in dream times when there are things going on, frightening things happening, if you don't remember this then at death time it is really very difficult to remember.

In Tibet, when people die, they do like this. If the other people who know a little bit of Dharma know what to do, as much as they understand, they recite mantra; that's the way to help. But as it is, if a person dying is surrounded by people who don't know anything, who only cry, but who don't know anything, he is suffering, and the other people are also suffering, crying, only creating an upset environment, and then it is difficult to get help at death time. Even these little things, saying mantras loudly, asking the person to mention the name of the guru, calling his name and asking him to pray about it. So, according to the other person, his fortune, it gets helped, like this. Usually it is difficult this—after the person is dead, trying to read things like this; it is difficult, difficult. If the person doesn't understand in this lifetime, how can the person understand at death time? It is difficult. Extremely, like this. Extremely difficult. But because of reading, because of the teaching of the Enlightened Being, it has some power. But how much it works and helps depends on the other person, his fortune, like this. Also if he is around, nearby also ... like this. In Tibet, when the person dies, the breath stops, he dies, they try to put blessed nectars and pills in the mouth. They do these things.

Anyway, the most practical thing is to recite mantra and blow, this one of the most practical things. Just hearing the enlightened holy name can help a lot. But generally, making offerings of the possessions to the holy beings, and praying also that the possessions may be used for virtuous work—doing this also helps the dead person. Even if the person is born in the narak realms, this

definitely helps. Also, the holy beings prayers, due to their mind powers, as they pray it is also very effective, very powerful.

Also, there is a method in Tibet to do this. When a person dies they call the lama from the monastery to transfer the consciousness. They do this. However much it works for the other person's consciousness mostly depends on the other person's creating good karma. But however much puja is done by using the dead person's possessions can definitely help. There are many stories.

You can do like this, like we did before. Meditate, and in the place of crying, meditate, do purification with Guru Shakyamuni Buddha and yourself purifying all sentient beings, including him. Like this. This is very good. This is a practical puja.

Anyway, one or two years ago, below the Everest center there was a Tibetan monastery, and there was one monk who also passed away. Just before the other head lama passed away he instructed the monk to never come out from his retreat. I think he was doing retreat on Avalokiteshvara, reciting mantra and other things. I think he was quite a fortunate person. So just before, he was a little bit sick, and then just about the time of death he got better. Then he didn't want be in the room, so he told another person that he wanted to move outside, just before his death. There was one abbot in that monastery, one very quiet, simple, good monk who was living, keeping morality, taking care of him very well, and he asked him to read, "The Book of the Dead" just before his death. After reading he asked about any other methods just before the actual time. This was wise, because you can try the best you can when the actual time comes, there is the chance to try. He asked someone to read this book because at death time, during this evolution, it is extremely difficult to remember, so if the person does not have enough control, then he has to depend on someone's help in reading it. So he asked about this before his death. However, he had a good death, the way he died was peaceful.

Also there was one nun there. Usually people, the monks, had no idea that she would die like this. First of all, I will tell about the death! This nun, at death time, had no sickness, no problem. Then she lay down in the position that Guru Shakyamuni took when he passed into Nirvana. In that position, by remembering this she lay down in the position of Guru Shakyamuni Buddha without worry—nothing, peaceful. Then she instructed her helper (there was another nun who helps her) so that at the death time she remembered her gurus. Then also she meditated for I don't remember how many days, but for a certain number of days she was in meditation during her death time. Really, she had a peaceful death. I checked up with those nuns, they came to ask me to pray. So I asked what she usually did, how she lived her daily life. They said she did much purification, that she never breaks saying this prayer, that she continuously always says this, always practicing this, always doing much purification in her daily life. Also, she took many teaching on the graduated path. She was not the kind of person who studied philosophical teachings, this and that, learned, but just her daily life. She had little understanding but her daily life was good.

There are many people, so many that this happened to in India and Tibet. Even in modern times, these time so many. Also in India. Also at the same monastery, the head lama was an ascetic lama, which means one who is living and who has renounced this life, living in the pure dharma practice. Always he put on just very old simple clothes; also he was very old. I don't know very much about him because I saw him only like this. The story is that he heard that above that place a monastery was going to be built. We didn't have a chance to go to see him that time; he was very sick—

sometimes pots of bloods coming, and when he hears good news about Dharma, all of a sudden he gets better; and then again vomits and gets sick. Like this. So we were invited to come down to see him, so we went. First of all I thought he was a nun! He looked very simple and had one piece of cloth put on his head. But he had a good vibration. First of all I thought he was a very old nun. Then he was very pleased to hear about us, hear about the monastery, about teaching Dharma. He was very pleased, and he told me that I should not build small, I should not build the monastery small, "You shouldn't have a little mind, thinking of expenses, and build small; you should have a very big strong mind, and this monastery should be built as large as possible." He said it like this. So it will be very beneficial for the teaching. Then also he gave some books—he had already made arrangements, books on the graduated path and some tantric teachings to take to America. He checked, made observations, and prayed with the texts, then he gave the texts to us. Then he said that he had only one year to live. Also, he said some other things too. So I told him I am building, and asked him to pray for success in all these works, building the monastery, and this and that. He said, "If the mind is noble, (this means pure, like bodhicitta, pure) then everything can be successful, everything can be successful." So I think he also quoted Guru Tsong Khapa's teachings, a quotation that says, "If the mind is noble," which means bodhicitta, noble, the opposite of evil, "If the mind is pure and noble, then the place, path, and everything can become noble; if the mind is evil, everything that you enjoy becomes evil." This is Guru Tsong Khapa's teaching which is really true. As I told you this morning about bodhicitta, it is the same thing. After one year, as I came down, he passed away. Before his death he gave instruction and final advice to all the monks about what to do. The monastery had money from offerings made by people, and they collected and used it for making pujas on special days, things like this. However, during that lama's time he took care of all the monks, and when people offered money for pujas and prayers, he spent all this for his monks. He was the kind of person who spends whatever he receives. He said you should not keep it longer, otherwise it will become a cause of fighting and problems. At death time, however, he was very well; they talked at night time and then afterwards, about dawn time, he sent all the people out. He asked for tea first, good tea, and then he filled his bowl with tea; and then he sent the people out, closed the door, and at about dawn then he passed away. He was in meditation, his body up in the usual position of meditation. Then I think for quite a long time he was in meditation, and now there is his reincarnation who was recognized by His Holiness the Dalai Lama in that area. Not only by His Holiness, but also by many other high lamas. They also checked with other lamas, and they all discovered the same thing.

It was like this, this lama's life. There is one big monastery in Tibet. There was a huge rocky mountain—if you are on the ground you can see the path to go to the monastery on top of the rock; the monastery is so beautiful. The original evolution, as I think I mentioned before, was that the female aspect of Buddha, Tara, founded this monastery. So this lama was a monk in that monastery and he was the manager of the monastery. He brought things from outside, took care of the expenses, made offerings, and these things. He had to work so much, but however much he tried he failed as a manager. He got very upset and left that job; then he went to take teachings from another place, from his gurus. Then he did retreat for many years, so many years in hermitage; for so many years he did retreat. Then afterwards, slowly, slowly as his realization developed, people recognized it. Before he was just a simple ordinary monk, but later on people recognized him, people knew things like this about him. When Tibet was overtaken by the Chinese, he first of all lived in a tent. Then later on a benefactor offered him land, and he built a monastery within six days. The walls were very quickly built up, and they had no shape, but there was such a relaxed, good feeling, very quiet.

There are many methods, wise things. The wisest thing to do, the most clever thing to do is, before death, make yourself practical, capable of protecting yourself from danger when death occurs. Make yourself capable before death, try to make yourself capable. When death occurs, you, just like these lamas, just like that nun, make yourself capable to help yourself, to guide yourself, without depending on others to guide you. You be the guide to protect yourself from suffering during death time. This is the most clever thing to do, the best thing to do. Try to train in these meditations before death, in the lifetime. Make yourself get ready. Make yourself capable. Just like this example, if you are born to carry heavy things, if your body is so weak you cannot carry them, you have to rely on a porter, on other people. Just like this example, make yourself capable of becoming the guide at death time. The main thing is making continual meditation on the graduated path. This is very helpful. And then continuously doing purification of negative karma, and trying not to make negative karma, especially with holy objects. Then, on the basis of that, observing karma, these things, and on the basis of that there are also many tantric techniques, special methods, very practical techniques to train to make yourself get trained before your death, in order to transfer your consciousness by yourself. As death happens, transfer your own consciousness to be born in a pure land, through your own guidance, your own Dharma practice.

There are many special, powerful techniques. But to learn them without having any idea of the fundamental meditations and practice, it cannot be that practical. That practice has to be done with bodhicitta, on the basis of the strong motivation of bodhicitta, and by thinking and understanding the samsaric suffering of oneself and others with great love and great compassion. It is not easy, it has to be done on the basis of these things. However, the fundamental meditations are very important, so important, like this. There are many special practical methods to transfer consciousness and so forth at death time, and many gods and goddesses from the pure realm making prostration to you with powerful sweet music, and with many offerings, such as the smell of incense, as if a king were coming. One can be born in a pure realm like this.

But, to make your practice practical, useful, to make it beneficial in that time, it depends on a strong understanding of the fundamental things, especially the impermanence of life and death, and the nature of suffering. Besides bodhicitta and these fundamental things such as the suffering nature, the person must have the understanding and the practice of the graduated path. So, totally speaking, the pure Dharma practice makes these higher techniques practical, and causes one to be born more quickly in the pure realm. Otherwise, without these fundamentals, one cannot make it. Just like without the wheel of the car, one cannot go even a few steps. Just like this.

One example of how much the gradual meditations and practice on the graduated path helps, especially in terms of the pure practice of renouncing this life—in Tibet in a monastery there was one monk. In his lifetime he practiced the methods of transferring the consciousness to the pure realms. However, when he came to the time of death, even though he tried to use this technique, it didn't work. The reason for this was because he did not have strong understanding of impermanent nature, and was not living in pure Dharma practice. His mind was attached to Tibetan butter tea, which was served in a wooden bowl. Because of this, even though he used the technique, he could not transfer his consciousness at the time of death. So his guru, with his psychic powers and powers of prophecy, realized that he was trying to transfer his consciousness to a pure realm called Tushita, the pure land of Maitreya, Guru Tsong Khapa, but that it was not working. So the guru sent a message saying that there was better tea in Tushita, and not to worry. As soon as the monk received the message, he was able to transfer his consciousness to Tushita. So this is an important point, and the reason the reason that I emphasize pure Dharma practice. The tea was the object of one of the

eight worldly Dharmas, being attached to material possessions. At this time, his mind could renounce it, could stop being attached to it, like this. The more important thing is making the technique practical and beneficial in that time; the whole thing depends on this fundamental thing.

So therefore, it is extremely difficult at death time because we do not continuously train in the lifetime, and then all of a sudden we try to do something. The most clever, skillful thing is to train principally in these fundamental things, and to do meditation in order to lose this negative mind. This is the most important thing. If one trains during the lifetime, then when the time comes it is very useful; because the mind is trained it is easy. There is also another, opposite, example. It is the opposite thing. Before there was one man in a family who thought that he was ready and that he could go any time to the pure realm of Padmasambhava. He said, "You people are terribly poor, so I am ready, I am ahead of time." At his death time all the other people were crying, they were so upset. Not because of him, not because he was dying, but because they were thinking, "He has no worries, he can go to the pure realm, and we are terrible, we are not ready, not capable, we cannot go." So they were all upset themselves. But the man said, "Now I would rather pray to be here with you now than go to the pure realm."

6 p.m.

Do meditation on Guru Shakyamuni Buddha, purifying meditation, beginning with the pure motivation of bodhicitta. Do the visualization of Guru Shakyamuni Buddha with knowledge rays coming and purifying, and the second, similar Guru Shakyamuni coming from the original one, melting into light, becoming oneness with you. Then out of that state your mind, which becomes oneness with Guru Shakyamuni's Holy mind, in the form of guru shakyamuni's Holy body manifesting in the form of guru.Shakyamuni's Holy Body, manifesting in the form of Guru shakyamuni's Holy body. Then yourself being oneness with the seed syllable, your mind which is oneness with guru shakyamuni's Holy mind being in the form of seed syllable, as you are reciting mantra, making purification for the sentient beings.

Prayer and Mantra
Meditation

Therefore, as in those examples that we talked about, those who had a peaceful death through Dharma—all this is the power of the Enlightened Being's Dharma. Otherwise, even if you are on the moon, nothing can help; under the earth, on the moon, on the planets, nothing can help; you are scared of your death at the time, no matter wherever you are. So, we, also, if we do meditation on the graduated path before the danger comes, keeping this meditation fundamental to our lifetime's work, then also there are other higher teachings to practice. It is necessary to try. So like this.

Since we copy—usually on earth, some other person has many material things, and because of seeing the other people who have so many good material things, you also want to have the same material things as the other person. People have such beautiful saris, clothes, to put on, so you want to buy them too. There is confusion in the mind, always keeping you busy, always trying to be like another person whom you think is good, rich looking—trying to be many things. If another person has long hair, you also keep long hair. You try to copy many things, but nothing helps at this dangerous time; there is only confusion.

But there are so many other good examples done by holy beings and yogis, so why don't we copy them? We are also human beings. However, like animals, we are all scared of death, so it is necessary, wise, and skillful to, in our time, find a method to manage something. That is the keeping the practice life work. Then also we can try to practice the higher tantric teachings. We can learn, we can study, we can practice. These things are not only for monks and nuns and lamas, these are not things that can only be attained by monks and nuns and lamas. Even laypeople can practice these high methods.

In Tibet it happened many times that an ordinary human who was not a nun died peacefully. There have been many, many who have gone to the pure realms. Anyway, I am not going to tell many stories. Also in India it happened that one of our benefactor's mother died. Usually she was just a very simple person, but she had one special deity whose mantra she recited all the time. She used to go to the monastery, where there were more than 1000 monks. One day, all of a sudden as she went down without problems, she told her sons "Thank you," for helping her, and then she said goodbye. Then she sat on a chair and asked for a little cold water, and before receiving the cold water, all of a sudden she left home peacefully. Also, it happened many times in Tibet that one would pass away in meditating. One lady knew her time of death, so she fixed her room, cleaned, put on a new dress, made many offerings, and then in meditation she passed away to a pure realms. This is not only for Tibet; also we Westerners can do this, it is worthwhile.

So there is no need to talk much about the death evolution; the changes. This is briefly written there. Then as you study, you will understand clearly. There is no time to go through this. It is just like this, similar to these things—visions like a phantom, like a snake, a flame vision; like a white vision, like an autumn moon rising; or like snow on the ground; then a red vision, such as the way the sky looks red when the sun sets. Then there is the dark vision, like complete darkness, like we are in a dark room, like that feeling, darkness. Also there are feelings—all of a sudden the darkness happens as if you are falling in the darkness, like this. As the red seed comes up, the white seed comes down, and according to that evolution, these visions arise.

After the dark vision, there is emptiness, the clear light vision. But this is not called shunyata. It is not shunyata. If it were shunyata, then, without need of meditation, training in the meditation of shunyata would be effortless realization. It is not shunyata, but just emptiness, like the dawn time that is devoid of the dark vision, the white vision, and the red vision. This is the point that I am just briefly introducing to you, just giving you a little idea. Generally, I cannot talk about these methods. Anyway, at this point the yogis, the meditators who meditated in their lifetimes and also practiced the tantric, Vajrayana method, who observed karma well and kept the precepts well, in this time they use the methods that they have been practicing in their lifetimes. This is the real actual thing for which they have been making arrangements. So they use this method that they have been training in. They meditate sometimes for twenty days, or seven days, depending on the meditator; they are not sure how long. So like this.

During those times the skins (there are six skins) never move or smell as they do when one is usually alive. Also, they are very magnificent looking, not like ordinary people, who when they die they have open big eyes, their eyes up, and many awful things, their skin changes, going down, and becomes very fearful looking—not like this. Also, when the ordinary person dies, a person who doesn't practice in the lifetime, and especially one who doesn't observe karma well, who creates so much negative karma, at death times cries so much because he sees so many awful things happening, such fearful visions, incredible. As a result of this, at death time they move their legs, putting their hands

up grasping, trying to grasp something; many awful things. During death time the peepee and kaka comes out because there is such strong fear, so many things happening, like this.

In India there are lamas who passed away like this, meditating. Indians never believe. The Indian people who work in the office don't believe people can sit like this. Their usual conception is—of course, they don't know anything about his, they don't see or hear—but their conception is that after the person dies, right away they should be taken out and burnt the fire, otherwise the body will smell. Sometimes, many times the monks go to the hospital in India. If they die in the hospital, it is a difficult trip to get permission for the dead monk to be in the hospital for some time, because the doctors never listen. All of a sudden the body has to be taken out. However, because their conception is this, just as the breathing stops, the person, as the very end of death, is finished. So the Indians came to see the lama, and they touched him while he was in meditation, and they tried to smell him. So they got a big surprise; there was no smell, nothing. Instead of a bad smell, during that time, those high lamas give off a fantastic sweet smell due to the power of their realization—a sweet smell floating around in his room. So they got a big surprise, like this.

This vision also happens during between dreams and waking up, but this happens very quickly. It is very short, very, very short, but between this it also happens. Falling asleep, then dreaming, then waking up—between this things happen, such the clear light vision, but it is very short, so short, so quick. Those great meditators who practice tantra, first of all they practice. When they have control of the dreams, then for sure they can use their profound methods in the actual death time, like this. They realize this during their sleep times first—according to the present situation it is an impossible thing—doing this consciously, with consciousness, being conscious, to use the methods during this time, being conscious as the vision happens.

These visions, down to the clear light vision, is an ordinary thing that happens to all the ordinary beings—those who die a death not caused by an accident, getting killed or something—all of a sudden their whole bodies are destroyed. Also, for an ordinary person the consciousness, even the breath stops during this time, in which these eighty gross superstitions are gradually absorbed, sink, and the breathing stops, before these visions arise. The consciousness is a certain mind, an indestructible subtle mind with this vehicle that is in that seed, which is in that seed like a bean, like two lids put together, so inside tiny like beans—it is situated inside that. Sometimes, at the very final point of death, when the subtle mind or consciousness leaves, the drop opens, and the consciousness exits from that place. When the consciousness leaves there is a sign—red blood that comes up through the nose, and white going down. For this to happen sometimes it takes usually three days. Sometimes due to a person's disease, it sometimes doesn't happen that the seed comes out. But when great meditators finish meditation, the seed comes out, like this.

Then there is the intermediate stage. The person's consciousness leaves from that place like a bean inside the central nadi according to the person's future rebirth (Page 54). For instance, the consciousness of a being who will be born in a pure land will exit through the center of the head; and a being who will be born in the formless realm, like this. Then the consciousness of a being who will be reborn as an animal will exist through the peepee place, and the consciousness of a being who will be reborn as a narak will exit through the kaka place—sorry, I have no good terms. The consciousness goes through these places, from nose to ears, according to the person's future rebirth. Also, there are two ways. For some people the heat gradually comes down from the head, and for some people it happens from the feet—it depends if the person is more able, and has created more

merits. Then also there are paths—down, in the middle, and up, and also in the intermediate stage there are visions that the person sees according to the rebirth that they will take.

Then the person is born in the intermediate stage—there is the body and the cooperative cause, that person's consciousness, the subtle mind. Once one goes to the intermediate stage, then again gradually as the visions occurs before, now, from the clear light, they occur again, reversed—first the dark vision, then the red vision, then the white vision. Then the eighty superstitions arise, and the whole thing is reversed. The cooperative cause of the body is this. The principal cause of the intermediate being's body is the wind, and that is also a cooperative cause of that being's mind. That intermediate stage being's body is indestructible like a vajra, like a diamond—indestructible, nothing can resist it. Also, karmically it has certain karmic powers. Wherever it thinks—if someone is dead, then born in the intermediate stage, and then in the intermediate stage thinks that it is going to America—without any resistance, with its karmic power it can reach there. It can reach anywhere except the parent's sex if it is going to be born as a human being. Other than this, it can reach anywhere.

There is so much suffering during the intermediate stage. One feels as if one is underneath of the earth, pressed down between mountains—big mountain having cracks, then pressing. There is so much suffering, and visions of the illusive mind. They do not realize the visions of their own illusive mind, and they are so frightened. For example, they may see a very heavy storm, with strong red wind taking everything away all in different places, and a big noise of fire sparkling. There are so many fearful visions, such as being taken by the ocean waves, very strong wrathful waves. These are karmically created. There are yamas that have fearful, frightening shapes with different animal heads—such as lions, sheep, scorpions—all kinds of different animal heads. All of them are chasing, shouting, beating, many things. Even in the intermediate stage, there is no relaxed time, there is so much suffering, so much fear.

If that intermediate state being could recognize his dead, previous body he could come back, but karmically he doesn't recognize it. It is like it is completely forgotten, once the consciousness has left from there. Like this. Then, from this intermediate stage there is usually seven days. Sometimes after being born in the intermediate state, all of a sudden the being gets born, sometimes usually after seven days or one week, that length of time. Then again, he quickly goes through the changes of karma—then again he dies and goes through this evolution; it is very short, very quick, then again like this. Again seven days, and if he did not find a place yet.. the total time cannot be longer, however, than seven times seven days. An intermediate state being cannot be there longer than for this period. Therefore, for that length of time, when someone dies the Tibetans do puja for that length of time. They do it after one week, at the end of the second week, at the end of the third week until the forty-ninth day. After each week, at end of each week, they do puja; and the reason is because of this.

Then, like this. This is another way of talking. When we die, it is like we are falling asleep; the intermediate stage is like being in a dream; and waking up out of a dream is like being born in the lower realm. We wake out of the dream all of a sudden, and get born there, and it is such an incredible fearful place. The whole ground is hot red, burning iron; then on that basis, there are so much different things, different places. Sometimes there are doorless houses, with no holes, just iron, hot red iron burning houses, and the beings suffer in the double houses like that. This doesn't mean that someone built them—all this karmic creation intuitively happens, according to the person's karma. There have been so many eons of suffering. Even if one could release oneself from

one iron burning house, and finish that karmic suffering, again one would still receive another one. The suffering being of the narak realm has a huge body, specially designed to receive great suffering—a very big body and very thin skin, not like the skin underneath our feet. It is like the thin skin that grows over a wound, which is like paper—very, very thin skin. Besides that, as much suffering as there is, the beings don't die as easily as we do. When we die, we don't die of being in a suffering realm—we can die even due to an injection, many things, due to a thorn going inside. But these beings, no matter how much extremely great suffering there is, how long they suffering, because it is karmically created, they don't die.

I heard also, at some place in the West, that they put a man in a box and then later on they took him to the cemetery, and noise began coming from inside the box. So they opened the box and the person ran away or something. The doctors and people there tried to check and couldn't figure out how it happened. How was it possible that this could happen to someone that they really believed was completely dead, with no breathing? Also recently, I don't remember the cause, but one man's wife somehow was taken by the river, and after two or three months later people found her alive, coming back home. But as she was coming home, her husband got another wife. The first wife, however, could not remember her previous things—about her home and so on. So the husband and new wife offered her welcome when she came, they were happy, but she couldn't remember anything. People could not discover how this had happened. So these are evolutions, previous incarnations—the consciousness making a trip, even if there is no body to be seen with it. Even when people, from their sides, try to stop understanding this, from evolution's side it is explained—so they have to do research, check up, and find out. They cannot contradict, because it is something that they saw.

Question: Is the whole evolution of the bardo karmically determined?

Rinpoche: Yes, yes. As I explained, I am trying to introduce this. Please, somebody put a question. Maybe you put a question ...

Question: What happens to a person who dies in a car accident or quickly, so there is no time to go through normal process?

Rinpoche: Then consciousness leaves. It depends on how much it gets injured, and this depends on the individual. It is possible to leave right away, things like this. According to the injury.

Question. Would there be much more suffering for that person if the consciousness had to leave very quickly?

Rinpoche: Not sure. Definitely, there can be more, it is almost definite, to be born in the suffering realms. But anyone who dies like, due to physical trouble, due to something causing physical trouble, all that cannot be the same thing. But for the person who has control and dies, it is almost impossible to be born in the lower realms. But any physical troubles, like this, due to that cause and the death, cannot be the same.

Question: What is the best way to sleep if you want to train your mind?

Rinpoche: Then the best thing that is very useful thing to do—usually there are so many things—but you can do them like this. If you are in the bed, then try to think, try to go through the evolution, go through this trip, the evolution. Then meditate on the point, the clear light vision; your mind should be just like we used to meditate before—the clear light vision and Guru Shakyamuni's holy mind and your mind, all three are oneness. Then try to fall asleep, try to sleep with concentration; this helps great to practice higher tantric methods later on, this makes arrangements for that. This is very good because this way it reminds the person of death also. Also, doing this makes the mind get trained, so that when the person is in the actual trip of these things, as the mind gets trained the person can use a similar method at that time; this is real. Then perhaps it can be

possible even to meditate in the dream, continuously concentrating—that is possible. That depends if the mind gets trained, gets habit.

When you sleep in the position of Guru Shakyamuni Buddha, the position he took when he was passing away, passing into nirvana, the position that he had had lying down. This (fourth right) finger stops the right nostril like this, stopping the right, and you are breathing from the right nostril, like this. Then the night side, then his left side up, and the two legs straight together like this. This has also much benefit. Also remember Guru Shakyamuni's position when he passed into nirvana, that he went into this position, and think, "When he shows impermanence and suffering nature, then by remembering this I will also follow it, and this is Guru Shakyamuni Buddha." Do that position, lay down in that position. This has purpose, this has purpose—this (closing the nostril) means stopping, also the wind, greed. If you meditate like this, it is very good.

Then, like this, especially also if you can visualize your body in the form of Guru Shakyamuni Buddha, I think I told you that before. Visualize Guru Shakyamuni's form, his holy body purifying, absorbing into you, becoming oneness, then you are in the form of Guru Shakyamuni's holy body, and then you lay down. Then go through this evolution. Then also when you get up, also remember the meditation that you did last night, and out of that state, your mind which is oneness with Guru Shakyamuni's holy mind, in the form of Guru Shakyamuni's, is getting up. This is very useful. This cooperates and relates very much to the higher tantric methods.

Dedicate the merits of keeping the precepts, "May I achieve enlightenment soon by receiving the full realization of the absolute true nature, of bodhicitta, and of the fully renounced mind of samsara, in order to enlighten all other sentient beings and release them from suffering."

Thank you.

Day Twenty-two
Friday, April 12
5 a.m.

"From beginningless samsaric lifetimes until now, I have been continuously experiencing samsaric suffering, particularly, numberless times the suffering of the three lower realms. Also, in the future I will continuously experience samsaric suffering if I still follow delusions and karma. So after this life, not being reborn in the three suffering lower realms and being born in the upper realms is not enough, because at this time I am in the upper realm, but still in the suffering nature, with so many problems. Therefore, I must release myself from the cause of suffering, ignorance.

"Oneself achieving the cessation of the cause of suffering, ignorance, is not enough, not sufficient. Numberless sentient beings are suffering in the three lower realms, numberless sentient beings are suffering in the upper realms. Most sentient beings are not born with a perfect human rebirth, and have not met the precious teachings that leads to enlightenment and liberation and have not met the teacher explaining the teaching. So as I have the chance this time, I am responsible for releasing them from suffering and enlightening them. Besides that, all mother sentient beings have been kind from beginningless samsaric lifetime until now; and even in this recent time, they will be kind until I am released from samsaric suffering or until I achieve enlightenment. So therefore, in order to repay them, as they are that kind to me, I am responsible for releasing them from suffering as quickly as possible and enlightening them. Therefore I must achieve enlightenment. In order to achieve

enlightenment I must subdue the negative actions of speech, body, and mind. Therefore I am going to take ordination.”

So visualize the person granting ordination as Guru Shakyamuni Buddha, surrounded by infinite buddhas, bodhisattvas, and arhats.

At the end of the third repetition, think that you perfectly received ordination in the form of light and that your holy body is full of light.

Think that, “I am going to observe the precepts until tomorrow morning as the previous arhats followed the precepts.”

Dedicate the merits of taking the ordination. “Due to these merits may I achieve enlightenment soon by having the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara, only to enlighten all sentient beings by making them release from suffering.”

Generally, the benefits of keeping these general precepts, related to the previous history—the benefits of keeping the precepts are dependent on virtue, just like the trees grow earth by depending on the earth. Due to the causes of keeping these precepts, one can receive a perfect human rebirth, be born in the realm of gods, meet the guru, listen to the teachings, think, meditate, receive liberation, and receive all knowledge. By keeping these precepts one creates benefits, avoiding the eight non-freedom stages, with the eight freedoms and ten endowments avoiding the opposite that hinders dharma practice. The cause of perfect human rebirth is morality, so this brings that result.

So how does this close the door of the lower realms?

In previous times, in a world called, “Adorned by Jewel,” in this place there was a Buddha called “Well-Seeing Buddha.” He gave many Dharma sermons to those people, and he caused all those people to follow the eight precepts. Some of them received rebirth in the upper realm, such as the realm of the gods and human beings, some of them received the path of the lesser vehicles, some of them received the bodhisattva path, and some of them received enlightenment. During that time, one very rich king took this ordination from that Buddha. Then he made the law for all the people to follow the eight precepts. During that time, many of the people followed the ordination and this caused them not to be born in the lower realm. Due to keeping these precepts they were born in the different stages of the god realms.

Also, in another time there was a Buddha who was called “Magnificent Powerful Buddha,” and after he passed he away, there was a religious king. When a Buddha passes away the teaching shown by that Buddha always degenerate. So this king checked up the teachings, the text, and in the text the king found the benefits of keeping the eight precepts. Then he invited the monks and the Brahmins, and asked for the prayer of the eight precepts that was spoken by Buddha. He told them, “You should try to make this understandable and give it to me. If you don’t find this text then I will punish you.” So all of these people consulted each other. They were so frightened, because they didn’t even know the name of the text, and wherever they tried to find it, they couldn’t. Later on one very old mother said, “When I was a girl my father used to keep these precepts. In my house there is a post, and in that post, the sutra teaching, the prayer of the eight precepts spoken by the Enlightened Being’s Holy Speech is there.” So they checked up that pillar in the old mother’s house. The father had made a hole in the pillar and put the text inside, and covered it with a square piece of

wood. The people found it, and retrieved the small text that explained the benefits of keeping the precepts. All of the monks took it and offered it to the king. The king was extremely pleased and gave many presents to the people, and also gave many possessions to the old mother. Then they made the law to follow the eight precepts on those special days. As they followed the precepts, even the gods who were in the god realms were very pleased, because as the number of people observing the precepts increased, so did the number of people being born in the god realm. Also, as they observed the precepts, they received rain in time in their lands, and fights and epidemics and many other troubles were finished. Also, keeping these precepts for one day creates so much more benefit than making charity every day for 100 years. Keeping these precepts during the Guru Shakyamuni period causes one to be born in the retinue of Maitreya in the future. These are just some benefits of keeping general precepts.

In the morning, in the first hour, you do meditation. First do brief meditation on the suffering realm. Then do meditation of Guru Shakyamuni Buddha, remembering or reading. Even if you don't remember, read the refuge part that explains the knowledge of the Enlightened Being, the Buddha, Dharma, and Sangha. Then during that time, do purification for a longer time. After that, do checking meditation by going through the outlines of karma. There are four main outlines for karma, so also try to understand, and relate them to the karmas you created in this life, what you remember.

From the holy speech of the great bodhisattva, Shantideva, "Even just thinking to benefit is much higher than making offerings to Buddhas, to the enlightened beings, so why not trying and working to obtain the purpose of all and each sentient being's happiness?"

First, it means this. Just thinking to benefit all sentient beings, just having this thought arise, has greater benefit than making offerings to the enlightened beings. Even if one makes offerings to the enlightened beings, filling up as many Buddha fields as there are grains of sand in the river Ganges with seven kinds of jewels and offering it to that many buddhas, it cannot compare to the thought of bodhicitta thinking of the benefit of all sentient beings. This benefits them much more greatly, and cannot compare to other virtuous actions.

So what this great bodhisattva Shantideva is trying to say is that if even just merely thinking of, allowing this thought to arise has that much benefit, then of course there is even greater benefit in actually obtaining the happiness and peace of all sentient beings. Of course there is nothing to talk about—of course it has greater benefit. Therefore, the action of listening to teachings should become work for other sentient beings, not only for one's own development of wisdom. If it becomes the cause of enlightenment, the cause of bodhicitta, it can become work for sentient beings, definitely. Therefore, it is necessary to cultivate the pure motivation of bodhicitta.

"I must achieve enlightenment in order to enlighten all and each suffering sentient being from his suffering realm."

When we cultivate the motivation, not just mere words, think of the mere words, like this. If a person is going to help other people, his friends or parents or someone, then that person has the idea that today he's going to spend all of his mind with happiness. Willingly he goes to work for his relatives, friends, those people; willingly, with happiness thinking that he's dedicating himself completely like this. Then there is great purpose. Also, it is so useful to remember the suffering of the narak stages. As Nagarjuna said in his teachings, "Remember every day." Also, Shantideva said

in his teaching that the benefits and usefulness of remembering the narak sufferings are that it causes one to lose pride, to lose the thought thinking that oneself is so important, that oneself is so great, that oneself is the most competent person or expert. Also, by remembering and thinking of these sufferings, it causes compassion to rise for other samsaric beings, especially samsaric beings who are suffering in those realms.

For instance, one doesn't have any idea about those extremely great incredible sufferings—these are the sufferings as explained by Guru Shakyamuni Buddha, as his omniscient mind sees it. These examples are given by Guru Shakyamuni Buddha in order to give an idea to other beings, whose minds have no power to see these things, to have an idea how it is. Also, for those ordinary beings to practice Dharma, to follow the path, and to receive liberation. As Shantideva taught, “ The person becomes pleased by creating virtuous actions and careful of creating negative actions by remembering the narak sufferings, the sufferings of the lower realms.”

If these points are not explained, if the person does not understand the suffering of the three lower realms, the person does not understand what happens, the fault. Even if the path is shown by someone, by a holy being, they wouldn't see any special reason to follow it. Following the path is based on observing karma, avoiding the negative actions, and creating virtuous actions, so if the person has no interest in observing karma he will not feel that it is important.

Because of laziness, sometimes even if one tries to do something, one cannot purely observe karma, and thus cannot follow the path and receive the everlasting happiness that arises from following the path. Such laziness is arisen from ignorance—the ignorance not knowing the suffering nature. In order to know the suffering nature one has to know suffering and the suffering result which is experienced in the different realms. Because the negative mind is so strong, the negative mind that came with out mind from beginningless previous lifetimes, there are so many hindrances such as laziness, so many things. Due to not realizing the suffering nature, not understanding these things, it is extremely difficult to purely observe karma and to do pure Dharma practice. If one has no idea of the suffering of the lower realms, and doesn't meditate on the upper realm, then even if the person is told by someone that he should not do evil actions, the person doesn't think it is important.

Usually we are not that afraid—why don't we pay attention, why are we careless about creating negative actions? First of all, we do not understand the different suffering realms where you have to experience suffering numberless times, and also where your body will be continuously suffering. Not knowing the different suffering realms, not knowing our next rebirth, we create so much negative karma with such ignorance. Then even when we hear about it through explanation, because of not doing continual meditation on it, not deeply understanding it, still there is not that much feeling, and we are still careless about creating evil actions—we have lack of deep understanding and faith in karmic evolution, belief in karmic evolution. That why even though we hear about it, we still easily do the negative action, because of these things, not having deep understanding, and not doing continual meditation on these things. We do not really deeply understand karmic evolution, that negative actions bring suffering results.

Generally, when any negative mind arises, any problem in your mind arises, it is very useful all of a sudden to remember, “I should not follow this negative mind, I should not let it happen because the result of following the negative karma, of allowing this negative mind to arise, it is only for me to suffer. Who will suffer? Me—I, who has this negative mind, will suffer in the lower realm.” As you remember the suffering of the lower realm with understanding of this explanation, as you remember

the way karma works, all of a sudden you get frightened because of remembering this, because of the mind being conscious. All of a sudden your mind gets afraid, and the negative mind, that creates the cause of body, speech, and mind, goes down. This is very helpful. Just as Shantideva said, remembering this, feeling upset about the suffering and worry can cure many things, such as feeling tired. This is an example, but it can also help when there is the rising of different negative minds, such as greed. Greed is very difficult to control; it is really difficult to control greed. Also, greed is difficult to discover. Anger is easier to discover, but greed is difficult to discover. So remembering this can help a great deal, so much.

Then, compassion arising for other samsaric beings. As I told you once before, for bodhicitta to arise for the sake of sentient beings, it is necessary to depend on great compassion and great love. For this, it is necessary to understand other beings' suffering, those who are in the upper and lower realms. Without understanding the incredible suffering of the lower realm that other beings experience, it is difficult for such strong compassion to arise. So in order for this compassion to arise, to feel and understand other beings' suffering, it is necessary for oneself to understand first. Without depending on something we can perceive, we don't have the power. Without depending on the teaching, on the explanation, the introduction of these sufferings, we cannot understand them by ourselves. If we don't even remember all the things that we did in this life, even the time when we were born, how can we remember these sufferings, even though we have experienced them numberless times. Understanding this has to depend on the explanation, the teaching which explains this.

Then, to really see this clearly, to really understand it, it is necessary to do continual meditation on it until you have the experience. Also, one thing is this—to really escape from suffering, without even planning to achieve enlightenment, it is necessary to follow the path that leads to the cessation of suffering.

We Westerners are like this: even before the suffering is shown, when we hear about the suffering we get shocked, we are not interested. We think, "What's the point of knowing? At the moment I do not have these sufferings, so what's the point of knowing? We don't know it." This is completely the wrong idea. Thinking this means that in the depth of your mind you always have the feeling that you won't ever be reborn in those realms, that you won't ever become like those other suffering beings. There is always this feeling in the mind. Because the person is now, momentarily, a human being, he can talk and do many things—he can cheat other people, be sneaky, and do many things. Temporarily, for a short time, while he has this body he can do so many things, so he doesn't see the karmic evolution, that from this cause this result will be achieved. So the person is always feeling, "I am good, I am good," never having the expectation that he will be born in those realms, and become a suffering being. Or thinking, "The explanation of suffering is only for Tibetans, or for poor people who wear torn clothes and don't speak English." Some people think like this, having the feeling that their minds are much higher than other people's. This is just a wrong conception. Thinking that you are higher because you have much material, this and that, having more possessions, looking better than others on the outside is a completely wrong idea.

So if the suffering is not shown, it is like this. First the suffering is shown, and one is not interested. But let's say the path, the actual method that leads to nirvana and enlightenment was shown first—with no talk of suffering, if the path is shown first, the person cannot follow it, cannot continuously practice it, and would not try that much. It would always be like this.

However, like the scholar, a person who knows many words without doing much meditation, that's like explaining things in America, people like Nepalis and Tibetans talking about the possessions in America, this and that, counting each one like this; like counting one family's possessions, saying that family has this and that, although you don't have this, but counting—that doesn't help at all. You are suffering, feeling hungry and thirsty, but counting other people's possessions, they have rice this and that, and this cannot help quench your feeling thirsty. So just like this, if one doesn't really practice meditation, if one doesn't try to have the experience, then it is like this, just counting numbers, it doesn't help solve your problems.

Just like this, a person wouldn't follow the path if suffering was not shown. Showing how to practice Dharma without showing these things, how can a person practice Dharma? Without explaining what is Dharma, what is non-Dharma, the opposite thing, forget about following the path, how does this person practice Dharma? There is no hope for this person to receive the path. Also, the person doesn't try to do continual meditation. Why wouldn't the person do continual meditation? Because there is no energy. Why it is impossible if there is not that much energy? It is difficult because that person doesn't realize the suffering nature, doesn't understand suffering, and so therefore doesn't have the mind renouncing suffering. The person will have difficulties in Dharma practice, and that person will always wait, always try to solve temporal problems, and spend more time in this than in Dharma practice. For this person, curing these temporal problems becomes more important than practicing Dharma, because he does not have perfect peace, he does not see clearly, and he does not have that much idea. He doesn't recognize suffering nature, so he doesn't have that much idea. He thinks it is more important to stop the temporal suffering that he is experiencing than to practice Dharma, so he spends more time in this, and when his mind a little bit happy, maybe then only he does meditation.

Why is it impossible to receive the path for those kinds of people? Because to receive the path, I think I told you before, you need the understanding that is possessed by the fully renounced mind of samsara. This is the meaning of path—to receive the path, it is necessary to receive the fully renounced mind of samsara. Without receiving this, it is impossible to enter the path, the cessation of suffering, and nirvana. Without understanding suffering, how can a person renounce it? How can a person feel aversion for it? To feel aversion for it, the person should understand that suffering is terrible. This is the same as a person who feels aversion for his food because he recognizes suffering like this.

To renounce this point is to receive the fully renounced mind of samsara. To receive this mind, it is necessary to realize samsaric pleasure as suffering. Receiving the mind renouncing all samsaric suffering depends on realizing samsaric pleasure as being the nature of suffering. Without understanding this, there is no way to receive the mind fully renouncing all samsaric suffering. If the person doesn't realize this, the person can never renounce samsaric pleasure. Samsaric pleasure can be renounced by understanding it as suffering, and without understanding that there is no way to renounce it. The person doesn't see any purpose in renouncing it. The person doesn't understand how pleasure is suffering, so there is no way for the mind renouncing it to arise. As long as there is no mind renouncing samsaric pleasure, there is no way to receive the path—besides the Mahayana path, not even the Hinayana path. There is no way, it is all blocked. Especially as long as the person does not realize pleasure as suffering, and as long as the person is attached to it, that attachment always keeps the person in samsara. Attachment is like glue that attaches two things together. Like this, like glue.

The point I want to make is that in order to fully realize that samsaric pleasure is suffering, it is necessary to understand and receive the experience of the meditation on the lower suffering realms. This depends on not just mere words, but on actual understanding with feeling, deep understanding of the suffering of the lower realms as it is explained the Enlightened Being, Guru Shakyamuni Buddha. Without knowing the suffering of the lower realms, without really deeply understanding this feelings, there is no way that the person can discover that samsaric pleasure is suffering. This is the worst thing—not recognizing samsaric pleasure as suffering, and this is the main problem for human beings, who are higher than animals. This is what we do not discover.

If you fully discover this, then there is really a great change in your mind. There is a big change and a much quicker progression of Dharma wisdom. The deeper we see, the more we discover that there is no difficulty in practicing Dharma, no difficulty in renouncing negative mind, no difficulty in living the ascetic life, no difficulty in following the path, achieving bodhicitta. Also, there is no difficulty in receiving the full realization of the absolute true nature.

Therefore, it is not enough just knowing the few sufferings, such as pain, sickness, very gross things. Even animals, the lower beings, even though they know it, hate it, they do not desire these problems. Also, even though they escape from this, they have these problems. Just understanding suffering doesn't mean this. So therefore, now you can guess how important it is to know about suffering.

Question: Is there a difference between practicing Dharma just because you are scared of the suffering of the lower realms and practicing Dharma because you are trying to receive better future rebirths?

Rinpoche: There is a difference. Both have value, but different levels of value. Like materials, like different materials, like diamonds. If there are two jewels, both jewels are different—one is gold, one is diamond for instance—then one has less value; one is worth less but both have value. It is the same thing in the case of the person who doesn't think of bodhicitta, but only wants to receive a better future life for future lifetimes' happiness, to not suffer, and then for that reason follows morality. And also, if he doesn't follow morality, if he doesn't try observe karma, to avoid negative action, the opposite of morality—moral conduct is avoiding negative action—if the person thinks that if he does the opposite of moral conduct, negative actions, that action will make him suffer in the lower realms as a punishment for his actions, if he is scared of this future suffering, then observing morality has value. It has that much value if the work is done with that motivation, thinking of the benefit for future lives. Also, following moral conduct causes the person to be born in the upper realms, to receive higher enjoyments and have less suffering. This good result is due to following morality. If he's following moral conduct, it has value. Besides trying to receive an upper rebirth and trying to follow the moral conduct to be born in the upper realm, to be born again as human being in order to practice Dharma for other sentient beings, in order to work for enlightenment for other sentient beings, this has more value because of the motivation. But both have value, just like gold and diamonds.

Question: Could you say something about morality in its more positive aspect—I think you mentioned about protecting life—rather than the negative aspect. Morality in the sense of actually going things, towards other sentient beings rather than avoiding thoughts of greed.

Rinpoche: Morality, actually morality. When you hear the word morality it sounds like something good, something good. Not containing any explanation, something kind of good, moral conduct. But fact is, the explanation of morality is avoiding negative actions, avoiding the hindrances of liberation, enlightenment, and the path. So among the hindrances there are all kinds of hindrances,

so many hindrances. This is the clear way, without going through details: totally saying, if the person is living in the avoidance of the hindrances, there are less hindrances, less hindrances. If the person is living in avoidance of the hindrances to enlightenment, the person has that much less hindrance, like this. This actual meaning is what it really means, this tells the meaning of morality, the actual meaning of the ordination. Just this meaning explains the purpose of observing morality. The purpose is to stop all the hindrances of the path to enlightenment and achievement of enlightenment. Also like this: if the person is living in avoidance, the person at the same time—how does the moral conduct help right away, besides guiding in the future, even though it guides in the present time, at the same time? That is because it is like this. If the person is living in the avoidance of the negative actions, at the same time the hindrances become that much less. Also at the same time, as the person took ordination, made the decision, made the vow to follow the precepts, at the same time as the person receives ordination, as he has made that vow, at the same time the person has made ground, has made the level for liberation, the cessation of suffering. The person has planted the root of everlasting happiness, because that is the thing that brings everlasting happiness. As I talked to you this morning, it is like the round earth where people can exist, people can enjoy, do many things, build, just like this. The person has planted the root of infinite knowledge of the path. The path and all the knowledge of the goals of the path all arise from this root. So there is a great difference. For that person, before he wasn't in that, living in that practice, he wasn't living in ordination, in moral law. At the time when he was living in ordination, in moral law—there is a big difference between these two persons, big difference. The other person doesn't plant the seed, doesn't put the root, doesn't plant the seed of everlasting happiness. When he took the ordination, he planted the seed of everlasting happiness, he planted the root of everlasting happiness. There is a big difference between the time when he was living in ordination and time when he was not living in ordination.

Generally, like this: moral conduct—in Sanskrit, *shila*—shila means cool. That means this: a person who is feeling hot, suffering from being hot, if there is wind blowing, it cools the air, cools the person, makes you feel pleasure by relieving that problem, the suffering of feeling hot. Feeling hot is suffering that the person does not desire. This is the example of how the word shila means cool. The actual meaning is that samsaric suffering is like feeling hot, and the air that cools is the method—the moral conduct, the ordination. So if the person took ordination and is living in ordination it purifies, cools.

Observing ordination or moral conduct cools his suffering at the same time—as long as he keeps it, it cools his suffering. How? Just by living in that, confusion does not arise, nor do the problems that happen with the actions that are the opposite of moral conduct. This doesn't happen with that person. The temporal life problems that other people who are not living in moral conduct get involved in do not happen. Living in and observing moral conduct cools him to not create negative karma, the cause of suffering. By creating the cause, there is the suffering result. Just keeping moral conduct cools that—it doesn't allow the person to experience the suffering result. Also, it purifies other negative karma, that which has been created in previous lifetimes.

This is the way that the person's ordination and moral conduct becomes the best protection among any external protection. Outside bodyguards are recognized as reliable in order to protect the body, but it has happened many times in different countries that the bodyguard kills the person inside, the king, or the president. They kill the person inside who they are supposed to protect. This can also cause much danger. Also, weapons that are made in the country to protect the country can destroy the people in that country. Instead of protecting the country, keeping the people there, using them

to protect the life, the weapons become the destroyer of people in that country. The weapons that are recognized as weapons of protection become weapons to cause danger to one's own country and people. There are so many examples.

In a fight ordinary worldly people think that the best protection is a weapon. Using a weapon is recognized as protection to protect themselves and their own lives. They use machines, and however many people go for war, no matter how many weapons they take, many die, not coming back. External weapons are recognized as protection for their country and themselves, but they have no power to protect the people of the country.

However, even if the country people die, this doesn't really protect the country people who go into the fight. It is not that some part of the country people are recognized as country people, it is not like this; those who go to fight, also they are country people—as they become less, they die, no matter even though the country people in that country don't get killed, the number becomes less, and that many people are killed. This doesn't protect them.

Also, even if it doesn't cause problems for oneself, even if one is not killed, it harms other beings, it gives suffering to the other person. The other one is not a rock, a tree, or a non-living being. If it was a non-living thing it would be okay, but this other living being gets killed, so it harms living beings. You don't like to suffer, however, this is not the best protection. Sometimes the families have many weapons, and sometimes the families themselves use the weapons to kill themselves. Sometimes one's own weapons are used by other people to kill oneself, instead of killing others. Anyway, it doesn't matter. The best protection is moral conduct. It can never harm other beings like external weapons can, it can never cause one single problem to oneself. Also, you are the weapon, and this protection cannot be stolen by other people, and cannot be used by other people to cause danger to you, and it cannot get lost like material things.

The point is, why do we need deeps understanding realizing samsaric pleasure as suffering? Because it is like this—one is always attached to samsaric pleasure. It is his negative action and this produces many other negative actions of body, speech, and mind. This negative actions' result is his suffering in the lower realm. All these things are caused by samsaric pleasure. Therefore, it is the root of these sufferings. Therefore, it is suffering.

For instance, another example. When you touch poisonous honey to the tongue, it is sweet. But by taken poison, no matter how you feel, no matter how much you are attached to the sweetness, no matter how you believe it is good, you experience the suffering as bad. Therefore, as the result brought by this is bad, so also is the cause that brings it bad, it is something that destroys. So if you do not desire the result of this suffering, it is the same thing, you should not desire this honey, and you should not eat it. As you want to renounce and have aversion for this suffering, you should have aversion to the cause that brings the suffering result—the poisonous honey. Why are we scared of poison? Because by tasting it, by it going into the stomach, and by eating it, it causes life danger and other problems, much pain. Therefore, the person does not want to touch poison, and when they see poison they get scared, they don't smell and taste.

Just like this, it is exactly the same thing with samsaric pleasure. Like the poisonous plant that has beautiful flowers and leaves, and the same thing with honey. So all suffering lower realms are caused by samsaric pleasure. So as we do not want suffering—even though we don't want to hear about this, of course we don't want to suffer. We don't even want to hear the sound. If it is true, if you feel

that, then it is worthwhile—if you want to renounce this, it is the same thing, it is much more worthwhile to renounce samsaric pleasure. By renouncing this, by understanding its suffering nature, this lower, greater suffering doesn't have to be experienced. One gets released from the cause of suffering. It is important to know the way to understand how that is suffering, because otherwise, without knowing this, there is no way to discover. If you don't know this, you are not recognizing the suffering nature of samsara. Many people who meditate think, "I know samsaric suffering, I don't want this." But really if you check up, there is no understanding of real suffering. This is one way of understanding how it is suffering.

Therefore, what I want to emphasize for that purpose, is that in order to really receive strong aversion, to encourage yourself, for this strong will to not get attached to arise, to renounce it, it is necessary. To observe karma, to cease the cause of suffering and suffering, doing meditation on this is necessary. It is not just words, but really, when you do meditation on this, put yourself in the situation, as we did with the animals before. Then as it is explained as if you were in that stage and suffering, you will feel it is incredibly unbearable—that much is good. That means your experience is coming out of meditation. Even though you think the words, you don't feel anything—no fear, nothing, and also the person also doesn't care much about observing karma. If the person has that kind of feeling, he doesn't observe karma carefully, for the person is not that careful about observing karma. The way of doing meditation is like that.

Perhaps you may think about imagination, "Why should I be avoiding imagination?" Perhaps you may think, "Maybe feeling this is just speculation or imagination, it is nonsense; oneself creating this through imagination and trying to feel scared is nonsense." Perhaps you may think like this. However, like this: while in this lifetime, while there is the chance to recognize that the practice, the method is escape, if it is not done in this short life, if you don't make yourself conscious, careful, after one month, who knows? Maybe next year, someone is in those narak stages born as an awful animal having so many thousands of hands and legs, going like this. Who knows? Next year even though you have that much, even though your temporal body looks strong, looks all right, it is not sure. Evolution is really funny. When we are there, next time, when we are there, all of a sudden when we get there it is finished. That time there is nothing to do, infinite buddhas, nothing to do. Because of your karma, nothing is done; we don't do this before, we have to suffer. However much you want to find refuge, it is methodless, methodless. Like this.

Today we are a little bit late, a half hour late because the lama who is coming, who has just arrived, is one of our gurus from whom we received so many teachings, as well as many tantric initiations. In modern times he is among the lamas who fled from Tibet to India. He is one of the holders of the whole teaching, sutra and tantra, who has all the teachings. He is not only capable of teaching and explaining, but also has real experience and lives in pure morality. This guru is originally from Tibet; he studied a long time in college in Tibet.

There are three famous monasteries in Tibet, where so many thousands of monk studied the philosophical teachings. Also, there were other colleges to study the general philosophical teachings. There are five divisions of philosophical teachings, and there are other colleges called tantric colleges to do future study in tantric subjects. But also, those monks who study the philosophical teachings also practice tantra. Then, after they finish their study, which is mostly on sutra teachings, general philosophical teachings, they go to tantric college to further their study there. It influences many things.

There are different kind of degrees; there are many things to do according to the person's knowledge. Anyway—this is a very long story also—there are many different jobs, besides studying, there are many other things to do, so the person has to do them gradually, has to take the place of another person gradually. This highest one is the substitute of Guru Tsong Khapa's throne. There is always a very, very highly realized lama or geshe, very highly realized, who has completed deep study and not only studied sutra and tantra, but also practiced it and kept pure morality. The person who studies and finishes all these things becomes the possessor of Guru Tsong Khapa's holy throne. At this time, one of His Holiness the Dalai Lama's gurus was the owner of the throne. This throne is called the Golden Throne of Tushita. This lama had studied for a very long time in Ganden College in Tibet, which has many thousands of monks. While he was abbot he was very strict with the rules.

Then later on, one of His Holiness' gurus called the Younger Tutor was usually busy giving teachings. Tibet is quite big in one area way down in lower Tibet they requested His Holiness to come down to give teachings. He didn't have time, so he sent this teacher in his place. It was very successful, and there were so many people in that part of Tibet. His understanding of Dharma was eminent—in sutra, in tantra, in any aspect. He gave many teachings in Tibet and in India where I lived for about seven or eight years in a camp.

When Western people come to that place they freak out, because that place was used for a prison. The whole building that we lived in was an army building that had barbed wire all around outside the windows. There was a gate, a barbed wire fence, then the window. At each important place there was a small room to check up maybe for spies! Anyway, those are the houses where the monks stayed, and they were used when India was under the control of the British. At that time they used the place as a prison for Prime Minister Nehru, and then it was used later on by our college, Sera, and called the prayer hall. The prison was also used by a few nuns who escaped from Tibet. Also during this time, this lama gave so many sutra teachings to many nuns and monks there. He was invited by different Tibetan refugee camps and he used to go around to give teachings to them as they requested. Before he came here, one year before, I think I sent a message for him to come to Nepal to make pilgrimage. There were other benefactors who also requested him to come, so he had been giving teachings and initiations in other monasteries. For two or three years he was also the principal of the Tibetan University in Sarnath, and then he resigned. Everything this guru studied it was impossible for him to forget.

Just briefly—this morning we were talking about the purpose of doing meditation on the sufferings of the three lower realms. There are so many other examples to talk about—there is always the notebook from last year's course that some people worked on—in there maybe there are some examples and some stories about the suffering of the narak realms, the suffering of the preta realms—old stories explained by the yogis and enlightened beings, if you want to know further.

Also, there are common narak realms above the earth, and in very far desolate places near the Pacific. In previous times, many business people also sometimes bodhisattvas, when they travel to get jewels from the Pacific, on the way in the desert they saw all kinds of things. They saw beautiful palaces where people enjoyed so much in the daytime, and then at nighttime all the houses burned and the people inside suffered, killing each other and so forth. They saw so many things, changes like this. Beings suffering that way arises as the result of keeping their precepts in the daytime and not keeping them at nighttime in their previous lifetimes as human beings. Also, in the nighttime they became animals, and in the daytime they became humans enjoying greatly. One example—there were three people, one man and two women. In the day they enjoyed very much, then at night the

two women became dogs and ate the man's flesh, taking bites from it. Then in the daytime it changed again—always suffering like that. These things are called common narak sufferings, those are still not heavy. Common narak suffering is due to keeping precepts at one time, but at another time not keeping them.

Also, there are some examples given about the eight stages—even the sufferings of the first narak stage are incredible. Even—I think I told you before—the suffering of three hundred sixty stings and spears in one day to the body on the human earth is nothing compared to the suffering of the first narak stage, which itself is a little lighter than the second stage, and so on. The suffering in the second stage is double that, and so forth. In the first, the beings are killed again and again, getting trampled, and there is the sound, “Kill again, may it be killed again.” This is karmically created suffering. Then again they become conscious, and again they fight, cutting each other into pieces, and again the sound comes. But not only this—the duration of their suffering life is very long. Fifty human years is one day in the realms where there are gods called Gyalsten. A year of those months is five hundred years, which is one day for the first stage narak being, where he is killed again and again.

Then double times the length of suffering is one day—five thousand years for these samsaric gods is one day for those suffering beings in the first suffering stage. Then, again that has to be made into a year, a month—so that suffering is for a long time. Even counting days, years, these suffering beings suffer for a long time. Think of our human year—how much does it take for those suffering beings? Many millions of human years, so many millions of human years. Everything is explained by the Enlightened Being—the length of their life, of the life of all those suffering beings who suffered in different stages like this. The duration of suffering life for the second level narak beings is twice as long as those in the first level.

Then, the duration of the suffering of the beings in the third stage is double the second one. Then the longest is the lowest, unceasing suffering stage. Like this: fires come from all directions, even without touching fire the whole body gets melted, the flesh gets melted, and only leaves the inside bone, the marrow, and then that becomes oneness with the fire. It is some kind of impossible thing to recognize by shape, only hearing sound, screaming, an extremely suffering body in oneness with the fire for eons and eons. Those suffering beings have the longest periods that they suffer like this.

The person who will experience this is a person who has a heretical mind for the gurus, or gets angry at the holy beings such as bodhisattvas. There are many other things that cause one to be born in the suffering stages. Especially people who take tantric initiation and break tantric rules, root vows, and branches. There are basic rules, root vows that have fourteen numbers. Also those who break the bodhisattva vow, and then also those who take ordination and lose the four basic things—killing, sexual intercourse, stealing, or telling lies—the completed actions of any of these. After a person breaks a tantric root vow, as many split seconds go between the time he breaks it and makes a confession, the negativity of breaking that root vow increases, and in one split second it causes one to be born in the worst suffering narak stage. As many split seconds pass, that number of eons the person has to suffer in the worst suffering stage. So it is very dangerous if one is not strong enough to keep this vow. If one can, it is extremely good—the best, quickest way. If one cannot, it is the most dangerous way.

Question: Those who took Kalachakra initiation without understanding what was happening, did we take vows in the Kalachakra initiation?

Rinpoche: It is based on precepts, yes. During the initiation, time first of all you take the bodhisattva ordination, then the second time, you take the bodhisattva ordination, then the tantric ordination, like this. But if you didn't make the vow, just looking at the initiation or something, if you have made the decision before, then it is something else. Also, it is based on bodhisattva ordination, so to make confession is useful.

Question: Actually, by spending many eons in the narak realms, especially the worst one, it may be possible that one would achieve enlightenment quicker ultimately. You couldn't experience any worse suffering than that.

Rinpoche: How can bad karma finish like that? No matter how great the suffering, according to the karma you have to experience it. After finishing suffering there, that is the result of another karma, so even when that karma finishes, again there are other karmas that have been collected from many other previous lives, which brings suffering again. Perhaps it can be possible that one is passed on from that stage, and then maybe is born in a little bit lighter suffering narak stage, and then again the living being has to come back and suffer because of other karma. There are things like this. So it is not up to what you suffer, it is up to the karma, whether you suffer more or less.

Page 65: The Realm of the Pretas

Then pretas. Anyway, I am not going to spend much time talking about the examples, the stories. It takes much time. There are also pretas in the human realm, and under the Earth, also on the Earth—sometimes we don't see them even though they see us. So much suffering; always trying come to Earth to find food, to seek food but they have the karmically created suffering of not finding food for a long time, many, many years. Sometimes we see people suffering like pretas, having an ugly shape, a terrible shape of body, like this.

Usually one is born in that stage because one is very miserly, has such strong miserliness; due to the previous karma of being miserly in the possessions, not wanting other's to use or to give them to other people. There are many stories about the pretas, those who are on the earth suffering, trying to find food, who are under the earth. Also sometimes, also you can see them at night time, sometimes you can see and recognize them as pretas, "flaming pretas"—you don't see the actual living being, but you see a flame going round. Sometimes in the night time you see a flame going on in the forest; but you don't see any being, the light goes there and there. In India you can see it; also in Tibet I saw it many times.

Also, when the body gets very dry, it is like skin put on wood, like this, really so thin. They have two or three knots in their long necks, very tiny like a horse tail. It is so difficult, extremely difficult to send food through. Their hands and legs are so tiny, but they have such an incredibly big stomach. And they have hairs all over, very long, very awful looking, not good colors. You don't see any blood—like animal skin put on wood and dried, like that, very dry. And then they have a mouth like the eye of a needle, very tiny. Then when they go they cannot carry their body; they roll, as it is difficult to walk, and they experience many sufferings. Then, when their body is touched, when their hands and legs are touched there are sparks, like two stones that produce fire, because they are very dry. I am not going to tell much.

Briefly, totally, the way they suffer, the total thing is this. Maybe if you check in the other notes maybe you will see more about the suffering. When you do meditation, to remember these three total is useful.

1. First of all, for the preta's whole life, as long as it exists, its life is usually spent feeling hungry and thirsty. This is the basic, continual problem. There are also other problems besides that. For a long time they try to seek food and they don't find it, and even if they do find it, as they see a beautiful lake very far away, they get extremely pleased and run there. As they run there, they see that the beautiful lake is really dirty water, not worthwhile to drink, full of other rubbish, of garbage, and full of hairs, not worthwhile to drink. All of a sudden, as the preta arrives it changes—this is karmically created suffering because of that preta's previous karma. Then the being gets extremely upset and there is much suffering.

2. Even though they may find the food or water, there are protectors called *yamas* that have karmically created bodies in all different shapes—with heads like animals, very awful and fearful looking—so even if the pretas see the food it is not free. First of all they are not free to eat or drink; then secondly even if they find food that is not mixed with garbage and hairs, the yamas keep them away from it. They are bitten and suffer as a result of these karmically created beings, the yamas.

3. Even if the preta gets food or drink, then it can only take a drop, because the mouth is so small and tiny like the eye of a needle. Once it gets one drop, that drop disappears, dries up in the mouth, and disappears. If something does happen to go into the stomach, it burns. Besides burning the stomach, it causes much pain, incredible suffering, the food going inside causing great suffering and burning, with flames coming out of the mouth.

First of all the food gets changed, so the preta cannot eat it. Second, the preta is stopped by yamas. Third, even if it gets the food, it dries up in the mouth, or if it goes into the stomach it causes pain. The stomach is so wide, miles long, inside it is so big—incredibly big, like a huge, large mountain. Out of the body comes pus and so forth, like this.

When you meditate on animals and pretas, if you cannot figure out the suffering of feeling hunger and thirst, try to remember the examples that you have experienced in this lifetime. Make it bigger, try to imagine it as infinite. By doing meditation like this, the experience will arise more quickly; it is very useful to work like this. When you meditate on the narak realms, if you don't feel anything do this—imagine your finger touching the flame of a fire, or burning incense. Then make that example bigger.

Then the suffering of the animals—as you see it in your life, in different countries. The general suffering of animals is as follows.

1. Being eaten by others. No matter how big the animal is, there are always animals that are its enemy. Even the birds have enemies. There is always someone that comes to kill and attack, even those animals that fly. Same thing, those who are crawling on the ground always have some other enemy to kill or attack them. Then those suffering beings are eaten by others.

2. The suffering of being deeply ignorant and foolish.

3. The suffering of feeling cold and hot.

4. The suffering of feeling hunger and thirst.

These are the general sufferings of the animals.

Then the animals that are used by human beings experience torturing and suffering, are used for work—experience that type of suffering. They have no freedom, no chance, no way to contact, no way to do anything. Even if the animal is killed by a person, there is nothing to talk about, nothing to say—it is up to the person to keep the animal alive or put an incredible heavy weight on it. If the animal doesn't go it may be beaten or kicked. The suffering that the animals will experience is completely controlled by the person. Even if the animal doesn't get food in time, is hungry, thirsty, or sick, there is nothing to tell the person. Even if there is a wound on the backside, with the skin off, still the animal cannot say, "I have pain." The suffering the animal will experience and the work it will have to do is completely controlled by the person.

The animal is even sold to another person to kill, and there is nothing to do, it is completely controlled by the person. Very upsetting. Many times animals, in most countries, are used for food. The animals that are on the earth get killed, and suffer from that, because of the meat. So many animals get killed because of the color of their skin. Many animals get killed for horns or many things. For many reasons they suffer, are killed without freedom. Even in the butcher's place, the animals are tied up in lines, and one gets killed; even if they are crying, they look at the other one crying, and they have no control, they can't say, "Please excuse me, I will do something for you if you don't kill me." Maybe animals have more idea than people. But what to do? Nothing to do. The suffering of being foolish, dumb, is like this.

So as when you do meditation, putting yourself in the situation is recognized as a special technique by the meditators; it is a technique given by the guru to his followers, meditators. So as you see and have seen in your life, as you remember the way the animal gets tortured, killed, many things, put yourself in that situation—like the butcher's place, sacrificed, killed or eaten by other animals. You put yourself in the situation and try to see the suffering. As this feeling comes stronger and stronger, becomes more and more real, stronger, then also you have this kind of feeling for those other animals who are suffering like this. You can guess, understand through this. Also in this way you can receive stronger compassion. It is very helpful, suffering is very helpful for compassion, for really pure, strong compassion for other beings. Briefly like this.

So how to do meditation, and how to use it? This is still brief, just very small talk about suffering. Generally these are a few examples, but generally we could never finish explaining suffering at any time—the different types of suffering, or even only the narak suffering.

First of all, death. After the perfect human rebirth, then come down to death. The reason one should worry about death is because death is not like the cessation of life in the sense of the candle flame—as the candle burns out the flame stops, not like this. There is always mental continuity—why is there mental continuity after death? Because there is mental continuity before rebirth; before this present rebirth there was mental continuity.

That's why last night I talked about the example of the person who forgot everything about their other life, but had the same body, example, and story that I told last time. This girl's other life was completely forgotten, but she can talk, she has a mind—although she can't remember the works

done by that physical body in other times, in past times. The reason is this. Why did it happen? Because another consciousness entered that dead body, so that's why the woman cannot remember. Other people think the woman is the same person as she was before. The body is the same, but the mind is different—the previous and later minds are different, and the later mind is another being's mind and consciousness. She's like a new person. Somehow also the death consciousness that takes the corpse has been karmically created to enter in such a dead body.

Why should one be afraid of death? Because there is suffering like this, suffering like this worse than this present life's suffering. There is suffering. But why? We are not certain to be born there, so why should we be afraid? What causes one to be born in that suffering? Negative karma, not positive karma. So check in this life—how much negative karma has been created? Clearly, so much more negative karma has been created than less. Sometimes it is possible to live a completely black life. Then think back—not only this present life, but many other previous lifetimes—more negative karma has been created. So therefore it is definite that we will be born in these suffering realms. Whatever is stronger, whatever is more, that is the karma that will bring the result after death. This negative karma is stronger, and when we create it we create it strongly with intention. To create virtuous action with this motivation is very difficult, but to create non-virtuous action with this motivation is very strong. Therefore, checking like this, it is definite that we will be born in the lower suffering realm.

Then after that, I am going to be born there, but what can I do before death? What am I supposed to do, what can I do? If there is suffering like this, what can I do? Then comes refuge, the method. The connection is like this. Then comes refuge. I think there are so many Tibetan refugees, many in Europe!

Taking refuge is asking for guidance. Refuge means asking for guidance. This is clear, this can be taken with any example. Usually when people are starving or suffering, those things, they want to rely on other countries for help. They ask for that; that's taking refuge. Generally, talking like this. Refuge is relying on someone. So therefore it is necessary to take. Therefore, the most useful thing is to take refuge as the method. But whom do we take refuge in? Who can guide us, who has the power to guide us? We should take the refuge in the perfect object. First of all, I say this.

If you take refuge in a being who is living in suffering—first of all, how can we take refuge in the beings in the lower realms, since they are suffering? We want guidance to not become that, we want to be saved from danger. Even beings who are not out of samsara, even those worldly beings who have such a great reputation, so much magic power, so many things—however, since they are worldly beings, they do not have the full realization of the absolute true nature, so how can they be a perfect guide? How can they be a perfect guide, any worldly samsaric being? Many people take refuge in the sun. However, other samsaric gods who are worldly beings, no matter how much they have the power to grant temporal help to receive materials and things like that, even if they have the power to grant material help, even if they have many thousands of eyes, those gods are not perfect objects of refuge because they are in samsara, they have not received the full realization of the absolute true nature, or the noble path. Therefore they do not have the power to guide us from those dangers of suffering in the lower realms.

So who are the perfect, holy objects in whom we can take refuge? The perfect holy objects in whom we can take refuge are Buddha, the Enlightened Being, the founder of the Dharma, the teacher, and the helper to achieve the path, the Sangha. The Enlightened Being is a being who has the

achievement of complete understanding and have completely purified all their obscurations. And the Dharma. Generally the Dharma is the true path and cessation of suffering. But here too—we should think like this—we should think of it as the whole graduated path, which leads to enlightenment, which saves, which protects, which guides the suffering beings from the lower suffering realms and samsaric sufferings, and from the subtle illusive minds, the subtle obscurations.

Then the actual Sangha are those who have the achievement of the full realization of the absolute true nature. One person like that can be called Sangha, having these realizations. But usually, Sangha is called four numbers of ordinary people, ordinary celibates.

So these are the objects that can never betray us, upon which we can completely rely, that can cause not one single danger. If we completely rely on them, everything becomes successful. Everything becomes successful. These are objects upon whom we can rely; they will guide us from the danger of being born in the suffering realms.

I think mainly to do on karma. Then go through this, maybe one person read the part of karma. First of all, read page 77 and 78, “What causes the countless billions of karmas ... Ten immoralities of body, speech and mind.” One person read this. I think maybe during this break time read this, then think if there is anything that you have done, any action that you have done in this life. Although there may be actions that you don’t find—sometimes you don’t recognize actions created in this lifetimes, sometimes however you have definitely created it in other previous lifetimes. So you cannot say, “I am all right, I am not guilty of this action.” Then, during the meditation time, karma has four outlines: just remember the four outlines, then think also as you make meditation on karma on the four outlines, remember the negative actions that you have done from within these ten immoralities.

First of all, at the beginning, do meditation on Guru Shakyamuni, the purifying meditation, remembering Guru Shakyamuni’s knowledge as it is explained in the section on refuge, but then do purification. Then after that, do meditation on karma. Then also the eight causes of suffering, Page 87. Those who can do meditation on this, maybe it is good if the person reads so that other people don’t have to read the book, and also anyway, there are less problems. In the second part, in the second hour, or the first hour, do meditation on Page 87, the cause of samsaric suffering. Maybe Ann can read and other people think.

Day Twenty-three
Saturday, April 13
5 a.m.

Cultivate the pure motivation in order for this action to become the cause of enlightenment and the Dharma, “Myself not being reborn in the lower realms is not enough. Not being born in the lower realm and being reborn in the upper realm is not enough, because I am born the upper realm now but it is a greatly suffering life, under the control of delusion and karma, caused by ignorance. So therefore, since it is caused by ignorance, I must cease the cause of suffering, which is ignorance. Therefore, releasing myself from ignorance is not enough. There are infinite sentient beings living in samsaric suffering, not having received a perfect human rebirth or met a guru explaining the teaching, not having the wisdom to discriminate between the cause of happiness and the cause of suffering, and this always creating the cause of suffering, expecting a good result but always receiving a suffering result—they are the cause of my past, present, and future happiness. Since I

have received that most precious change, and since they are extremely kind, and since I am the son of all mother sentient beings, I am responsible for repaying and helping release them from suffering. In order to do this as quickly as possible, I must achieve enlightenment right away. To do this, I must subdue the unsubdued actions of my body, speech, and mind. Therefore, I am going to take Mahayana ordination.”

Then do the visualization of the person granting ordination as Guru Shakyamuni Buddha, surrounded by infinite buddhas, bodhisattvas, and arhats.

At the end of the third repetition think that you have perfectly received the Mahayana ordination in the form of light and that your body is full of light.

Recite the prayer of the precepts thinking that, “I will observe the precepts until tomorrow as the ancient arhats followed.”

Dedicate the merits of taking the precepts, “Due to these merits, may I receive enlightenment soon by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara, only for the sake of releasing sentient beings from suffering and enlightening them.”

In the first hour, do a brief meditation on suffering and then on refuge and karma. In the second hour, do meditation on suffering; besides the eight sufferings, on samsaric suffering, the second form of samsaric meditation through the twelve links (Page 96). In the second hour do meditation on the eight samsaric sufferings, and also think about the six root delusion (Page 92), part of that, and then do meditation on the twelve links. Then read the book and mainly do the checking meditation. Read and think, read and think—not just like reading other books. In the part on refuge, do purifying meditation with Guru Shakyamuni Buddha thinking that Guru Shakyamuni Buddha is the Buddha and that his realizations are the Dharma, and that he himself is the Sangha. Thank you.

9 a.m.

From the holy speech of the great bodhisattva, Shantideva, “As much as sentient beings do not desire suffering, they always run to create suffering; as much as they desire happiness, they destroy the cause of happiness as the enemy. The sentient beings who are devoid of happiness are brought into happiness by the bodhisattvas with love. Suffering sentient beings are cured of suffering by bodhisattvas with their great compassion. The ignorance of sentient beings is also destroyed by the bodhisattvas with their wisdom and method of bodhicitta.”

So same thing—it is also necessary to act as a bodhisattva to cure other sentient beings’ suffering with our great compassion, and for the sentient beings to be in happiness, with great compassion. In order to do this, it is necessary to achieve great compassion, great love, and bodhicitta, which is the fundamental realization of enlightenment. So totally, to completely release sentient beings from all obstructions and have the highest, most supreme happiness, it is necessary for us to be enlightened first. So think, “Therefore I am going to listen to this profound holy teaching.”

The listening subject, the holy teaching is the graduated path—the perfect human rebirth and the great usefulness of the perfect human rebirth, the great difficulty of receiving the perfect human rebirth, how it is fragile, impermanence and how death is definite, the actual time of death is

indefinite, the continuity of the mind does not cease after death as there was continuity of mind before rebirth.

It is more definite that we will be born in the lower realm because of having more negative creations than positive creations, than positive actions. It is more definite that we will be born in the lower realms according to this present situation, as we have collected more negative actions. If you are going to wait until death and see whether that is true, whether the mind continues after death, or whether it is true that there are suffering realms, then do this. However when you get to that time, no matter how much you remember, karmically you remember that time that you were experiencing each different suffering. And even though you remember that karmically, even though you remember the previous karma, what you have done, and think, “Because of such and also because of previous karma I am suffering,” even though you remember this karmically, in that time there is no method, nothing to do. As much as you know, as much as you do not desire suffering, it is finished, there is nothing to do. As much as you make noise, scream, there is nothing to do.

Just as, for example, just as the person who is at death, in the process of death, and is so frightened, so scared, the eyes looking awful, the hands and legs moving, as much as they hold and grasp others' bodies because of the fear of death, all the relatives, people, and doctors around have nothing to do. The person has to leave without choice, without freedom. Just like this, even when you are with this body at death time, there is nothing to do, there is no choice, even if he is surrounded by thousands of people, thousands of people cannot hold him. Even more than a thousand people cannot hold him from death, it is time. Even if there are infinite buddhas who see clearly every time, every single second where there is suffering, how there is suffering, even if they have infinite compassion for each suffering sentient being, there is nothing to do, because Buddha's help works according to the sentient beings' karma. The person didn't do anything from their side to save themselves from suffering, they didn't create any karma. It is more skillful and wise to do something in the lifetime before the death happens, in order to not go through this.

The basic, essential, fundamental method is taking refuge. This is the basic thing. In order to not be born in suffering, we cannot rely on the ordinary beings. No matter how much magic power we have, material power—such as sun and moon spirits who have much power to give temporal help; there is nothing to do, they can't guide us from the suffering of the lower realms, to not be reborn in the lower realms. They can't help us. Who can guide us to not be born in the suffering realm? We should find someone who can guide us from this danger. Not only this, but it is not enough just not being reborn in the lower realm. Even if we are in the upper realm, we are still in great suffering, living in the suffering nature, living in ignorance, the cause of suffering, because we have been continuously following ignorance. However, there are sufferings in the human realm, and in the realms of the gods, suras, and asuras. Totally, these beings are involved and living in the suffering of the cycle of death and rebirth caused by delusion and karma. Always in suffering.

We must release ourselves from this. Therefore, we also must find a perfect guide who can save us from this danger, from samsaric suffering. The general meaning of samsara is wheel. Samsara means to circle. Another meaning of this is one way to understand cycle of the death and rebirth as always going around due to delusion and karma; like this. This just the brief meaning of what it means. So we should take refuge in the guide who has the power to save us from this suffering. Also, even this is not enough—ourselves getting saved just from this samsaric suffering. In order to do this we must take refuge in a guide who can never betray even a small atom. The worldly guides, those who are not out of samsara, those who are living in the cycle of death and rebirth, those who are living in

samsara, who are not out of the suffering—usually they betray. Instead of giving help, they betray. Even if they give help, it doesn't always work, also sometimes they betray. Like this, there is nothing to trust because they don't have the power to guide, they don't have the power as the Buddha, Dharma, and Sangha has.

Like this: there are the Buddha, Dharma, and Sangha. Buddha is the completely purified being who has the achievement of the complete understanding, omniscient mind, who is the founder of the path that causes the release from suffering and leads to enlightenment, the path that led the enlightened beings into enlightenment by releasing them from suffering.

It is the same thing with the path—if you follow it causes the release from all the suffering—the suffering of the lower realm, the suffering of samsara, and also leads other sentient beings to enlightenment as well as yourself. So that is Dharma—totally, the graduated path in this sense. Then the Sangha is the helper. The Sangha is the helper for following the path to enlightenment.

How should one take refuge in the objects of refuge, the Buddha, Dharma, and Sangha, the perfect objects that never betray? Generally there are three levels of reasons to take refuge:

1. To release oneself from the suffering of the lower realm.
2. To release oneself from samsaric suffering.
3. To release oneself from all the subtle obscurations in order to achieve enlightenment, in order to make other sentient beings release from suffering.

There are three different levels of reasons to take refuge. For the Mahayana way of taking refuge it is not enough having those two reasons—to not be born in the suffering realm and release from samsaric suffering—that's not enough. The Mahayana way of taking refuge has to be done with the strong mind wanting to release oneself from subtle obscurations in order to help and make sentient beings release from suffering. This is the reason for taking refuge, this is the reason, the Mahayana way of taking refuge.

How should one take refuge, what is the form of taking refuge. It needs to be perfected by two causes.

1. One cause is being frightened of suffering of the lower realms and samsaric suffering, and feeling that other sentient beings' suffering is unbearable. One cause is being frightened of suffering.
2. Then one cause is having full confidence in the perfect power of the Enlightened Being, the perfect knowledge and power of the Enlightened Being who is the founder of the path.

It is the same thing with the path, and the same thing with the sangha; with the two causes—being frightened of the suffering, and having confidence in their supreme powers, the knowledge of the path and the knowledge of the Sangha that can guide us from these levels of suffering.

The way of taking refuge doesn't depend on words; taking refuge depends on mind. If the person has no fear of any of these sufferings and also does not have any confidence in the supreme powers and knowledge of the Buddha, Dharma, and Sangha, even if the person recites millions and millions of the refuge prayer, it doesn't mean that person is taking refuge. Taking refuge mainly depends on mind, mental function; it is mental work. So with this mental work, then if you say the prayer, it becomes really powerful, very powerful; then it becomes a very powerful purification; like this. For

instance, a parrot can say refuge prayer, many prayers, but that does not mean that parrot is taking refuge, it does not mean the parrot has these understandings, having full confidence in the perfect object and having fear in the suffering; so like this.

What is the way of taking refuge, how to go for refuge? Completely rely on the Buddha, Dharma, and Sangha, with the full confidence in their supreme power and knowledge, the perfect, supreme power and the supreme perfect knowledge of the Enlightened Being who is the founder of the path, and being frightened. You should have full confidence in their supreme, perfect power and knowledge, and great fear of the suffering of the lower realm, and samsaric suffering. So one cause, fear, can be any of these. From one or two of them, or from the three altogether—such as a person having such unbearable fear, unbearable feeling for other sentient beings' suffering, and also having fear of one's own samsaric suffering and the suffering lower realm. If your mind is living in these two causes, then it is taking refuge. Even though you don't say any prayer, then it is taking refuge. If the mind has perfect equipment, then with these two causes one is full confidence, and one is fear—then the person is taking refuge, then completely his mind is leaning on or relying on this perfect guide, who has such knowledge as Buddha, the Enlightened Being. With these two causes, he is taking refuge.

Then, the reason for taking refuge. Briefly, like this. The reason for taking refuge, how to take refuge, so making clear, like this. Completely relying on the Buddha, Dharma, and Sangha with the devotion of the full confidence that they have the ability and power that never betrays to guide one from these sufferings, the suffering of the lower realm and samsaric suffering, and to help to release sentient beings from suffering, and also the fear of this suffering. Whenever these two causes are stronger in the person's mind, the refuge in the person's mind is that much more stronger; as the two causes are that perfect, the refuge in the person's mind is that perfect, pure. So how strong and pure refuge you take depends on these two things, depends on these two causes. How much pure refuge you have within your mind depends on how strong and how pure these two causes are that you have. So therefore, also there is a reason why after the suffering, the refuge comes. Without understanding suffering, without having fear of suffering, the person wouldn't seek refuge, wouldn't take refuge; the person wouldn't seek the refuge object that has such perfect power and knowledge to guide from these sufferings. The person wouldn't seek or take refuge. So if the person doesn't seek refuge, then it is impossible for the person to cause all sentient beings to be released from suffering, and also to release oneself from samsaric suffering, and also to not be born in the suffering realm.

Stopping the rebirth in the suffering lower realm depends on creating virtuous action, so creating the virtuous action itself is the function of the Dharma, the help of the path, and is the power of the Dharma. Generally, like this. Avoiding even a small negative action that causes one to not be born in the lower realm is the help or function of the Dharma; that itself is the Dharma, it is the Dharma. To release these sufferings, we have to rely on Buddha, Dharma, and Sangha; Buddha, Dharma, and Sangha.

How does the Buddha, Dharma, and Sangha help, guide? There's a way of receiving guidance from the external, the causal refuge, the Guru Buddha and the path, their realizations. Their realizations and the Sangha themselves are the Sangha, the Enlightened Being, and the Guru Buddhas themselves are the Sangha. In this way we can understand how Buddha, Dharma, and Sangha guide us. There are so many different ways of receiving guidance, receiving help from them. Among these, the best help is the receiving the teaching, and showing the path. Among these, the best work, the

best action, the best help is showing the path, receiving teachings or showing the path. Because actually, release from all these suffering and receiving enlightenment only happens by following the path as it was shown by the Enlightened Being.

Following the path is the main thing, the main thing that makes all these things—that stops all the suffering, that causes one to achieve all the complete, perfect knowledge of enlightenment, to enlighten other sentient beings. This is the real, actual path, the actual way to go to enlightenment. Therefore the path that does this is the Dharma, and the Dharma is the actual refuge. The Dharma is the actual refuge, like a tool, like a bridge, because the bridge is the actual thing that makes you cross over the river, to save you from the suffering of going in that deep river, so it is an actual thing. It is the main thing, the main method that makes the person get there; Dharma is the actual refuge that makes the person get out of all these sufferings and obscurations, and leads the person to enlightenment.

In order to follow this path, the path must be shown by someone. Therefore, it depends on Buddha. The path has to be shown by Buddha, by an enlightened being. Without depending on Buddha, there is no way to follow the path; without depending on the founder, the shower of the path, there is no way to get to enlightenment. Also, there is no way without depending on the Sangha, because Buddha himself is the Sangha. That's why the Dharma is recognized as the actual refuge, like the bridge that gets you there by saving you from suffering and troubles. So their guiding us, their helping us, depends on us following the path, following their instructions, following their teaching, the teaching showed by the Enlightened Being. It depends on us following the path, the teaching shown by the Enlightened Being. If you follow them, you receive help and guidance through this. This is the method.

The method was already shown by the Enlightened Being. But now there are infinite enlightened beings, so why are there still so many sentient beings, such as we who are still living in suffering, and ignorance? Why? Why? As Guru Shakyamuni said in the teaching, “The sentient beings’ suffering cannot be cured by hand. Also, their realizations cannot be transplanted, their Holy Minds cannot be transplanted.” Generally, the reason is this. From our side, without making any purification, without diminishing any of this negative mind, without destroying ignorance, not knowing Dharma, not knowing all existence, not following, seeing—now at the moment we have this ignorance, our mind is living in this ignorance, so transplanting their realizations in our mind is an impossible thing. We never try to purify ignorance from our side, and then they transplant their realizations, omniscient mind, completely understanding mind—they can never be together. If such thing were possible, it would happen together. But it is impossible that this will happen—the complete understanding mind and the non-complete understanding mind, these two are opposite, it is impossible that they will exist at the same time within one person's mind.

As purifying ignorance with water, washing the body is not possible, we can see that it is logical that we have to work. In order to receive the guidance to achieve enlightenment, to release from samsara it is just a matter of achieving the complete omniscient mind, the complete understanding mind, the mind that completely all existence. To be enlightened is a matter of achieving this. Why have we not achieved this yet? Because our mind is living in ignorance, in so many problems, so many obscurations, so many thousands of obscurations, obscurations that have been collected from beginningless previous lifetimes. So because of this, these obscurations, the ignorance of not knowing all existence, we have not achieved the completely understanding mind. So how to receive

this? How to receive completely understanding mind? The completely understanding mind is completely opposite to the mind that we have now, living in the obscurations, deeply ignorant.

So how do we receive this completely understanding mind? By gradually purifying the obscurations, destroying the ignorance of each existence, as not realizing the relative truth and not realizing the absolute truth. Besides not realizing the absolute truth, there is so much relative existence that we don't know besides absolute truth. The ignorance of each of these things has to be gradually purified, has to be made less and less. How to make it less and less? Now at the moment, making it clear, we have more ignorance than understanding, we have more ignorance for the number of the existences we don't discover; for relative truths, for absolute truth. But when you begin to receive the understanding wisdom understanding the absolute truth or the relative truth, both, through meditating, through Dharma practice, as we realize more and more existences—for instance, another way of saying this—if there are that many numbers of existences' wisdom, understanding Wisdom of that much existence. So now, at the moment what we have is more ignorance for those existences, relative and absolute truth—because all existences are included in these two truths—so through Dharma practice, through meditation, we gain the understanding realization of each of these existences. Each time we receive the understanding wisdom or the realization perceiving the object, understanding the object, as we gradually receive it...

First of all I will give an example. For instance, this clock has relative truth; then the nature of the clock is absolute truth. So first of all, just seeing the clock, understanding the clock, is just the relative part; then its nature is absolute truth, understanding the two objects. There are all existences included in impermanent and permanent, so there are infinite existences. Even in this clock there are so many different kinds of machines. Also there are atoms, there are groups of atoms. The clock exists, it is a group of atoms, so each atom is a relative truth. But each atom has its own absolute nature; the nature of each atom is absolute truth. For instance, at the moment we have ignorance of knowing how many atoms it has. Also we have ignorance of the absolute true nature of each of the atoms, each of these parts, like this. There is that much ignorance. For instance, I am giving an example—first of all, knowing the clock. Secondly, realizing the absolute true nature, perceiving the reality of this clock. Then, two ignorances are gone. This just an idea. Then there are gross parts and then atoms, so it is necessary to understand each part, each atom, each nature. So gradually, as we fully see the absolute nature of each atom, and see each of the relative things, the ignorance becomes that much less. It is like this.

So you see, when there is understanding, when there is this wisdom, the ignorance which was there before has to be gone, has to be dispelled; they cannot exist at the same time together. Realizing and not realizing the absolute nature of this clock both together—how can this be possible in the mind? Once we destroy the ignorance not realizing this, then it becomes realizing. It is something that has to be worked within your mind. It is something that you have to work, clean, and change within your mind. So just like this, just as in the example of the clock, it is the same thing gradually with every existence, infinite existence, like this. Usually, as we gradually receive the wisdom, it is just like the example of the clock and realizing the nature of this clock. More and more wisdom, perceiving more objects, like this, and that much more the ignorance becomes less, and the obscurations, too. Just like this, as the wisdom increases, we perceive more and more existences, and the ignorance becomes that much less and less. Just like this, whenever the person has the wisdom understanding every single existence, the full realization, there is not one single obscuration, not one single subtle obscuration. It is a matter of changing, working in the mind. Therefore, it does not depend on someone—you relax, don't do anything—and someone will plant his realization there. Now we

understand that is not possible. It is something you have to work within your mind and receive in your mind through your own effort. So like this.

From the external Buddha, Dharma, and Sangha, the way you receive help and guidance is by following the path. We follow the path of instruction. The method that was shown by them is the only way. Cleaning obscuration by hand cannot be possible. They have finished their thing, shown their methods, but the problem is from our side—not following and trying to stop following, trying to run away from this, many things; it is our own problem. Like this.

As we follow this actual refuge with the help of the Dharma, the founder Buddha, and the Sangha, we can actualize our own Buddha, Dharma, and Sangha. Besides the outer Buddha, Dharma, and Sangha helping us to release from suffering through their guidance, we follow their method and path, and then due to the help of the Dharma, Buddha, and Sangha, we can actualize our own Buddha, Dharma, and Sangha. The resultant refuge—the other one is causal—the resultant refuge, which is your future Buddha, is that which you will become, that which has contact, generation, or something. However, because we have clear light, the main nature of clear light that makes the possibility for ourselves to achieve the future Buddha—anyway, the resultant refuge is our own individual future Buddha.

I think this way is better. First of all, with their guidance, the help of the Buddha, Dharma, and Sangha, the method shown by them with their realization, the teaching explained with their realization, we follow, we practice, and even from way down observe karma, avoid killing, telling lies, avoid even little things—each of these things helps to receive the realization of path and to receive enlightenment. Through our own practice, through each of these practices, through meditation we receive enlightenment, we actualize the path in our mind. By realizing the path, we gradually release ourselves from suffering, we receive the full realization of the absolute true nature, and we become Sangha. Then gradually, still developing the realization, following the graduated path, as the level of obscuration decreases, when the mind is completely purified, we become Buddha, the Enlightened Being.

The way we receive, get help is by following the path and method—I explained this briefly. So now, the way the Buddha, Dharma, and Sangha help us to release from suffering. Starting from a small fundamental practice of following and observing negative karma, not killing, taking sexual intercourse—each of these practices helps us a lot to not create the cause of suffering, and also it helps us a great deal to receive the path, and enlightenment, temporary and ultimate, all these things which are based on the fundamental practices of observing karma. This is the path to enlightenment, this flower is enlightenment.

So this is the path. Just to give you an idea, like this. Each of the actions, one action of observing karma helps. It protects you from suffering. It becomes the fundamental of the path, the realization, and then you follow the path. Each level of the path purifies obscurations up to enlightenment. This is how one's Dharma guides oneself, how the individual's Dharma guides oneself from suffering; because each of these practices protects one from suffering and purifies obscurations. This is how one's Dharma helps and guides one. As you receive the full realization of the absolute true nature and the noble path, oneself becomes Sangha, and this is how the Sangha guides us from suffering, like this. This is how the Buddha guides one from suffering, from even subtle obscurations, illusive mind. Without oneself becoming a future Buddha, there is no way to purify.

During the discussion, you discuss this. If you don't know, then ask someone who knows a little bit. Then check how the Buddha, Dharma, and Sangha guide one. That's all, thank you.

7 p.m.

The brief explanation on refuge finished this morning. That was the total explanation on refuge also. The way the Buddha, Dharma, and Sangha refuges guide us from suffering. Causal refuge, how the Buddha, Dharma, and Sangha guide us from suffering, and also one's individual Buddha, Dharma, and Sangha guide one from suffering. This is very important to know. This summary that I explained this morning is very important. Through this we can understand clearly how they really guide us. Also, before they achieve enlightenment they followed the path, so as they were on the path and achieved it, they also guide us, help us, save us from suffering.

Even, for instance, Guru Shakyamuni Buddha, before he achieved enlightenment. He was following the path. While following the path he had achievement of the path. His realization is Dharma, he himself is the Sangha. There is the absolute Sangha and the relative Sangha. The relative Sangha is four ordinary monks or nuns. The absolute Sangha is just one, it doesn't have to be four, just one is okay, because this being has the full realization of the absolute true nature, beyond the level of an ordinary being. Before Guru Shakyamuni Buddha achieved enlightenment, he was Sangha and his realization was Dharma. Without him going through this and becoming Sangha and achieving the path of Dharma, there was no way for him to become Buddha, also there was no way to get help from him. Also, so was his previous continuity while he was following the higher path. In this way we can understand how, even before he become Buddha, he guided us. So in this way, after he achieved his realizations gradually, and as he prayed to work for other sentient beings, as he achieved enlightenment, then we receive help. As the method was shown by him, we receive help from Guru Shakyamuni Buddha. Like this. So in this way, thinking like this, we can understand even before he became Buddha, he was Sangha, how it helps, how we receive guidance from him. Thinking like this is useful. So his guiding us depends on following his methods and path.

There is one quotation also said by Guru Shakyamuni Buddha from the sutra teaching (page 73). I put it in the form of a question. After explaining all the knowledge, "How does Buddha guide?" If you take refuge in the Buddha, how does the Buddha guide us? Guru Shakyamuni said, in the sutra teaching, "I have shown the path to eradicate samsaric pain, and the one who achieved all this is the founder." So you should read it like this: "The way I guide is by showing the path. It is not up to me. The question of whether you receive help and are saved from samsaric suffering is not up to me, it is up to you. Because my work has been done, from my side it has all been done; it is up to you. It is possible to become enlightened, it is possible to be guided from all these obscurations, even the subtle obscurations, from all the suffering. How it is possible? Those who gradually followed and achieved the path are the founder." Leader means leading sentient beings from samsaric suffering, from all the obscurations. "Therefore they also tried by themselves, not by cleaning the obscurations by hand, or by transplanted realizations. They tried by themselves. In the same way, it is up to you, you should do it if you want peace. This is clear."

This morning I think I didn't complete the quotation, maybe, here I am not sure. This is very useful to understand, the way the Enlightened Being guides, causing sentient beings to be released from suffering. Guru Shakyamuni said in a sutra teaching, "The Enlightened Being does not clean sinfulness or negativity with water, does not wipe off sentient beings' suffering by hand. Also, he does not do so through transplanting realizations." Then what? How? "Sentient beings become

released by being shown the true nature, the absolute nature, the absolute truth.” This is Guru Shakyamuni’s essential method, how he makes sentient beings, how he releases infinite sentient beings from samsaric suffering, how he cut infinite sentient beings’ samsaric suffering by showing the absolute true nature. Also, even in the present time, the way he causes sentient beings to be released from suffering is also thorough this. It is the same thing in the future. This is the essence—it does not mean only this method but this is the essential method, like this.

Like the candle that dispels the darkness. The actual thing that actually does dispel the darkness is the flame, because even though there is a candle, it cannot dispel the darkness without the flame. So the flame is the essential method. Among the candle and the wax there are many things, and also places to put many things. Among them, the flame is the essential method that destroys the darkness. The absolute true nature is just like this flame. This is very useful to understand. Anyway, long talk, talking—the way the essential method, the absolute true nature, cuts off the samsaric suffering, the cause of suffering and suffering itself, is another long talk. However, the talk came by the way, so I will tell just this point.

To escape from suffering, one has to know the nature of samsaric suffering. The main thing is, in order to escape from samsara, one has to know the cause of samsara. Then, one has to know the direct method that cuts it off, the direct method that is the direct remedy, like the axe that cuts the poisonous tree, like a very sharp axe. In order to cut it off, one has to recognize what samsara is, what the cause of samsara is. Then one has to understand the method, the direct method, the remedy that cuts the root of samsara. The remedy has to be completely opposite to the root of samsara, like darkness and light. The root of the samsaric is like darkness. Due to not having light inside, the person goes in the darkness, and then person falls and goes on to the wrong place, breaks things, goes on to people, makes lots of mistakes, thousands and thousands of mistakes—like this. The realization of the absolute true nature and the root of samsara, ignorance, is like this. Perhaps it may come out! After finishing the course! In the same way, without the flame, the candle and wax cannot dispel the darkness. Even if you have sacks of it, without the flame, even if there are thousands of candles stored up, they cannot dispel the darkness. So just like this—maybe someone’s hair is burning by the candle? Don’t burn the root of samsara right away! The flame depends on many things, so just like this, to receive the full realization of the absolute true nature, which cuts the cause of samsara, depends on many things, other realizations. Therefore the mind should not hang up, it should concentrate only on this, be wise like this.

For instance, for a person planting flowers, the actual thing is the seed, but is that enough? One seed is not enough. In order to bring stems and a beautiful flower, in order to enjoy, to receive pleasure, it is not enough only having the seed, putting the seed on the table; this doesn’t help. So many things should be planted in the correct way—time, elements, water, this and that. It works the same way for everlasting happiness through the essential path, the full realization of the absolute true nature, like this. It is up to us to follow the path, so by following the path, doing meditation on the graduated path, observing karma, practicing the graduated path at the beginning up to enlightenment, the whole thing that each individual practices causes one to become Sangha and Buddha. Also, in this way the individual Buddha guides us from all the suffering, even the subtle veils. And also this way the Sangha, the individual Sangha, guides us from suffering. Even before we achieve the actual path, the Dharma is the practice of the graduated path that leads is to receive the path, and guides us away from the rising negative mind, creating negative mind, suffering, many things. Just like the example I told you this morning, even the person keeping one precept is practicing the Dharma. This guides him away from negative karma and the negative mind and the

result which is suffering, which is caused by that negative action, opposite to the precepts. That's how his Dharma guides him, even just a little action like this. So there is no need to mention meditation on the graduated path.

This is such a beautiful way, yourself becoming a guide. As Guru Shakyamuni said, "Oneself is also a guide, oneself is also an enemy." Oneself is also a guide, oneself is also an enemy. If you follow the method shown by the Enlightened Being, through this you can become a guide. Before, when we didn't follow the method, didn't practice it, it was generally like this. Most of the time from beginningless previous samsaric lifetime until now, we have been the enemy, each individual has been the enemy to himself. The reason—there is no need to talk, that you can guess! Then, once one is first enlightened, there is everlasting happiness and the cessation of samsara. Practicing this method that is shown by the Enlightened Being, we become the guide by changing from the previous situation. I will read from the part on refuge.

Refuge: Asking for Guidance (Page 68)
Milarepa Quotation

Eight restless stages—we talked about the eight freedoms, the opposite of the eight freedoms: being born in the preta, narak, and animal realms, then being born as long-life gods and born as heretical beings, and barbarians, in the period or place where Buddha has not descended, or as dumb, or a fool.

This is a very helpful, powerful, beneficial teaching, this quotation. Actually, it includes the first meditation, the second meditation, like this. Just this shows who is the true guide, the holy guide who never betrays, upon whom we can completely rely. Also it says that in order to escape from suffering, in whom one should take refuge, who is the deserved guide in whom we can take refuge, in whom we can rely. Then also the method that should be done after taking refuge, what one should do, what is the essential work, taking refuge in the perfect guide, the holy savior, the holy guide, and what is the essential thing to do in order to escape from suffering.

(a) 1-2. This is the obscuration that mainly interrupts the achievement of nirvana and the last one, obscuration that mainly interrupts the achievement of enlightenment. The second one is a mental defilement—*she* is mental, *dip* is defilement. This second one only can be purified, can only can be ceased by following the Mahayana path, the *paramita* path. Paramita means the gone-beyond path. The Mahayana path is the general paramita path, and the Vajrayana is the tantric path. The second mental defilement can only be purified by following the Mahayana path. Without following the Mahayana path, it cannot be purified. That is why following the path of the Lesser Vehicle, enlightenment cannot be received. Because the path only purifies the first delusion, *nyon dip*. This is just the general meaning, but inside there are so many divisions and so many degrees within them. By following the path, gradually proceeding on the different paths, the delusion are gradually removed. Even after one achieves arhathood, nirvana, everlasting happiness, still there is the second mental defilement. By following the path of the Lesser Vehicle, the Hinayana path, when the delusion is completely purified, when the follower receives everlasting happiness, nirvana, so the person becomes an arhat. The Tibetan term is *da chom pa*. *Da* means those delusions. *Chom* means destroy. *Lama Ton ba Chom pa*. *Da* means those delusions. *Chom* means destroy. *La ma ton ba chom den de shin shag pa da chom pa*. *Da* means enemy. *Chom* means destroy. What is the actual enemy that has to be destroyed? That is the delusions which mainly interrupt the achievement of nirvana. This enemy

has been destroyed. Who has removed this inner enemy? That holy being is called *da chom pa*, arhat. The meaning of arhat is this.

Who does create beginningless mind? Is there any creator or creator-less? Maybe none.

Answer: I don't think it has a creator. Maybe ignorance.

Rinpoche: I see. Ignorance.

Answer: No ignorance is not the creator. Christians say there is a creator of the universe: we have no creator of beginningless mind ... (Some missed, but question answered by Pema Chodun)

Rinpoche: It has no creator. It is not creation, beginningless mind is not creation?

Answer: It can't have a creator. How can you create something that has no end?

Rinpoche: It is not a creation?

Answer: It is not a creation or doesn't have creation, what are you asking?

Rinpoche: Hasn't it creation?

Answer: How can you create something that doesn't have beginning? It has no beginning therefore no beginning.

Rinpoche: Not creation. I see. So mind is not created by anyone? Mind is not creation?

Answer: No, I don't think so.

Rinpoche: Mind is not creation. Mind is not causative?

Answer: You mean the ultimate nature of mind?

Rinpoche: I am asking only one word, mind. I have no complicated words.

Answer: I don't know. Does mind cause something or does something cause mind?

Rinpoche: I don't mean created with machines. Anyway the mind, isn't it causative?

Answer: Could you clarify the question?

Rinpoche: Is the mind causative? I think it comes from cause, cause and causative

Answer: You say it comes from cause, it has creation, but how can something beginningless be created?

Rinpoche: I am asking you.

Answer: I don't think it can be.

Rinpoche: So you say it is not causative?

Answer: It depends, if you are talking about ultimate ...

Rinpoche: It does not depend on my mind, but depends on your mind.

Answer: Ultimately real, then it has no beginning. If you talking about something permanent.

Rinpoche: I am not talking anything permanent. I am not talking anything. I am talking only mind. I am not ...

Answer: Are you talking about ultimate mind, ignorant mind, I don't know.

Rinpoche: Your mind.

Answer? My mind is obscured.

Rinpoche: So is that causative or not?

Answer: No, because there is only cause for the obscuration but not cause for the mind itself.

Rinpoche: It is cause for the obscuration, delusions, there is cause. So then beginningless delusions, what about this?

Answer: Do I think delusion is beginningless?

Rinpoche: I am asking you.

Answer: I think each delusion has a beginning.

Rinpoche: Each delusion has beginning? Your delusion has beginning? Your ignorance has beginning from a certain time? In such a special period it began, ignorance was born in such a special period?

Answer: I had to do some kind of sin to cause the delusion. I can't think of when it began.

Rinpoche: So your present mind, your present delusion is what? Is causative isn't it?

Answer: It is caused by something, yes. Is that what you mean by causative?

Rinpoche: Yes, causative means which has cause, having cause.

Answer: My obscurations have cause, yes.

Rinpoche: Your obscurations have cause. Who created the cause, who made you create the cause?

Answer: Nobody made me, my karma.

Rinpoche: So your delusion has cause?

Answer: Yes.

Rinpoche: Why does this have cause and why does the original delusion have no cause?

Answer: Did I say it didn't have any cause?

Rinpoche: You said delusion began in a special time. I'm joking. Not special. You said it has beginning, so I am asking why the present delusion has cause but original delusion has no beginning?

Answer: My present obscurations are caused by my sin and ignorance. I don't know any original sin that I did or original ignorance, but I can't think of any time when it had a beginning. I don't know of any time my ignorance and mind had a beginning. I can't say that it has a beginning, like saying they were permanent; I can't say that.

Rinpoche: What about the Tushita manager? Has your mind beginning? Has your beautiful mind beginning?

Answer: My beautiful mind will have! My ignorant mind wouldn't have.

Rinpoche: So your ignorant mind has no beginning. Has your beginning ignorant mind creator?

Answer: No.

Rinpoche: No creator. It has no creator. It is not causative. Ignorant mind is beginningless, it is not causative?

Answer: Yes it is causative, it depends on conditions.

Rinpoche: He's really the manager of Tushita! Slowly qualifying! It has conditions, that makes the mind beginningless?

Answer: No.

Rinpoche: But it depends on conditions, mind beginningless depends on conditions!

Answer: It depends on conditions, so it is causative.

Rinpoche: Therefore it has cause, beginningless mind has cause?

Answer: Yes.

Rinpoche: So it is created by the cause, so it has creator?

Answer: Yes it is created by the present conditions. Created by the conditions in the present. By the instantaneous conditions, the conditions themselves.

Rinpoche: Created by present conditions?

Answer: What I mean by present is the instantaneous conditions.

Rinpoche: Good answer. So what are the conditions? It is not created by mind? Isn't the creation mind beginningless, ignorant mind, beginning?

Answer: No.

Rinpoche: Hasn't it creation? Creation does not have to be created in a time?

Answer: It is created in the sense that it is presently arising.

Rinpoche: It is created in a time?

Answer: Yes.

Rinpoche: Creation started in a time. Beginningless mind starts in a time.

Answer: Only in the time that is constantly the present time. It doesn't originally have beginning but at each stage of time the mind has been created by the conditions.

Rinpoche: So you are saying it is created by what? It has no beginning but it is created by present what? Arising what?

Answer: It is the mind ... the mind is not form but it is arising, presently arising in the present moment, and it is dependent on the conditions in this moment.

Rinpoche: But who does create the conditions?

Answer: The conditions are karmically created by the actions of the former arising mind.

Rinpoche: So it is created by mind. Conditions are created by mind totally?

Answer: Yes.

Rinpoche: Good, very good. Like this. It depends on time and depends on condition; it depends on time and depends on all the pieces, the hours and minutes and split second, many split seconds, it depends all this. But isn't the beginningless mind permanent? Is the beginningless mind permanent?

Answer: No it is not.

Rinpoche: Permanent because it doesn't change?

Answer: The mind that is depended on conditions is changing because the conditions change. The mind's nature is permanent.

Rinpoche: Anyway, I don't want talk about natures. So beginningless mind is changing.

Beginningless mind changes, you said?

Answer: No, beginningless mind doesn't change, it is permanent.

Rinpoche: Does it change, does it change?

Answer: No.

Rinpoche: It doesn't change. It doesn't change. So it is permanent?

Answer: Yes, it is permanent.

Rinpoche: I see. So it is not created by cause? Anyway, you check up. Thank you.

Dedicate merits thinking, "Due to the merits of keeping precepts may I receive enlightenment by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara only for sake of enlightening sentient beings and releasing them from suffering."

Then, tomorrow morning first do purifying meditation with Guru Shakyamuni Buddha; then do quick meditation on the impermanent life and death; then do meditation on samsaric suffering. There are two ways to meditate as are written in this book—through the twelve links and the eight sufferings. That's all, thank you.

Day Twenty-Four

Sunday, April 14

5 a.m.

Before taking the ordination, for the mind to go to the Dharma, just that is not enough. In order for the action to become the actual cause of enlightenment, it is necessary to cultivate bodhicitta. Therefore think, "I must cause all sentient beings to be released from suffering and have all happiness, therefore I must receive enlightenment. To receive enlightenment depends on controlling the negative actions of speech, body, and mind. Therefore, I am going to take this Mahayana ordination." Then visualize as explained before, while repeating the prayer.

Prayer No.1

At the end of the third repetition think that you have perfectly received the ordination in the form of light, that your whole body is in the form of light.

Repeat the prayer of the precepts.

Prayer No. 2, Mantra

Prayer No. 3, Dedication Prayer

Dedicate the merits of taking the ordination, “Due to the merits of taking ordination may I receive enlightenment soon by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara for the sake of enlightening all sentient beings by releasing them from suffering.”

9 a.m.

(No morning puja, extra long recitation of mantra)

This morning we are reciting mantra on behalf of that puja.

Generally, the person who practices has so much disturbance. More disturbance than the person who creates negative actions. That is more successful. Less disturbance. Usually it is like this, much easier, less difficulty. Like this. Practicing Dharma, doing something good is usually difficult: to be good is difficult.

Generally, usually to be generous, to be gentle and generous—not physically but mentally, not only physically looking generous but mentally, the most important thing is mentally. It is good physically to try to be generous, but it is not enough, not completely, not completely generous. To be completely generous ... what I mean by generous is having a good personality, good character. People who have good character, good personality, usually please other people, please other people more than disturbing them, causing trouble to other people. Usually, it is like this. One who can sacrifice himself for other beings' happiness, who can work himself, who can use himself, who can devote and give up, who can use, give up, work and use himself for other beings' happiness, thinking others are more important than oneself. He does this when the situation is happy, but even in a difficult situation, he thinks about whatever is necessary, whatever other people want. Even in a difficult situation he cares more about other people, thinks more about other people, feels that other sentient beings are more important than himself, instead of reacting and showing anger, reaching through words and the physical aspect if there is a situation, trouble, something, with other people who are not recognized as having good personality, good practice.

Generally, in the world there are so few numbers of people who are generous, noble, who don't feel pride of other people, who have knowledge, possessions, who don't feel jealous, have ill-will even when other people cause trouble, who do not react back, but try to have a long mind, try to be patient, and instead of reacting in a wrathful way, react with patience, which is the best way of reacting. This behavior or action is harmonious to the Buddhadharma, especially bodhisattva action. It is discipline or a part of bodhisattva action—no matter how much other beings cause trouble, reacting with patience, being peaceful. However, generally, in the world to be good person in such a way, to be a good person, there are many developments. Someone physically tries to be something but the mind is opposite, completely opposite; the mind is not in the same situation as the physical act. As they physically try to be humble, the mind is not humble. It is the complete opposite; the

mind is not generous. Anyway, like this. Especially people who practice Dharma have so much disturbance for carrying on the Dharma practice and even starting the Dharma practice. There is so much disturbance from inside, so much disturbance. First of all, mainly from inside, there is the negative mind. Then because of inside hindrance, the negative mind makes the connection that causes outer hindrance. The inner hindrance, delusion and negative mind, causes the outer hindrances—non-living things, living beings, black spirits and white spirits, all kinds of different spirits, white and black, like this. Black spirits always interrupt people who practice Dharma. They transform in different ways. Just an example, for instance like this.

In Tibet three meditators went to a solitary place to meditate, but somehow they interrupted the spirits. Somehow they received some grains and they thought to plant them in a field. They found a field and planted them, and this gave them more and more work, so there was no time for meditation. Like this. The spirits disturb and hinder. This does not mean that you get bitten, wounded, not like this. You see them coming, some very fearful things. Anyway, it doesn't matter. Not like this. In many ways, sometimes through people, sometimes through material things, they hinder. Whatever the person is interested in, the material thing, it can interrupt them through giving things. Also there is one thing. One meditator got a pen, so the spirits transformed it and somehow gave him the pen. So this meditator devoted most of his time to writing, someone offered him pen and ink so he spent time writing—more and more writing, more and more. The more he wrote, the more he got interested. He devoted all his time to that. He couldn't meditate. The other one who had the field, somehow afterwards he married or something happened, because he needed to work in the field. There are many stories.

Question: Are white spirits asura?

Rinpoche: Not definite, not definite. They can be, but not definite. They can be also suras, upper ones, such as gods of the senses.

Anyway, it happened many times like this. Things like that can be possible, there are many ways they can disturb the person's interest. Also sometimes as the person meditates, maybe the person is not doing enough purification. There are white protectors as well as white spirits also, enlightened beings manifested in wrathful aspect in the form of protectors. There are different protectors to help keep precepts pure and also protectors to help one receive bodhicitta, or receive realization of shunyata. There are different protectors like this. It is also necessary that they help. The purpose is this. The enlightened beings manifest in a wrathful aspect to control the hindrances, the inner hindrances, and also the outer hindrances, more quickly. There are reasons like this, so they manifest in the wrathful aspect. The protection is quicker, as they manifest purposely for that reason to protect the meditator, serious Dharma practitioners. Also their protection is quicker, quicker.

However, it is necessary also to rely on them, to ask, to request them for help for the completion of the Dharma practice, for the Dharma practice to not have hindrances. Usually meditators, besides doing purification, taking refuge on the basis of that. They rely on the Enlightened Being, the Buddha, and the Dharma and Sangha. Besides relying on the Guru Buddhas, there are also protectors' pujas—making offerings to these great protectors so that they will look after one and one will have less hindrances for Dharma practice, inner and outer. Usually, like this. But generally, it is the same thing that we discussed yesterday. Receiving help, as much as they protect, as much as they guide, this also depends on how seriously and purely the person practices Dharma, how purely he keeps morality. The more the person does correctly, following the teaching, the vows, as he made the vows in the presence of the Guru—tantric vow, bodhisattva, and general vow—and also how

the more pure the person keeps them, that much more quickly the help from those protectors comes. And also it becomes closer. From their side, they also take care more. Whenever the person gets in trouble, whenever something is needed for Dharma practice, they can help.

But as we talked about, mainly how much person is protected is up to the person, and depends on how seriously and correctly he practices Dharma. Also, there are some people who strictly meditate, try to meditate very hard at the beginning, and then after sometimes get crazy. One thing is lack of not doing much purification. Why is there outer hindrance like this? The person has not made any purification inside, for the inner hindrances. That's why even if the person tries to meditate, tries to push hard, due to not doing enough purification, creating merits, then it is possible, even if the person tries to push very hard in the meditation, sometimes outer black spirits interrupt. Because of that there is something like that, the mind situation is like that. So according to that they find a connection to disturb the person, and the outer black spirits interrupt and hinder, so the person gets into trouble, so the person gets crazy, or freaks out, things like this. Before he was good, later on he gets changed; also like this.

One who doesn't follow correctly the Guru's instruction, who has created negative karma with the Guru from whom he has received teachings. There are many different form of creating negative mind by breaking instructions, also by rising anger, negative mind, heresy, many other things. Abusing, many things. These things can cause problems besides sickness; such as becoming crazy in this lifetime. Without talking about the future, great continual suffering in the narak stage, the worst suffering stage of the narak realm like this. Why? Why can such a result ripen and be experienced in this lifetime? Because it is the heaviest karma, so the result can even be experienced in this life, without talking about experiencing the result for eons in the worst suffering stages for a long time. Without talking about this, there can be many problems in your life that are the result of it. Anyway, there can be this, spirits hindering you in different ways, making the mind crazy, letting the person do other things by receiving things, many ways.

Generally, why is Dharma practice hindered? Why does it have more hindrances, and people who create negative karma all the time, who always run and are busy creating negative karma—such as a butcher, who kills many animals for instance, who kills other person—have less. To do any negative thing is easy, very easy, less hindrance is easy. Very easy. It is very simple. Usually in the world people who sacrifice their life, devote their life and their entire body for Dharma practice are less than the number of people who sacrifice themselves for a fight, thieving and robbing. Sometimes there are special people who can be hired for fighting, for killing other people, many things. Anyway, so many numbers. That number is an incredible number. Why are there so many numbers of people creating negative karma? Because there are less disturbances. Practicing Dharma and creating merits is the main disturbance for that, but why doesn't it happen? Why is it so difficult to receive this disturbance? For the negative mind to be disturbed or hindered is extremely difficult. It is totally like this. This is why there are more numbers of people who do this. It is much easier, so easy, so much less disturbance. But Dharma practice has so much disturbance. Even to study—to study means to listen, understand, many things. Each of these has a disturbance, much hindrance. Then besides disturbances to listening and understanding there are disturbances to practicing, then disturbances to continue practicing, then to receiving realization. There are so many other disturbances to receiving realizations. Also there are hindrances for explaining Dharma.

All these black spirits try as much as possible to hinder, to lose the Dharma, to lose the teaching of the Buddha, to lose the Dharma practice. People who practice Dharma are hindered in so many

ways. When a person is strongly practicing Dharma, the white spirits win over the black spirits, because the white spirits come to protect the practitioner, the teaching of the Dharma, anyone who does good. That thing works according to the person's work, whether he creates more negative karma or less. If his Dharma practice is stronger, more pure than other samsaric work, evil work, the white spirits can control the black spirits. This is according to the person creating more good karma and practicing stronger Dharma. It is the same thing with countries. When there is a lot of fighting, so many problems of the negative mind arise so strongly, getting bigger and bigger, doing all kinds of evil work. When this evil work is very strongly done, then also during that time the black spirits power becomes stronger. Then they fight, and the black spirits win over the white spirits. Also, when people in the world create more good karma. When they create more evil work, when this is very strong, then that time also suras lose in the fighting, many things. Anyway, anyway, like this.

The reason that Dharma practice has much more disturbance than evil work is because it is related to our mind. It relates to our mind because we ordinary beings have more negative mind, our negative mind is much stronger than our positive mind. The negative mind is so much stronger, so much stronger, so much stronger. Generally, we are under the control of delusion and karma. The negative mind is much stronger. You see, the virtuous mind is less powerful, so therefore, because of this, Dharma practitioners have so much more disturbances than people who create evil work. That is because the mind, the creator of the evil work, the negative mind is much stronger—so there is less hindrance; less inner and outer hindrance, like this. Therefore, purification is so important, very important, very important. Just only knowing the words, just only meditating is not enough. It takes much time also even to realize, and to understand more deeply. Besides receiving the experience, it takes much time, and also much distraction. Also sometimes the person feels discouraged because nothing is happening, so he gives up, like this. Quickly realizing the meditation, receiving the experience of meditation, depends on much purification, creating merits. Like this. So if it is very powerful, so much creation of merits and purification, then even if the person does little meditation, he or she can receive the experience quickly. It can be received without taking much time. Purification and creating merits stops the hindrances causes one to continue, which causes one to receive the realizations. Like this. For that reason, it is like this.

The purpose doing this puja before giving the teaching is like this. The offering cake is symbolic, but it is symbolic to offer to the enemies, the outer interferers who disturb listening, explanation, and practice. To offer to them. Actually, if it is not symbolic, just this cannot cover all spirits. What they receive is the needs and the food—drinking, eating, whatever it is—the needs according to their desire. So it is like this. If there is a person who wants to disturb us, we give him a present, “Please don't disturb, excuse me, please don't disturb.” Then we will stay peacefully. Like this. “Please go away.” Like this, then if it is not okay peacefully, then do something else. Because the peaceful method doesn't work then. This is the reason, so the purpose of doing this puja is like this. Generally reciting mantra also has much power to help a lot. Usually reciting mantra is very useful; it can help a great deal for your meditation and Dharma practice. I mean reciting mantra words, but also the most important thing is the mind, having refuge in the mind. This is the most important thing. Bodhicitta, having a good mind, a pure mind like bodhicitta. The person has to have refuge in order to achieve bodhicitta. It is impossible without having refuge in the mind to receive beatitude, like this.

Question: What do you mean by refuge in the mind?

Rinpoche: The meaning of refuge is as explained. Completely relying, as I said yesterday, same thing, having refuge in the mind is this. I told you of two causes—to receive refuge it is necessary to have two causes. One is fear and one is full confidence in the Buddha, Dharma, and Sangha, in their power, in the enlightened beings' most supreme perfect power and knowledge that guides sentient beings from suffering, that guides oneself from all these sufferings and fears. Same thing, then, the knowledge and power of Sangha. If the person has these two causes in the mind then the person has refuge in the mind. The fear and then completely relying on the perfect guide who has the knowledge of the Enlightened Being, completely relying on this being with full confidence in his supreme, perfect, knowledge and power, like this.

(Pee-pee bell)

Today you make pee-pee inside. You cannot make pee-pee outside! Make pee-pee in the stomach.

Anyway, like this, it became a little bit of a long talk. This is generally like this. The reason is that some people ask, "What is he doing, what is he praying, what is so important?" This is just the idea.

Then, the purpose of making three prostrations is the practice of the lineage of the gurus, how they do it. The prostration is made to the ... anyway, it doesn't matter. The object is all the buddhas, bodhisattvas, arhats, protectors, and Guru Tsong Khapa. All these are on the throne, and then it all these get absorbed. Like this. This is how the gurus practice. Also remembering impermanence, one person sitting on the bed or throne, all the impermanent things just like water dew, like a thin flame in the air, like a phantom, like a bubble, like lightning, like a dream. There is a purpose—not to feel pride, not to have pride arises. There are many other purposes, many things. Anyway, it doesn't matter, like this.

So everyone think, "I must achieve enlightenment right away, in order to enlighten other sentient beings from suffering, therefore I am going to listen the holy profound teaching on the graduated path."

(a) 2. The second delusion, "the subtle dualistic mind preventing enlightenment." The illusive, dualistic mind is, I think, the illusive mind that has dualistic vision due to the defect, due to the mind being defected by the impression of ignorance which is the conception of the truth. Another way of making this clear—truth-clinging or the conception of self-existence, same thing. Like this. Even though if the first delusion is ceased, even if it is finished, even if it is avoided, there is still the impression that defects the mind. As it defects the mind, my mind becomes the illusive mind that has dualistic vision. That object exists without depending on the creator as long as there is the impression there, the impression of the delusions, the impression of ignorance truth-clinging. This philosophical term "truth-clinging" means the conception of self-existence. Conception is ignorance, that is the main ignorance, that is ignorance, so as long as there is the impression there is illusive mind. There is always dualistic, illusive mind producing dualism up until the person achieves enlightenment. If one is enlightened, it is completely purified. When the person is enlightened, there is no illusive mind producing dualistic vision existing in the object as a self-existent nature without depending on the creator, the mind. How do you explain the sentiment, how to explain this? (Answers: emotional attachment, no ... sentient being, sentiment means emotion or feeling, the root of both words is feeling) and living being, sentient being? What I want is the general name, term ... what I mean is that, in regards feeling, there is happy, suffering, and indifferent feeling, and also feeling cognition thoughts, the ability that makes you recognize things—this is this, and this is this. Thoughts,

wisdom, many things. This is the general name for all this. There must be sentience according to the Tibetans. It has to be a general name that means all things, a capability that includes wisdom, all these things that make you recognize or remember, the ability that makes you remember previous things, all these things that are formless, the general name of this. The Tibetan term is *she cha*, which means knowing all these things. *She cha* means knowing, *she cha* is a formless thing. There is body and then formless things, *she cha*. The meaning of it is clear. First of all I use the Tibetan word, okay. Having clear and knowing is the meaning of *she cha*. For instance, when you hear sound, sound. The same thing when you touch, when you look, when you remember—there is clear and knowing.

Ann: The Lam rim book from Dharamsala calls them mental attitudes

(Suggested German word *empfindung* meaning all you can find in yourself.)

Rinpoche: So anyway, whatever; mentality and mind, what's the difference? Attitude is a kind of form of function of the mind. Attitude is not just the mind but the form of the function. Anyway, thank you. Like this, the second one is like this. Oneness subtle, oneness gross, like, for instance ...

Question: Is *she* here the same as *she cha*?

Rinpoche: Yes, *dip* means obscuration and *dip* means existence. *She* means the subject that feels, that recognizes, that remembers all these things, that is formless but does all these things, that understands all existence, every existence. *She* means the subject, *cha* means those two combined, means the object of the knowing, the object of the knowing mind. The object of knowing then becomes obscuration. How? There is the object of knowing, then obscuration. The obscuration obscuring existence obscures the phenomena, which is formless and knowing, for the subject from fully seeing every existence. Even if there is no gross delusion, before achieving enlightenment this obscuring phenomena which is formless and within every person obscures the subject knowing, to know, to fully see every single existence. I mean, for the mind that is in that level before the achievement of enlightenment, the object that it perceives is incredible, but still there are very subtle things that the mind does not fully perceive, that is obscured. By what? Obscured by this phenomena, this development. This obscuring phenomena is called mental defilement, *she dip*. Also, this causes the mind to be illusive and produces the dualistic vision.

Dictionary definition of sentient: 1. Having the power of perception by the senses. 2. Characterized by sensation.

What I want to say is this. There is a pot that smells very bad from the food you put inside. After you purify the gross defilements, the delusions that mainly interrupt receiving nirvana, it is like the very bad smell in the pot is taken out. After avoiding the delusion, there is still this mental defilement, this subtle illusive mind, mental defilement. It is like this. The dirty food that was in the pot is taken out, but it is still not cleaned. It has to be cleaned with water, even if there is no food, it still has the residue, the smell. Just like this, in order for the pot to completely become clean, it has to be cleaned of the smell, otherwise there is no way the pot become completely pure and clean.

(a) First he released himself from all fears

(b) This is just a summary. There are all his knowledges. First of all, he has extensive skill, such extensive skillful method in saving every sentient being from fears of delusion and its impressions.

For instance, when he was giving a Dharma sermon in India in previous times in the form of the nirmanakaya, in the form of a monk, that time in Rajgir, nearby Bodhgaya, he was also giving the middle sermon, the Dharma circle, the middle circle that explains shunyata for higher beings, then showing the form of truth for the lower intelligent beings at Varanasi. Then the other place, but I don't know what it is in English, the last Dharma circle was for the different levels of intelligent beings. The living beings for whom he showed phenomena, the lower intelligent beings. Then to little higher beings. Then higher than that he showed the middle Dharma circle, for the higher intelligent beings. This is why he showed the different methods as levels of different intelligent beings—because besides he himself being released from all fears and suffering, he has such extensive great skillful methods, therefore he can give different teachings as they fit beings' level of mind. At the same time also he gave tantric teaching in different manifestations—in Vajradhara manifestation, in the form of the nirmanakaya, in the aspect of a bhikshu monk, in the aspect of Vajradhara tantric deity. Vajradhara is one aspect of a tantric deity. Anyway, in this manifestation he gave tantric teachings in the southern part of India for the highest beings, the beings who had the highest level of mind, whose minds were ripened, ready, like this.

[Rinpoche checked up on the time. The clock on his table stopped working.] I was supposed to leave at 10:30. That's okay. So I complete this talk. So like this.

This was not in different times. At the same time, in different places, he gave different teachings for different followers who had different levels of mind. Showing at the same time is also his skill. This was also his great, most wise skill, which shows his control. Showing different teachings is a most wise method. He also showed different aspects, and showed the three Dharma circles like this. I think I carry on, there is nothing to leave. So perhaps maybe, doesn't matter, like this. As Guru Shakyamuni Buddha was taking princely rebirth, descending from Tushita and taking birth on the earth in the human aspect, at the same time in other worlds he gave Dharma. At the same time, also in other worlds, he took the form of receiving enlightenment, like this. Different works and different places at the same time, in different worlds like this. It doesn't mean his taking birth, taking princely life was something like us, very limited. When we are in Nepal we are not in America, as much as we wish it. If our body is sitting here meditating, at the same time our body cannot be in America at a party, dancing. I am joking! Anyway, not like that, limited, limited, not like this. At the same time many things were happening; he did many things at the same time in different aspects. This incredible enlightened being has incredible great skill, working for other sentient beings as the method fits each one.

When you think of knowledge, I think it is the back side of page 70. It is good to think when you do meditation on refuge, when you remember knowledge such as the Buddhadharma, the four kayas, and many knowledges of the Buddha's holy body, holy speech, and holy mind. The knowledge of the Buddha's holy body is just like the example that I have just told you—at the same time teaching in India and giving other teachings in different manifestations, in different worlds. Taking birth in another world, giving Dharma in another world, taking the form of enlightenment—this is the knowledge of his holy body. Also, at the same time he is in the aspect of an ordinary person such as a beggar, such as a crazy lady, such as a rich person, such as a king—many different aspects. Sometime he is in the form of an animal, according as it benefits. The method is done with knowing mind, omniscient mind, knowing that it can help guide others from suffering as his omniscient mind sees. Also, at the same time in the pure realm there are many things. His holy body can manifest in numberless billions. We cannot even do this with just one body—each of the atoms of the body

cannot work; the whole body has to be wherever our feet are; wherever our head is, our whole body has to be there together. For him it is not like this.

Each atom of his body can manifest in numberless billion of different manifestations and then work for other sentient beings' minds. As omniscient mind sees it can benefit others and release them from suffering. Each atom of his holy body, each pore of his holy body has that much knowledge and power. Also this is the knowledge of the power of the holy body, but also each pore of his holy body, can, besides manifesting in different ways many billions of times, each of them also has capability and power to give different teachings through the knowledge of speech. And each of the manifestations that is transformed by each pore all have omniscient mind. So for instance, from one that is transformed in many billions of different manifestations, each manifestation was transformed into more, different manifestations. From another transformation, manifestation, like this spreading, coming; it is transformed, without any effort, intuitively, without any effort. Thinking like this, there is the knowledge of the holy body. Thinking of yourself, and also Guru Shakyamuni—then you remember how much great knowledge Guru Shakyamuni's holy body has.

This just to have a little idea how much infinite power and knowledge his holy body has. Also like this, the knowledge of his holy speech is like this. Even if infinite sentient beings asked a different question to Guru Shakyamuni Buddha at the same time, the knowledge and perfection of his speech is that by giving one answer each, it becomes the answer to each sentient being. It becomes the answer according to each of the sentient beings' questions. There is a different answer according to each of the sentient beings' different questions. The answer fits the person, like this, different answers. Even if the people's question is the same, because of their different level of mind they will hear different answers according to the level of mind. So as Guru Shakyamuni Buddha gave tantric teachings, the power of speech. Also, when he was showing the first Dharma circle at Varanasi, Sarnath for the followers who had low intelligence, as he gave the Dharma to one follower he said, "This is impermanent." Some of the followers understood "this" to be suffering, some other beings understood "this" to be non-self-existence, shunyata. So like this, they received different teachings, different answers, different teachings according to the level of mind. There are knowledges of his holy speech, like this, different answers to the different beings who have different levels of mind.

By giving the first answer, through that, the student's wisdom increases. As it goes higher, then his mind becomes receptive, ready to hear higher teachings, to hear the correct answer. The actual answer comes like this, gradually. Guru Shakyamuni, whose holy mind is so skillful, first of all gives an answer which is not the actual thing. The reason that he gives this is that he fully sees through his wisdom that his mind will become ready in order to understand the higher teaching, the right answer, the teaching. Then he shows it to the person's mind gradually, and the student slowly gets the understanding of the right answer, right teaching, which means the direct teaching. What's the meaning of "parable"?

Answer: Story to explain something, symbolic story.

Anyway, it doesn't matter. Sometimes the parents, the father and mother, are the object of killing. This not an actual thing, but for that person, that very low-minded person, he doesn't kill the parents but according to his interest, through this somehow the mind becomes ready to slowly understand the cause of suffering and the true cause of suffering, as it is the object to avoid and the parents are not the object of killing. This skill is Guru Shakyamuni Buddha's skill. As he shows the method, he fully sees ahead of time the benefit of that.

These are the knowledge of his holy mind, and the knowledge of his holy speech. There are also many other examples, teachings, which are shown for a certain level of being, so many people make mistakes. They think that the people really don't study, so they find complications, and why do they talk of different things? What is the purpose? They don't understand the purpose, the reason that Guru Shakyamuni said this. So the person finds confusion in the mind, complication, like this.

Then, knowledge of his holy mind. If all the bushes and trees growing in the different worlds, even in one world, are all mixed, put into very small pieces tiny pieces, mashed, ground, then put into the Pacific, then stirred well, then picked up, and then one asked Guru Shakyamuni Buddha where such tiny pieces are from, his holy mind has such incredible knowledge and power that it fully sees where they are from—from which country, wood, mountain, from which part of the mountain. Everything is so clear, from which kind of tree, everything. This is just a rough idea. And also, at the same time, he fully sees the past, present, and future existence. It is like this for us—while we are thinking of the past, we have no time to think of the future; while we are thinking of the future, we have no time to think of the present. We don't know even what's happening behind us. We don't even know what the mind is, that we have had from beginningless lifetimes. Also, besides this, we see only with our eyes the front object, the relative object. Sometimes even we make mistakes, even when we are close to the object we make mistakes. Also, we don't even know how many worms there are in the stomach! Anyway, I am joking. That much is maybe not true.

Guru Shakyamuni's omniscient mind has power and incredible knowledge to see every single atom, physically talking about every single atom, every single existences of the atom. Besides this, without talking about different things like this absolute true nature, besides talking about these things, each tiny atom, physical atom of all causative phenomenal existence, all that is not formless, each atom of this, every single atom, Guru Shakyamuni's holy mind fully sees it at the same time. Not at different times, at the same time. When we think of one object, we cannot think of other objects.

For instance, when we completely pay attention to someone talking and read a book we cannot understand the meaning. When we have complete attention to the meaning, even if we hear a sound we don't understand its meaning. Sometimes we don't hear even the sound. Anyway, the holy omniscient mind sees every single existence at the same time. Also the functions of existence. As there are infinite sentient beings, the omniscient mind fully sees each of the sentient beings' minds, and what they are thinking. For instance, here each person thinks different things. At the same time, Guru Shakyamuni's holy mind sees very clearly at the same time. As his omniscient mind realizes other sentient beings' infinite minds. Without effort he can read, without effort, like this.

In previous time, when Guru Shakyamuni Buddha was in India—sometimes in the villages there are certain paths, and Guru Shakyamuni always goes out to do different things in the manifestation of a bhikshu. To work for sentient beings. So sometimes there were people, who, for some reason, wanted to see Guru Shakyamuni Buddha. They want to see the arhats, so they stood by the road just expecting him. Guru Shakyamuni's omniscient mind always watches with great compassion for other sentient beings, and his omniscient mind sees wherever the person is waiting.

However, whatever we do, meditating, even if we are in among people, even if we are in our own room at a certain place, at a certain quiet place, it does not mean that Guru Shakyamuni does not see or understand, that Guru Shakyamuni not there. It does not mean this. Wherever his understanding is, there is Guru Shakyamuni Buddha. That's why the Buddha, the enlightened being is everywhere.

There is no such place where there is no enlightened being. Wherever his holy mind is, wherever his holy mind covers, his holy speech covers, and his holy body covers, like this. It does not depend on a specific quiet certain place. Guru Shakyamuni's existence does not depend on any kind of temple or monastery or something. This is important to know, especially for one who wants to meditate. We should not have the idea that he's not here, that he's not in my room, that he is only in idols, statues, or pictures; we should not have this idea. This is a mistake, thinking, "He does not know anything about what I am." If you think at your bed, at your place, every time, "He's really here existing," because of the knowledge of omniscient mind, whatever the knowledge of omniscient mind covers, also the speech covers, and at the same time the holy body. So like this, logically, your devotion for his existence would be stronger as you think this. Then also in your room you feel kind of heavy, kind of blessed. Also, you cannot any longer make mistakes because of his existence. You don't want to make any mistakes, even in your bed, even if there is no other person, no animal. This is very useful. Also by thinking like this about an altar, you will not think they are just pictures, this and that, but you will really think when you make offerings of flowers and incense, really think that he himself is really living there. Like you are making offering to a king or an important person, with good behavior, in the same way thinking that he's really existing there. Then you make offerings like this. Also, by the way, thinking like that your place is Guru Shakyamuni's place, so there is always Guru Shakyamuni here. This can be protection; it blesses your room to think like this, and there will be less hindrances for you. Also it blesses your meditations, and there will also be less hindrances. There is much importance to this. Slowly, through purification like this, as the devotion gets stronger and stronger, it is also possible to see these altars in the form of Guru Shakyamuni Buddha. Sometimes you see Guru Shakyamuni Buddha with as deep purification as you make and have, on the basis of deep devotion like this. Thinking like this can be the cause of actually seeing Guru Shakyamuni Buddha. Also it can be the cause ... that's all.

Then perhaps in the afternoon, I am not sure, perhaps in place of the usual teaching schedule discourse, you do meditation. Because probably at nighttime I may have to make noise! Unless you say shut up! That's all. Perhaps Guru Thubten Yeshe may come to give question and answer if there is time.

Day Twenty-five
Monday, April 15
5 a.m.

"From beginningless previous samsaric lifetimes I have been experiencing the suffering of samsara, particularly the suffering of the three lower realms, which is the usual place that I have been experiencing incredible suffering in, for many eons. If I do not try to do something to cease the continuity of suffering through Dharma practice, then it is definite that as well as having these wrong conceptions, I will spontaneously suffer in samsara. It is not enough that oneself not be born in the lower realm, and oneself be released from samsaric suffering; that's not enough, not sufficient. There are infinite sentient beings who are suffering more than I am suffering now. Most of them are suffering in the lower realms all the time, all the time. As they are my mothers, as they are also the source of all my past, present, and future happiness, and also as they have been kind, and they are still kind, until I also am released from samsara or achieve enlightenment they will be continuously kind to me, and as I am their son, I am responsible for taking care of my mothers as they are in suffering, and to repay their kindness. The best way to help is to try to achieve enlightenment in order to enlighten others. So I must achieve enlightenment for all the sake of sentient beings as

quickly as possible. That depends on subduing the negative actions of speech, body, and mind. Therefore, I am going to take Mahayana ordination.”

Visualize the person granting the ordination as surrounded by buddhas, bodhisattvas, and arhats, and that you are taking the vow.

Prayer No.1

Think that now you have received the Mahayana ordination in the form of light, and that your whole body is full of light. Also think that you are going to observe the precepts until tomorrow morning as the previous arhats followed them.

Prayer No. 2, Mantra

Prayer No. 3, Dedication Prayer

Dedicate the merits of taking the ordination, “Due to these merits may I achieve enlightenment soon by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara only for the sake of leading sentient beings to enlightenment and releasing them from suffering.”

Prostrations

Then think that you are keeping precepts, think that you took precepts in order to enlighten each sentient being. You are keeping the precepts for each sentient being, including those who are close to you, those who are nearby you. Think, and try to persuade your own mind in order to be careful, in order to keep the precepts well. As you are observing precepts for such an infinite number of sentient beings, not just for one or two people, briefly try to think this frequently.

Then, this morning do meditation starting from perfect human rebirth down to death. Thank you.

9 a.m.

From the holy speech of the great bodhisattva, “If even the beneficial action that has to be repaid is temporarily admired, the action that is well done without asking, the help that is well done without asking, why not admire the bodhisattvas?”

The meaning of this is that even things such as saving someone from suffering, guiding them from suffering and trouble, giving someone help so they are not caught or punished, even these little things, such as saving someone from hunger and cold, and giving them their temporal needs, even this kind of help is thought of as worthy of being repaid, because it is help that relieves someone from troubles. We admire these things, and think that it is necessary to repay them. As that is so, even for these little things, then why shouldn't we admire the bodhisattvas? The bodhisattvas help without being asked; their help does not depend on our requesting them, unlike the help of ordinary people. Even when we ask ordinary people for help, we don't get it. But help from the bodhisattva does not depend on asking them, because of their incredible compassion, the fact that they take care of others more than themselves, that they dedicate themselves and live for other beings. Even though the bodhisattva is not asked by someone, he is always concerned, day and night, the whole

time he is concerned about how to guide other beings, how to save them from suffering. Without asking, the bodhisattvas cause us to create good karma, they persuade and help us in this way, influencing us, causing us to create good karma so that we can be saved from suffering. So why don't we admire these bodhisattvas who help us in this way? Why don't we admire them? Why can't we repay them? If it is so worthwhile to do so for ordinary beings who give us little help, then why not admire and repay the bodhisattvas?

The best way to repay the kindness of the bodhisattvas and enlightened beings, the thing that pleases them, is to do as they wish us to do. What do they wish us to do? What do they want? What they desire us to do is to release from all suffering, and from the cause of all suffering, and to become enlightened as quickly as possible. This is the wish of the enlightened being and the bodhisattvas. As this is their main concern, this is the best work. So this is the best offering to the bodhisattvas and buddhas, to fulfill their desire, their wishes. This is the best offering to the bodhisattvas and enlightened beings.

Fulfilling the desire of ordinary people depends on receiving material things; this is what causes them to be pleased. But for the enlightened beings and bodhisattvas, the best offering, the thing that pleases them the most is Dharma practice and the attainment of realizations, pure Dharma practice. Dharma practice is oneself totally trying to escape from suffering, following the method to escape from suffering in order to achieve enlightenment and nirvana. So releasing oneself from suffering, try to achieve everlasting happiness, just this is the best offering, because these beings are concerned about us, not themselves. Ordinary beings are concerned about themselves, not us. So for ordinary people, even if the other person is enlightened, it doesn't make any change, it does not please their minds. Their minds are only pleased by receiving temporal material things. As many realizations as they hear another person has, this and that, omniscient mind, they wouldn't care. For an ordinary person hearing that someone has realizations or omniscient mind doesn't make any sense, no matter what that person has achieved. It is like the sound of the river—he doesn't feel anything. The person understands clearly the sound of the river, he recognizes that clearly. But the person's mind would be more pleased by receiving ten or fifteen rupees than by hearing that someone has the achievement of realizations. Generally, if such things are given, the mind gets blown. But if someone says, "He has omniscient mind, he has bodhicitta," it doesn't make any sense. "What's that?" It doesn't make any sense.

But for the bodhisattvas and buddhas, the really best offering is releasing yourself from suffering and bringing yourself to everlasting happiness and enlightenment. This is the best offering to them, because they are more concerned about us than themselves. This is the knowledge of the buddhas, the enlightened beings, the bodhisattvas. Pleasing them does not depend on receiving something. The best way for sentient beings to please them is to cause themselves to release from suffering and to be enlightened. We try to meditate and practice Dharma purely as much as possible for this goal. This is the best offering, even though you don't go to a holy place, to a temple or where some special thing is built up, with statues inside. Even though you don't go there to put flowers or something, you try to realize the absolute nature, you try to escape from suffering by following the Buddhadharma. This is the best offering for them. This is what they want, rather than you dressing up and going to church or temple or whatever it is, or bringing flowers—things that are similar in form to going to the movies—dressing up, and the mind getting nothing, the mind always creating and working opposite to the wishes of the enlightened beings or bodhisattvas. Physically going and offering and making beautiful things cannot please them that much.

Merely exterior things cannot make them pleased. Also, for those things to become Dharma is extremely Dharma, because for the action to become Dharma, the action has to become the remedy of the negative mind, the remedy of the delusions. If the motivation is always living in the evil thought of the worldly Dharmas, there is no way for those actions to really become Dharma. It is extremely difficult.

I have one story. One geshe, a meditator, the same one we talked about before with the field and all this, who stole at night and robbed during the day, was in a cave in a solitary place and his benefactor was coming up to see him. Before that, he cleaned his room and made offerings, very clean. He performed the offerings of water bowls very well, because the benefactor was coming. Then all of a sudden he checked up his actions and his motivation and he discovered that the motivation was the evil thought that is attached to the comfort of this life. The action was only done because of the benefactor coming, so that the benefactor would say how clean it was, and how good he was. He found this out by checking up this evil thought, the ego, the negative mind politics. All of a sudden as he discovered that this is not Dharma, he took a handful of dust and threw it all over everything—the water bowls and everything, and made it all a mess. And then it became a really pure offering. Before it was an impure offering; it looked clean, but it was not really clean. It was externally clean, but the offering was not really clean. Why was it not clean? Because it really doesn't become Dharma. It was not clean because the motivation was done with the eight worldly Dharmas, the evil thought of the worldly Dharmas. Therefore that offering, even though it externally looks clean and neat, it was not really sincere, not really a pure, clean offering. So the second time it really becomes a pure, clean offering. Like this. Why does it become a clean offering? Why? It is because the second time, even though he threw dust all over it, the action was done with the mind renouncing the evil thought that is attached to reputation, attached to the comfort of this life, the reputation that the benefactor would see this and think how clean it is and all these things. Even though he threw dirt, he did so with the motivation of the mind renouncing the evil thought, renouncing the worldly Dharmas, the comfort of this life, and reputation. Because the mind was in the Dharma, the action done with it became pure Dharma, became the best offering. The previous offering did not please the enlightened holy beings, but the second practice did.

At the same time, there was another great yogi in Tibet, Padampa Sangye. He heard about this Geshe, this meditator whose name was Bon Gompol, and how he had thrown dirt all over when the benefactor was coming, doing the opposite of what his evil thought was telling him. As the great yogi heard this, he highly respected this meditator. He said, "If anyone makes an offering it should be like this offering." Many other meditators highly respect this practice, saying, "This is the essential puja." *Puja* means offering in Sanskrit.

Offering does not mean giving something, the way we usually understand it; it is not like this. The actual meaning of puja is not this, something material, giving something that is matter. The essential meaning of puja, the actual thing, the offering, is renouncing the evil thought of the worldly Dharmas. That is the most pure puja. On the basis of that puja, even if one makes material offerings everything becomes a real puja. Also, a pure clean offering is like this. An offering that is done with the evil thought is called a poisonous offering because the motivation is poison, the cause of samsara, the cause of suffering. So it is recognized as a black offering or a poisonous offering, like this.

So actually, offering, clean offering does not depend on how much you clean with cloth. It really does not depend on not having dirt or having dirt. The actual cleaning depends on the motivation.

Ordinary people don't care whatever the person's motivation is; nothing depends on motivation but depends on material, how much it is clean. But for holy beings, it is not like this. The offering does not depend on that. But for enlightened beings, holy beings, even though you are offering peepee, kaka, for them it is not peepee or kaka. For enlightened beings it is not peepee or kaka. All are nectar, nectar, in the nature of infinite bliss, having such a fantastic sweet taste. Why? Because of the enlightened being's complete realization. They are complete because he has completed purifying the obscurations and has completed creating merits. Because of the power of this, there is no such thing as the object having no good taste, an unsweet sound; no such ugly thing, like this.

In previous times in India, one of the followers of Guru Shakyamuni, I think his relative, the younger son, used to be an evil person. Somehow this evil person was always trying to interrupt and hinder Guru Shakyamuni Buddha, trying to kill him; in so many ways he tried to hinder him. Once hindered other people from offering food to Guru Shakyamuni's followers and Guru Shakyamuni Buddha. Somehow someone offered rotten rice, and then it was shared with Guru Shakyamuni's followers, the arhats, and also offered to Guru Shakyamuni Buddha. There was very little or something, there was some problem. One of Guru Shakyamuni's disciples called Kungawo thought, "Even if Guru Shakyamuni Buddha has the trouble of not receiving good things like this, why not us." He thought something like this, and he told others. Somehow Guru Shakyamuni took out one little rice grain from his tin, then let his disciples taste it. Just by tasting one tiny rice grain, it satisfied him and he received such an incredible taste, very sweet, even though it was rotten rice. Others didn't receive as much taste as Guru Shakyamuni did. Actually, Guru Shakyamuni himself doesn't need food, doesn't have to depend on food. He is an enlightened being who has the achievement of omniscient mind and doesn't have to rely on food, but this is the way they look at it, how they see it, how the followers view it according to the level of their minds, like this.

So anyway, therefore, the best thing, the best offering that pleases the enlightened beings and bodhisattvas is practicing bodhicitta. Cultivate the pure motivation, thinking, "I must achieve enlightenment for the sake of all sentient beings. For that reason I am going to listen to the holy, profound teachings on the graduated path."

The graduated path—there is no need to go through the original fundamental outlines—then perfect human rebirth, the great usefulness of the perfect human rebirth, the difficulty of receiving the perfect human rebirth and how it is impermanent, how it is impermanent and how death is definite, because we are living under the control of delusions and karma, living in the cycle of death and rebirth, so therefore death is definite.

Death is definite, death is definite. "As death is definite, it doesn't matter, even if death is definite, let it happen." Then what happens after death? It is more definite that we will be born in the lower suffering realm, because in this life more negative karma has been created. It is the same thing in all the previous lifetimes. More negative karma has been created than positive karma. Even such as actions like this, even negative actions, even the negative actions such as telling lies, such as killing chickens or butterflies, even one negative action can result in the person experiencing suffering for a long time. The person may be born as a butterfly many times and get killed, not just once, but the result has to be experienced many times, even though the action is just one. We have created these actions such as killing not just once, but many times. As we have created such negative actions in this life, for many lifetimes we have been creating it. So therefore it is incredible. Numberless, infinite karmas have been created from beginningless lifetimes. Therefore, it is more definite to be born in the suffering lower realms.

Then what about, “It doesn’t matter even though one is born in the suffering lower realms?” Once one is born in the suffering lower realm, it is extremely difficult to come up. For a long time, so many eons, one has to spend life down there suffering, not creating any good karma. Besides this, one does not have the chance to create even one positive action, and is always creating more and more negative actions, always. So it always goes round just there, one gets born and dies there, suffering, suffering in all this. Very rarely, only sometimes, one comes up, just like this.

Therefore, if you don’t want to experience suffering, even five minutes of suffering, touching fire, feeling cold, somehow a little flea biting, even if it blows the mind, frightens one, then how can we experience these sufferings for a long time? Therefore, of course, we have to take care of these sufferings, to not be born. Therefore, when should it be done? How should it be managed? So what can help you to not go down at death time? Nothing can help, only Dharma can help, Dharma is the only method; nothing else can help at death time. Also even to stop death, to not go through the door of the suffering realm, the only method that can help is Dharma.

As death is definite, Dharma practice is definite; it should be definitely done, like this. As the actual time of death is indefinite, as we are not sure when it will happen, therefore we cannot put off—for one, two, or three years—practicing Dharma. “Now I cannot practice, but maybe when I go back to the west and go through all of life again and maybe get tired and come back to the east and study Dharma.” Not like this. Some people have an idea like this, very strong attachment. “I am not at the right time to start Dharma. I am not ready, I must go through this life and then, perhaps, I may get tired, then slowly, slowly there will be time to practice Dharma.” That kind of idea is something that cheats oneself and causes one to live in suffering for a long time. When this person thinks like this—first he must go through all this, then after some time there will be time to do it—“First you must go through the trip of the lower realm suffering for a long time, then practice Dharma.” Actually, it is like this. Even if the person doesn’t understand, actually what it becomes is like this, the trip that the person would make is this. Therefore, as the actual time of death is indefinite, so we should practice Dharma. After death is finished we can do nothing. The method to guide us from that danger should be done before the danger arises. So it should be done right away.

What is the essential thing? What is the essential thing? What is the beginning of Dharma practice? What is the essential method to guide us from suffering? To really practice Dharma, to follow the teaching of the Buddha depends on refuge, asking for guidance, relying on someone. But it is necessary first of all to have the perfect object that never betrays, which has the perfect power and knowledge to cause one’s release from the suffering of the lower realms, the suffering of samsara, which has the power to release one from all suffering, all wrong conceptions, suffering, obscurations, from all illusive mind, that causes one to achieve enlightenment and everlasting happiness. The object in whom we take refuge should be like this. If we make a mistake in the object of refuge at the beginning, if we take refuge in the wrong object, which is imperfect, which cannot guide, as much as we take refuge there, it can betray, it can cheat us. Taking refuge is life’s work. If you make a mistake and take refuge in the wrong object in this life, it destroys so many future lives. So to not make mistakes in whom you rely on, the object, and to have a perfect object is the most important thing, more than anything else, because for all other future lives to be good, it depends on this life; this life is like the key, to lock or to open. So much of the future life depends on this. It is so important, very important. Who you rely on, who you follow and take refuge in, for that to be correct is the most important thing. People who are prisoners cannot guide each other because they

all in the same prison. So you should rely on the person who's out of prison. You should ask someone who's out of it for help.

First of all think as you have visualized Guru Shakyamuni Buddha, then check, during the refuge time, do meditation as usual, with the rays and knowledge coming. Do this: knowledge rays come from Guru Shakyamuni's holy body and one is surrounded by all sentient beings in the form of human beings; even though they are suffering, their form is that of a human being. Then while you are visualizing, do purification for all sentient beings and yourself by the knowledge rays that come from Guru Shakyamuni's holy body.

Then you check, after the meditation on suffering, first think of the object. "It is necessary to take refuge in order to be saved from this suffering, from samsaric suffering and the suffering lower realm, and even from this subtle illusive mind and to cause all sentient beings release from suffering. It is necessary to take refuge, so from whom do I take refuge? The perfect object is the Buddha, Dharma, and Sangha." Then think, "He is perfect, if I take refuge in Buddha." First of all think that Buddha himself is the Sangha himself—"So if I take refuge, is he capable to guide us from all these sufferings?" Think that he is capable, he has perfect power and knowledge. Because the path that he followed, many other enlightened beings also followed, and they received the perfect power of compassion, the perfect knowledge of certain powers, the perfect knowledge of omniscient mind. As Guru Shakyamuni followed the path as it was shown by the other enlightened beings, Guru Shakyamuni achieved the same thing. Therefore Guru Shakyamuni has all these powers to guide one from suffering. "If I follow the path that was shown by Guru Shakyamuni Buddha, then I will achieve the same level of knowledge that he has achieved, the completion of perfect knowledge, great compassion, omniscient mind, and powers." Also, think whether the Dharma has the capability, the power to guide one from all these sufferings, to make other sentient beings enlightened and also to release them from samsaric suffering and release them from the suffering of the lower realms.

Before checking whether the Dharma has this power, check Buddha's knowledge; you are also capable of doing it by following this path. Then check up the knowledge, check like this. "He is capable, he is a perfect guide who can guide because he himself is released from all suffering, not having even a subtle illusive mind, also having the perfect supreme power to guide other sentient beings from all suffering, from any suffering, from any obscuration. But if he has power, if he's capable, will he will guide us or not, if we rely on him and take refuge, will he will guide us or not, will he will work for us or not, will he work for me to save me from suffering?" He will work because of his compassion, which is infinitely stronger than that compassion that one has for oneself. Because of this he guides, he helps all suffering sentient beings without having any partial thought. For instance, ordinary people, ordinary samsaric beings, ordinary beings such as kings, such as samsaric gods, they help. Even though they have little power, their help is given with partial thought; they give only to those who are closer to them, they don't give help to others who are not close. So there is partial mind. The help is not equal help. It is partial help. Ordinary samsaric gods such as people, kings, as they have ordinary mind, same thing—they help, for people who like them, they help, but people who complains to them, who don't like them, they don't give help. But the Enlightened Being is never like this; he is completely opposite, no matter how much sentient beings complain about him. He helps both with impartial, infinite great compassion. So because of this there is no doubt, besides his having power, perfect supreme power, that he would save me from suffering. Also it is not dependent. Ordinary people who have little power such as samsaric gods give help to the people who benefit them, and to those who don't benefit them, to those who

disturb them, he doesn't give help. The Enlightened Being is never like this, he is the complete opposite. He gives equal help; he guides both sentient beings who benefit, and those who don't—he guides all sentient beings away from suffering. Therefore he will definitely guide me from suffering. Then check up the knowledge of his holy compassion and the knowledge of his supreme holy mind, and then the knowledge of his holy speech and holy body as we talked about yesterday. You try to remember.

For the knowledge of his holy body (page 69), there are about eighty examples. There are eighty signs signifying that he is a holy being, that he has such realizations. The signs that signify that he has such achievement of realization are called *pe.je*. Then there are thirty-two other examples signifying the holy body. Each signifies that he is a holy being.

Each of the eighty signs and thirty-two significations have a cause that was created when he was following the path. He has created the cause of each, like the perfect human rebirth. There are about eighty; each of these causes was created in other previous lifetimes. So just like these eighty and thirty-two holy signs, there is a cause that was created by Guru Shakyamuni Buddha for a long time, when he was following a path like this. For instance, like all the arhats—there are two different followers of the Hinayana path—so taking all these, the Lesser Vehicle followers, and all the ordinary people in the world and on the earth and even the king of the universe, and collect all their merits, making one total, one hundred times that much merit brings the result of one tiny part of the holy body of an enlightened being, like a pore. One hundred times that much merit brings the result of one pore, such a small tiny part of the holy body. Like this, one hundred times the cause of this piece brings the holy sign of Guru Shakyamuni's holy body, the *pe.je*.

There are many holy signs on the body. There are divisions, parts. The holy signs on Guru Shakyamuni's holy body are included in the *pe.je*, and the holy signification of the holy body which are called the holy signs—the Tibetan term is *tse.n.sang*. One hundred times the cause of the pores brings the result of the *pe.je*, the holy signs. For example, the fingers are very long and the nails have a copper color, the hairs are not mixed, and they are so soft, with good smells. Anyway, I don't remember—all these are in the *Abhisamayalankara*, the philosophical text that was given by Maitreya to Asanga. In this text, all this is explained. I have learnt it, but now I don't remember.

One hundred times the cause of this *pe.je* brings the result of the *tse.n.sang*, the holy signs of which there are thirty-two. Then one hundred times that cause brings the result of this forehead curl, between the two eyebrows, the curled hair. It is called *zo.bu* in Tibetan. It is something that can be stretched out and can go on naturally and stays there, curled, like rubber. Then, one hundred thousand times of the cause of bringing this result of the curled hair brings the result of the hair-knot. The Tibetan term for that is *zo.bu*, which means center, the center. Then many trillions of times of this cause that brings this hair-knot brings the result of the holy speech, which has sixty-two knowledges. The holy body, the holy mind is just like this.

So even just to achieve one pore, it is necessary to create that much incredible merit. Even the merits collected by the king of the universe, all ordinary beings, and even followers of the Lesser Vehicle path, if all these merits make one total, still it does not become the cause of this, still it doesn't bring this. One hundred times that much merit brings the result of the pores of the enlightened being's holy body. Thinking like this is very useful. Even a tiny of that bit of that incredible merit has to be created. In this way it gives some idea of the knowledge of the

Enlightened Being's holy body, and how it is precious, and how it is created by the collection of extensive merits.

Then also, the knowledge of the enlightened being's compassion, as I said before, is impartial, equal for every sentient being. It is not like for some thousands of sentient beings—for all sentient beings, but excluding one or two sentient beings? Not like this, the compassion for all sentient beings. Not even excluding even one sentient being, like this. Because of this we are also objects of their compassion. Also, if someone cuts us in pieces from here, from the right side, if someone loves this part, caressing one side, cuts it into little pieces and then waits for some time, and then cuts one piece, and waits some time, not even cutting them all together at one time—so both, having compassion equally for both, one who loves and one who cuts, having equal love. The knowledge and compassion of the great bodhisattvas and the enlightened beings is like this. To think like this is useful.

Then Dharma. “If I take refuge, does the Dharma have the knowledge and power to save me from suffering?” It has power. Because why? Guru Shakyamuni became enlightened having all this knowledge; having such knowledge of the holy speech, body, and mind. So the Dharma made it possible for Guru Shakyamuni Buddha to achieve enlightenment—all this knowledge, all this perfections, knowledge and power, omniscient mind. So also many other numberless beings who follow Guru Shakyamuni's path received enlightenment through being released from all this suffering. So it is definitely possible, they have definite perfection, knowledge, and power to save me from suffering and enlighten me.

Same thing, the Sangha. The enlightened being themselves are Sangha, as well as Guru Shakyamuni Buddha himself. They are Sangha because they have Sangha knowledge, what is necessary. Without depending on their being Sangha, we cannot achieve the path, cannot achieve enlightenment, cannot complete the path. Also, the enlightened beings such as Guru Shakyamuni Buddha, before they achieved enlightenment they were higher beings, Sangha. Because of that they gradually became enlightened, so that's how we received the teaching. That's how he has power to guide us. So thinking like this, even before he achieved enlightenment, Guru Shakyamuni achieved enlightenment. Guru Shakyamuni being Sangha before, even that helped me, even that guidance saved sentient beings from suffering. Also, it has the power to save me from all the suffering. Also other Sangha, because of their achievement of realization, influence us. Arhats and those higher bodhisattvas who are Sangha, because they have achieved those realizations, have influence. Because of their influence, we copy and follow their path. That's how the Sangha also helps us to follow the path, and gives us desire and interest in following the path because of their powers and influence.

Then think also, also check up, through your own Dharma practice your own Dharma, starting from observing karma up to enlightenment, from perfect human rebirth up to enlightenment, all this. Meditate on how it guides one and saves one from suffering, and causes one to achieve enlightenment. First of all, it causes one to become Sangha by releasing one from the heavy gross delusions. It causes one to achieve enlightenment by releasing the mind from the mental delusions, all the delusions, mental defilements, and every single illusive mind. That's how one's own Dharma guides oneself. It is easy to think how the Buddha guides one, but how does one's own Sangha and Dharma guide? Think like this, it is clear like this.

Where did I stop yesterday? Page 68, I think I stopped here.

Paragraph 7

Also think how Buddha is the founder of the refuge. What refuge? What is the actual refuge? That is Dharma. Dharma is the actual refuge. The Sangha is the helper on the path. For example, Buddha is like the doctor, the Dharma is like the medicine, and the Sangha is the nurse who takes care and helps the patients. We are the patients.

Paragraph 8

1. 2. This are the two causes for how one should take refuge, the way of taking refuge. I must completely rely, I must ... (read number 1 and 2).

The Knowledge of Buddha (Page 69)

A. 1. *Svabhavakaya: ngo.wo nyid.ku*

Ngo is essence, nature. *Nyid* is self. *Ku* is body. At that time it is finished, so completely purified, like this. This *svabhavakaya* is the nature of the enlightened being's mind. At the moment the nature of our mind—anyway, like this: when we achieve enlightenment, the mind becomes omniscient mind; and the nature of our mind becomes the nature of the omniscient mind. The nature of omniscient mind is the continuity of this present mind, the *svabhavakaya*. At present our mind is living in both delusions, both obscurations, so when the mind becomes purified of both obscurations it becomes omniscient mind, and its nature becomes the clear light nature of Buddha's holy mind, which has complete purity of those two delusions and obscurations.

2. Dharmakaya

That means all seeing all existence like seeing the fruit in the hand. Omniscient mind sees all existence like that. But we cannot see, we only see outside, we don't see inside the apple, whether there are worms or things.

3. Sambhogakaya

The sambhogakaya can be seen in the pure realm, such as the pure realm of Ogmin. After receiving the full realization of the absolute true nature, one can always see the sambhogakaya manifestation of Buddha. Sambhogakaya—sometimes it is translated like this—the holy body of enjoyment, perfect enjoyment. I think in His Holiness's Book "The Opening of the Wisdom Eye" it is translated like this. After receiving the full realization of the absolute true nature, one sees the sambhogakaya, one receives teachings without much effort. One can always see the sambhogakaya and one can receive this.

Actually, it is a very vast subject, studying the knowledge of the enlightened being's holy body, speech, and mind. It is a very vast subject. One can only understand the details, with little details, if one studies very carefully extensive discourses, philosophical texts, which explain many details. Then one can understand a little bit. But this is just to have some idea, just a drop. Only when you achieve enlightenment do you fully understand the Enlightened Being's knowledge, holy speech, body, and mind. Therefore it is very deep, so even just to perfectly know the knowledge that is symbolized by one statue, one painting, takes so much time; to understand the knowledge symbolized by each line,

each decoration, each thing, to completely study it, you have to spend many lifetimes. You fully understand only when you achieve enlightenment.

You think that these things are easy, simple, but it is not like this, not simple. You cannot understand from a little text; it is not something that you can easily understand even though you study all the philosophical subjects that talk about tantra and sutra teachings, giving details, but still not completely fully understanding. It is not easy. It signifies infinite knowledge, it signifies the path, the knowledge of enlightenment—the whole knowledge, complete knowledge, is signified by that. There is a little talk in this book why they should be respected; that comes later on. There are always reasons why they should be respected. Like this book—it signifies knowledge; even one line signifies incredible knowledge. Anyway, it is not easy. The reason it should be respected is because the infinite enlightened beings' knowledge is symbolized by each of the lines. I think it is better to stop here.

The most important parts of refuge are briefly finished, except a few readings, but of course, actually explaining it is something that cannot be finished until we achieve enlightenment. At that time the explanation is finished because you have complete understanding.

7 p.m.

The refuge object of the Buddha is absolute and relative—the *dharmakaya*, as we said this morning, and the clear light nature of Buddha's omniscient mind, the *svabhavakaya* are the absolute Buddha jewel. The relative Buddha refuge object is the *nirmanakaya* and *sambhogakaya*, the holy body of perfect enjoyment.

It is the same thing also with the Dharma. The absolute refuge object, the Dharma, is the cessation of suffering, and the true path that leads to the cessation of the suffering. The true path means the path that leads to the different levels of true cessation of suffering. There are about five paths. Also, the Mahayana path has also five paths to achieve enlightenment. For instance, any being who has the achievement of the right-seeing path, the third path, is recognized as a higher being, a transcendental being. Starting from that down, the deep concentration that is done when the follower is on each of these paths causes the release from that level of obscuration. Each of these five paths, the third, fourth, fifth, each of these paths becomes the remedy to purify the obscurations. Also, generally, they can be recognized as the graduated path to achieving enlightenment. The relative Dharma, the refuge object Dharma, is the twelve divisions of Guru Shakyamuni Buddha's teaching; the 84, 000 teachings of Guru Shakyamuni is included in the twelve divisions that explain the basis, path, knowledge, and enlightenment, that is the relative refuge object and Dharma.

Anyway, the Sangha. Anyone who has the achievement of the true path and cessation of suffering has received the right-seeing path, the third path, and that follower becomes Sangha up until enlightenment. Once you achieve that path, you become Sangha. Generally, there is so much knowledge to talk about in terms of Sangha, according to the philosophy. There is too much to talk, so much knowledge of the Buddha, Dharma, and Sangha.

You have to be very careful about the object on whom you rely, in whom you take refuge. There is nothing to trust even in those who can give much material help. There are spirits and samsaric gods, many things. There is nothing to trust. In Tibet—just one example—in previous times, as some people were going down. In Tibet, in the mountains there were spirits of one village being situated.

A Tibetan man had a big goiter, and he was going back to his home and he was late. He slept on the mountain on the way, near a great heap of stones. In Tibet, where there are spirits, they always make a heap of stones or a little square kind of wall, a little bit higher, and then they put prayer flags. I don't remember the name of the spirits, but the person slept near there because it was very late. At night time, the spirits have meetings, they always have meetings, and invitations of meat. This also is one other suffering—they always have to find, to go outside to far places to find flesh. It goes in turn, the invitation. So the person slept there and the spirits cut and took out his goiter. He slept there, almost like taking refuge in the spirits, relying on them, so the spirits took the goiter. After he woke up, no goiter. Then he reached home and all the people got a big surprise—he came home without the goiter. There was also another person who had a big goiter, and he got the idea to go there and spend one night. He went up to the same mountain and slept. That night there was an invitation, but the goiter wasn't delicious so they didn't use the first goiter, and they put it on top of the other person's goiter. Then he got a double goiter. So just like this, there is nothing to trust.

This is just an example, but there are so many other things. There are also spirits that if you rely on them, you can receive any material such as food, clothing, temporal needs; there are spirits who can help. But however, there is nothing to trust, they are not worthwhile objects of refuge.

Anyway, like this. In order to escape from samsaric suffering and in order to make sentient beings release from suffering, for this purpose it is necessary to receive help, to rely on the guidance of the Buddha, Dharma, and Sangha; all three together. But generally, in order to rescue someone from a little temporal problem, we don't need all three. Each of them can save from little temporal problems, but to not be born in the lower suffering realms sentient beings need to receive the guidance of all three objects. Many times it has happened that people, when they are having problems, they pray as they remember certain manifestations of Buddha, specific manifestations of Buddha, when they are in the danger. By praying they get released from it. Like this. In previous times in Tibet, when a man was about to be taken by a tiger, the person all of a sudden remembered Avalokiteshvara, the Compassionate Buddha. As he prayed to Avalokiteshvara the tiger, all of a sudden, leapt onto the ground and left. So he was released from the fear of the tiger. There are many stories like this with different manifestations, such as Tara, many other things. Each of the objects can save us, can rescue us from temporal dangers. Also in previous times, one King called Sangyal was harmed by the King of the Nagas. The King of the Nagas made weapons rain down on the other king. There was one arhat, Guru Shakyamuni's closest disciple, who had such high psychic powers. The King relied on this arhat Mongalipu, and the arhat turned this weapon rain into flower rain. There are many other examples that are not necessary.

To rescue from all suffering, it is necessary to have all those—the Buddha, Dharma, and Sangha. Just as the patient needs the person looking after him, and then doctor and medicine, like this. Just having the doctor and medicine is not enough; he has to have a helper to look after him, like this.

So about the Dharma. Just briefly talking, there are about five paths in the holy Dharma. There are two divisions, and each has five divisions. Also the Mahayana path has five divisions. From the third, the right-seeing path, the followers who are following sutra, then from this right-seeing path up to enlightenment there are about ten levels. After one approaches this, the third path, the right-seeing path, one gradually achieves the practice and also the higher paramitas, the six paramitas. Also in the first level there are about ten levels, which start from the right-seeing path. Before achieving enlightenment there are ten levels.

The bodhisattva who is in the first level can manifest in one hundred different bodies. Also, each of these bodies is surrounded by hundreds of bodhisattvas also realizing the one hundred eons, realizing the past one hundred eons, realizing the future one hundred eons, which means the bodhisattva on the first level has the power to realize the past one hundred eons and then at the same time also having the power to see the future one hundred eons. Also it has the power to shake one hundred different worlds; such as having the power of a thousand concentrations, and the power to see hundreds of enlightened buddhas, receiving blessings from hundreds of enlightened buddhas, and transforming hundreds of pure realms, and also showing the Dharma in hundreds of different ways. Also, the bodhisattva who has the achievement of the first level has the power to make hundreds of sentient beings' minds ripen, to make it ready, ripen. There are about 12,000 knowledges for the bodhisattva who has the achievement of this first level.

The bodhisattva who is at the second level has more thousands of knowledge than the third-level bodhisattva, about one hundred thousand times more knowledge. The fourth-level one has about one hundred million times more knowledge. Then on the sixth level, one hundred million times more knowledge than on the fifth level. The bodhisattva who has the achievement of the seventh level has many times more, and the bodhisattva who has the achievement of the eighth level has even more. The bodhisattva who has the achievement of the ninth level has countless thousands more. Then the bodhisattva who has the achievement of the tenth level, has such unspeakable knowledge that equals the number of the atoms of the galaxies. They are like this.

There are countless great eons. There are five paths, until the great eon. Then from there, from the first level up to the seventh is the second countless great eon. Then from there up to the tenth, that is the third countless eon. So in the sutra way, it takes three countless great eons, if it is divided like this ... (bell rang for the end of session) it takes time! So I read a little bit the last part.

The Knowledge of the Perfected One's Body, Speech, and Mind (Page 70)

1. Buddha's holy body

Paragraph 1

It means it has power, as I talked about before, each tiny part of his holy body has the power to realize all existence as the omniscient mind does. That is like this, totally like this. There are billions and billions of manifestations that are the embodiment of Guru Shakyamuni's holy body, speech, and mind. Even in Tibet there are very high lamas who are recognized as embodiments of Buddha's holy speech, body, and mind. Different embodiments, manifestations. The enlightened beings have this: their holy speech has the power to work as the holy body and mind. Same thing, the holy mind has the power to work as the holy speech and body. Same thing, the holy body has the power to work as the holy speech and mind, not like us. Our speech does not have the power as the mind has or the body has—it is all separate, separate; the body itself doesn't have the power to work as the mind and the speech.

Paragraph 3

The "seed" means the generation, which talks about clear light, the mind nature which is clear light.

Instructions in the Practice of Refuge (Page 72)

There are the practices of refuge. “When I take refuge in Dharma I cannot give harm to any sentient being. When I take refuge in Buddha I cannot follow any false leader who shows the wrong path, who has wrong realizations.” The Dharma is that, not giving harm. The Sangha is not following heretics who have wrong belief, wrong understanding; because of that influence, if you follow, there is always the danger of influence or another person’s belief, or another person’s wrong influence. If you are influenced by the follower in that way, with the wrong conception like this, you cannot be saved from suffering because you are creating the cause of suffering. I think that’s all.

Then tomorrow morning, do the equilibrium meditation, and the meditation on samsaric suffering and the third and fourth meditation. First of all meditate on the twelve links, then on equilibrium meditation. Perhaps if there is time to meditate tomorrow!

Dedicate the merits of keeping the teachings, meditating, “May I achieve enlightenment soon in order to enlighten all sentient beings by releasing them from suffering.”

Day Twenty-Six
Tuesday, April 16
5 a.m.

Before taking ordination, in order for the action to become Dharma, it is necessary for the mind to go to the Dharma, and for it to become the cause of enlightenment, it is necessary for the action to be possessed by the pure motivation of bodhicitta. So briefly think, a short impulse, “I have been experiencing samsaric suffering, particularly the suffering of the three lower realms, from beginningless samsaric lifetimes until now. Not being reborn in the lower realms and being born in the upper realm is not enough, because I am born now in the upper realm but I am still living in the cause of suffering and suffering. So I must release myself from samsaric suffering.

Just releasing myself from samsaric suffering, achieving everlasting happiness, is not sufficient. Most of the sentient beings are in suffering are my mothers, those who have been kind in the past, who are kind in the present, and who will be continuously kind in the future. Sentient beings are the cause from whom I receive my past, present, and future happiness. They are the main helper that is of utmost need for the beginning of Dharma practice, and also for the middle and the end. Therefore I must repay them. I must look after them, as they are the source of all my happiness and kindness; I must repay them. The best way to repay them is to enlighten them and release them from suffering. This should be done by myself, because I have received a perfect human rebirth, having met the teaching, had the guru explain them, and have the wisdom to discriminate what is negative and positive actions, what are the causes of happiness and suffering. As most sentient beings have not received such a precious chance, I am responsible for working, enlightening them and releasing them from suffering; this should be done by me. In order to do this I must receive enlightenment, and in order to do this I must purify the negativity of my speech, body, and mind. Therefore I am going to take Mahayana ordination.”

Prayer No. 1

At the end of the third repetition you think that you have perfectly received the Mahayana ordination in the form of light and that your whole body from head down to the feet is full of light.

Repeat also the prayer of the precepts, thinking that, “I will follow the precepts as previous arhats followed them.”

Prayer No. 2, Mantra

Prayer No. 3, Dedication Prayer

Dedicate the merits of taking ordination. “Due to these merits of taking ordination, may I achieve enlightenment soon by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara in order to enlighten all sentient beings and release them from suffering.”

Prostrations

9 a.m.

Before listening try to cultivate the pure motivation. Think, “I must make all sentient beings receive enlightenment and release them from all suffering as quickly as possible, as the suffering that they experience now is unbearable, and they cannot bear it for even for a second. For that reason, first of all I must achieve enlightenment. Without achieving enlightenment I won’t receive the supreme perfect power and the knowledge and all the methods to lead sentient beings to enlightenment by showing these different methods. Because of these reasons I must achieve enlightenment. In order to achieve enlightenment I must complete the realization of the whole graduated path. For that reason I am going to listen to the holy profound teaching on the graduated path.”

The listening subject is the holy profound teaching on the graduated path. According to this book, the perfect human rebirth, the great usefulness of the perfect human rebirth, the great difficulty of receiving a perfect human rebirth and how the perfect human rebirth is fragile and impermanent and the actual time of death is indefinite, then what comes? If the mind continues, what comes after death? In which realm is it more definite that we ordinary people will be born? In the three lower suffering realms—the suffering of the naraks, the suffering of the pretas, and the suffering of the animal realms.

In order to not be reborn in these suffering realms, what is the best method? Also, what is the method to not only be saved from samsaric suffering and the subtle obscurations, and besides releasing oneself from samsara, causing all other sentient beings to be released from suffering. What is the method that helps all this? The fundamental method that has as its lowest purpose closing the door to the three lower realms, stopping rebirth in the lower realms, is refuge. Taking refuge is the fundamental thing, is the principal method. Like this.

In order to take refuge, we need to recognize the objects of the Buddha, Dharma, and Sangha. And who is the worthwhile object that has the power to save from these sufferings, to grant help, to release from these sufferings? The perfect object that can never betray is the Buddha, Dharma, and Sangha, the three objects. The ultimate refuge object is the Enlightened Being, Buddha, like this. In regards to cause and result, the connection, Buddha comes from each cause with continuity, and the Dharma and Sangha arise from the cause of Buddha. Who are the perfect objects having perfect power? These three. How are these three worthwhile, how are each of them worthy objects for taking refuge? I briefly explained that yesterday. This is very important—besides recognizing—

recognizing, yes, but you do checking meditation on how the Buddha works for taking refuge, how the Dharma is a worthy object to take refuge in, and the Sangha is a worthy object to take refuge in. It is important; totally, the worth is this—you have to think of the knowledge of Buddha, the knowledge of Dharma, and the knowledge of Sangha. Buddha has knowledge, but does he really guide you? Does he really guide if you take refuge? Think of the reason that, besides having compassion, he guides without depending on sentient beings' like or dislike. Why does he definitely guide us? Because he does not have partial thought, and his compassion is equal for every sentient being.

It is the same with the Dharma. Also think of the knowledge of Dharma, the knowledge of Sangha. In this way you can think that they are worthy objects in which to take refuge. Also, this way you can also think, besides the checking knowledge of the Buddha, Dharma, and Sangha, also think of the way it works, the way Buddha guides, the way Dharma guides, the way the Sangha guides. This also becomes the reason that they are worthy of taking refuge in. If they do not guide is, there is no point in taking refuge in them, because we are not sure whether they will guide us or not. With this object there is no question—from your side, if you take refuge completely relying on or following them, there is no question of their not guiding you, just like this.

If, let's say, we fell down into a deep hole, way down where there is a fireplace, and we were suffering in the fireplace down there in the hole, we would be powerless. Without relying on something, we would be powerless. Without depending on someone, we could not save ourselves, we could not get out of that problem, we could not get above the earth. We would be suffering way down there, powerless. With that much suffering, we would have the desire to get out, but we would be powerless, so we would make noise, ask someone to help us. We would ask someone who's outside, not someone who's inside, suffering with you, who could not help. Someone inside could not even get out himself, so how could he help you out?

The outside person sends a rope; the method that he uses is a rope. The path, the Dharma, is like the rope. So when the person sends down the rope, if you hold it, the person can pull you out. If you don't touch the rope, if you don't hold it, even if the rope is on your head, in front of you, then as much as you are suffering down there, and as much as you do not desire that suffering, if you don't touch the rope, the actual refuge, the Dharma, you can't get out, you cannot be saved. Dharma is the actual method, the actual refuge, and it is as important as that rope. If you hold onto the rope that was sent down, it is definite that the person who is outside will definitely pull you out. If you from your side hold the rope, and he pulls it, from both of these efforts, work from your side and work from theirs, you can be released from suffering, from danger, and you can get out of this place, this hole. So it does not depend only on our side, on ourselves alone holding the rope. If there is not someone else who pulls it you cannot get out.

Our getting saved from suffering, just like this example, depends on holding the rope. The rope was already there, the person outside sent it, so in order to escape from that problem the person has to hold onto the rope, the actual method. If you don't touch the rope, the actual method, then nothing works and you can never get saved and released from that problem. Just like this, the Dharma is like the rope. The Sangha, the Buddha are like the beings who are outside the hole. We cannot expect that it will work without trying anything from our side, without catching, holding, and following the methods that were shown. Exactly like this example, without the person holding the actual method, the rope, he will never get out of that hole.

When there is rain and the crops do not grow well and are destroyed, the Nepalese villagers always say, “God did it.” What to do? If there is a good thing, “God did it.” What to do? They do not really think that the creator is them, that the suffering and happiness, whatever it is, is created by them. They do not really understand the actual evolution. If the person has this understanding, if he understands that he is the creator, everything is opened. Since he realizes he is the creator, he realizes that suffering, whatever trouble there is, is all caused by him, and the cause that he created to suffer like this—to always be cold, in the rain, in the tent, sitting on cold ground. If there is pleasure, he checks how he created it, what its cause is, and how he created the cause. Checking like this makes the person aware. He does not desire suffering, so he thinks, “What should I do in order to stop the suffering? I desire peace, everlasting happiness, the cessation of suffering, so what cause should I create? I am creator myself, my mind is the creator.” Since he realizes he is the creator, so many things clear up. It works correctly because that is the actual evolution. The way it works is this. Just like this.

In a country where there is a big problem such as famine, most people are in trouble, but one or two people are not in trouble. Even in war sometimes some people get killed but, at the same place, one or two do not get killed. All kinds of different things. Sometimes you try to shoot one person but it goes to another person and he gets killed; you don’t expect that. This depends on the other person being the creator receiving the bullet, getting killed. This person killing the other person is the creator of the negative action; the other person gets killed, he is the creator of the suffering. Why does the other person not get killed when the other person expected him to? Why do the problems not happen to all people? Because those who didn’t get into trouble did not create that bad karma of suffering, so they don’t get the suffering result. The cause of the suffering result was not created by them, so there was no reason for the suffering result to happen. Anyway we will come to that part.

It is a big mistake to think like this. Not understanding that the cause is created by oneself, and thinking that everything is up to God. If someone is sick, they say it was given by God, what to do? Frankly, if one tells it straight, it is like the person saying that God is the enemy, God is the cause of suffering. That’s how it becomes. The person who is experiencing this is faultless, perfect, good, and all his problems and everything are the fault of God. This conception is—for this kind of belief, this kind of faith, you have to believe that in the sky there is a blue man, Christ, a beautiful glass palace. It is not like this. This is so clear, this is true mental evolution. In the other way, nothing is logical. Even if you don’t understand Dharma, if you check up correctly, the creator of suffering is you. If you check up correctly and wisely, you can discover this. It is simple, very simple, like this—you put your finger in the fire, and then you suffer. If you don’t put your hand in the fire, you don’t suffer. So simple. Understanding this doesn’t depend on understanding a profound, deep Dharma subject. It is so simple. Unless you think you are God, all sentient beings are God, God is a sentient being—I am joking. These are just works. That kind of talk becomes like this—you are better than God, you are faultless, and all problems and suffering are created by God, who is the enemy, the worst evil, while you are holy and perfect. With this example, it is up to you what you want to be.

In the same way, releasing from the cause of suffering is mainly up to us. Just like the example of putting the finger in the fire—if you don’t want to suffer from the fire you should not touch it. It is up to us—receiving everlasting happiness and enlightenment. As I said before, “Oneself can be the guide, oneself can be the enemy.” Just one work that Guru Shakyamuni said in the teachings; it is true, very logical. If there is God, why do all sentient beings keep themselves so busy, suffering, working, working, suffering, to take care of the life, of the body? Why doesn’t God do it? If there is a creator, then why doesn’t God do it? If you think of the example of the rope, then you can

understand that it is necessary to get out of suffering, necessary from our side to follow the path and the method as they have shown it. Their work is finished.

The definition of taking refuge, checking with these two causes, is like this. So then if you take refuge, how do they guide you? Then check the Buddha, Dharma, and Sangha and your inner Buddha, Dharma, and Sangha. Your Shakyamuni, for example. Also check the way the Buddha, Dharma, and Sangha are other separate beings, as they guide. So now, how does your Buddha Dharma, and Sangha guide you from suffering? Check, "If I take refuge, how do they guide me?" Like this.

Then, what should be done for the practice of refuge, and what should not be done. When you take refuge in the Buddha, you should not follow the wrong founder. "Wrong founder" means a founder of wrong theory or a theory that is the opposite of Dharma. Following the wrong founder that has the wrong realization, the wrong understanding, and the wrong theory, you will be misled. Besides this present life, it ruins many other future lives.

So the same thing, by taking refuge in the Dharma, one should not harm other sentient beings. Why? Dharma, the essential Dharma, is to benefit other beings, not harm other beings; the essential Dharma this. The Dharma is something to benefit oneself and other beings; the Dharma is this. Dharma is the method to rescue one, to save one from suffering. So Dharma is something that helps oneself and other beings, like this

By taking refuge in the Sangha one should not follow those who are heretics, who have wrong understanding, wrong belief, wrong realizations, and wrong behavior. There is a danger if you follow wrong founders, there is a danger somehow that you will be influenced by them. Then there is the danger to create negative karma.

If one does these things, one's refuge in the Buddha, Dharma, and Sangha does not become pure. Also in that way, it cannot save you. Why? The person does opposite of refuge because he creates the cause of suffering. He may still have devotion in the Buddha, Dharma, and Sangha, thinking that it is good, but why can't his refuge become pure? Why? Because it is like this. There are many reasons. You create the cause of suffering. In place of that, the fundamental way, the essential thing, like the fuel of a lamp, like the wheel of a car, the essential thing that guides you from suffering is, first of all, taking refuge by completely relying on the Buddha, Dharma, and Sangha. The essential thing, the Dharma, the essence of the Dharma that takes you out of suffering is observing karma—that's why karma comes after refuge. So like this. This is the essential thing. If there is a vehicle, it cannot be used for travel if there is no wheel. The wheel is the most important, and karma is much more important than that.

Observing karma means avoiding negative karma, stopping the creation of negative karma, and creating positive karma. Try to create positive karma as much as possible, trying to avoid negative karma as much as possible. Totally like this. Observing karma is the real thing, the essential Dharma that usually leads us in the path and to enlightenment. All this is karma, observing karma. This is the most important thing in any Dharma practice. This does everything. Therefore, even if you have a kind of devotion, if you follow things like this, there is no way the Dharma can guide you because you are doing the opposite, your action is the opposite to the Dharma, opposite to the method that was shown by enlightened beings, the founder. You are not doing what the Enlightened Being says, so you are doing the opposite of the method that he has shown. The work that is the opposite of the

method of Dharma as shown by the Enlightened Being is the cause of suffering. The opposite of the cause of suffering is Dharma, the method that they have shown. So like this, in this way, even though you think it is good, if your action is the opposite of the Dharma method that they have shown, there is no way, the refuge cannot be practical and pure, and there is no way the Dharma can guide you.

The way the Dharma can guide you is by you observing karma. Fundamentally, basically, you observing karma is the way the Dharma guides you. As I told you before, keeping one precept, two precepts, three precepts, just like this—making the vow to not do the opposite, negative action. Each of these—for instance, someone tells you bad things, complains about bad things—and in your mind, you desire everlasting happiness and enlightenment, so try to be conscious. “If I get angry and react, I will destroy my enlightenment and my everlasting happiness, so I must be careful; so I should not react, I should not get angry.” This is good karma because you are doing the opposite. At the same time you are thinking this, you are avoiding negative actions of speech, saying something. When you want to react through the physical body, with a negative action that arises from anger, and when you think like this and try to stop it, this is good karma, this is the cause of peace. Even without receiving the result of everlasting peace and happiness, at the same time, there is peace. At the same time as the person makes the decision there is peace, because the arising of anger and all this is not peace, it is suffering. This itself is peace; the anger arising is not peace. It is done, the person creates the negative karma that has a suffering result. So the same thing, at the same time the person is in that suffering. Even if the person is not in the lower realm physically at that moment, it is similar, it is a matter of time—one hour, two hours, one day, two days, two months. It is a matter of time, that’s all. If you check up in this way, a person who observes karma has incredible peace. If you check like this, at the same time there is peace. Also, one is not creating karma so there is no suffering result; there is peace. Also, you are not creating karma so what you are doing is the opposite, so there is no way the Dharma can guide you. Because we always act opposite, work opposite, do opposite things, mainly because of this, still we are suffering, and still infinite sentient beings are suffering because of this.

The actual refuge is Dharma. That is, the essential thing of the Dharma is observing karma; observing karma is the actual refuge, like this. So how can a person be guided? If he works the opposite, he is like the doctor who has given medicine to the patient, but the patient always takes poison. How can medicine help to cure the sickness if the patient always takes poison? That’s why Guru Shakyamuni Buddha explained it, and in order to make refuge practical to guide you, he gave you those disciplines to not follow. By taking refuge in the Sangha, you should not follow those who are heretics, like this. But it does not mean that you should completely renounce that mind, it does not mean this. It does not mean that you should get angry, kill it. That is the opposite to the Dharma; getting angry and killing cannot be done. You have to take care—the whole thing is dangerous to get involved it, to mislead someone. So you have to be careful, you have to be careful. Like these people. You know, when you go to America among friends, lot of freaks, you act in the same way. Then you come India where you are surrounded by swamis, and then you act like they act. When you are surrounded by Tibetan people, you try to act like Tibetans. This is very important.

Refuge, these instructions to avoid these three things are very important. You have to be careful about what influence to take, what to do. Just like this. This does not mean getting angry, it does not mean you should completely renounce. You cannot renounce from this mind. Especially if you have taken bodhisattva ordination or tantric initiation, even just beating one person without compassion breaks a root vow—even a dog, anything—breaks the root vow of a bodhisattva and the tantric root

vow. Especially bodhicitta, the practice of bodhisattvas means that you are the servant of each sentient being; it means you have to always work for each sentient being's happiness and enlightenment. Really, totally like this. How can you renounce them? Renouncing any sentient being, even a mosquito taking a bite, getting angry at it, really not liking it, not caring whether he dies or suffers—that is breaking precepts, the opposite of bodhicitta. In tantric precepts you break a root vow by giving up working for it, the thought. There are two bodhicittas: the first bodhicitta wills to receive enlightenment for them, and giving that up breaks the root vow. Mentally you cannot renounce them, you should have compassion and love like this. Physically not being together, being away, does not mean giving up the person, not having great love, compassion; this does not depend on being together. It is mental work, not physical work. Then also like this. These are the three practices of avoiding the opposite. This is important. Then another three are this. I think if I read it quickly, that will be enough.

Instructions in the Practice of Refuge (Page 72–73)

Like this. There is no need to talk much. As I told you before, each (statue or painting) line has incredible knowledge that we are going to achieve, that causes us to release from suffering. Just that, the figure itself explains Dharma. If you have the wisdom understanding it, it explains. That's why it is a holy object. Also, each time you respect, it creates good karma, remembering Buddha's knowledge, the Enlightened Being's knowledge. Even if the statue is broken in half, even if it is not complete, still it creates good karma. Even one little part of it still contains the knowledge.

So also thinking like this in regards to statues—"I like this, I don't like that, this so ugly, I don't like that kind of shape, I like peaceful, this Mahayana one." Judging like this, you create negative karma; renouncing that manifestation of Buddha. Also keeping the statue, things, paintings which are only good ones on your altar, and keeping bad ones somewhere in the corner, or putting them in the garbage, things like this cannot be done, because those objects signify knowledge and also are examples, figures, of that manifestation of Buddha. So both are the same, whether they are made of brick, mud, gold, or silver—both are statues of Buddha. The way you respect it is material, you don't really respect Buddha.

A picture or whatever it is should be left on a clean place, like this. It is free from each of these infinite, samsaric sufferings, and leads one to enlightenment by showing them the path. If we have to respect pictures of the President, pictures of our parents, why not this—the ultimate refuge object, source of happiness?

And also in previous times, the Buddha himself, when he was a bodhisattva, prayed to be born with others. Others prayed only to become the founder of Buddhadharma only in good times—such as the one hundred age time, such this very degenerate time, in which there is more negative mind, stronger and stronger negative mind, more suffering, this terrible time. Others don't make promises, don't pray to be the founder of Buddhadharma, to descend onto the earth. Tamson Gyatso Dol was shocked because no one made this vow, this promise to be responsible, to work in this terrible time. There are about five degenerations—living degeneration, anyway, I don't remember, but there are five things. He was so upset, and worried, and his heart was beating because of the suffering of such a terrible time and no one else made a promise, so he took responsibility, and promised to be the founder of Buddhadharma and work for sentient beings in this period, the one hundred age time. He prayed, even from that time, to exist for five hundred years, and even after that, to increase his statues, to increase them even after he passed away in the world, in different worlds, and for his

example, the statues and relics, to work for the benefit of other sentient beings, to be the object of other sentient beings' creating good karma, doing purification; he prayed like this. Somehow he made five hundred prayers in the presence of the Buddha Rinpoche Nyingpo; four of them made promises like this. Others are the previous Buddhas who came before Guru Shakyamuni Buddha. So anyway, also like this. There are very long stories. With his great bodhicitta, he worked for the future suffering of ignorant sentient beings like us, so therefore, the purpose of his statues existing was this.

One thing is this. There has to be some symbolic example of his figure because we, at the moment, don't have the karma of mind. We are not at that level, we don't have the karma, we are not at the level in which we can see the actual nirmanakaya, not to mention the sambhogakaya.

Guru Shakyamuni wanted a manifestation in which he could give teachings, a nirmanakaya emanation for those sentient beings in that period. But at that time, the sentient beings' karma to receive teachings with that manifestation was finished. The karma of the sentient beings who, in that time, had the karma to see Guru Shakyamuni Buddha in the form of the Nirmanakaya and to receive teachings was finished. And so, later on, his existing with that manifestation was also finished, because it worked according to the sentient beings' karma. It was not something up to him, it was up to the sentient beings. We don't have the karma to see that form, so as our mind is so limited, with obscurations, impure, we only see statues, like this. Even just having the chance to see a statue, and also understanding the knowledge of a statue, its significations, even just to see an Enlightened Being's holy figure also purifies.

Usually, when you see a statue like this, don't think, "This is a stone statue, it is made of mud or something by someone." Or thinking like this, "This made by a Nepalese, someone." Buddha is not made of something, or by Nepali blacksmiths. The shape of the statue was formed by him, the shape of the material, but not Buddha. So when you see a statue, instead of thinking that it is made of a material thing, think, "This is a manifestation of the Buddha, the Enlightened Being's manifestation, that fits to my karma, to work for me, to save me from suffering and lead me to enlightenment, making purification." Think like this, instead of thinking that it is made of material or something. Make your mind empty of this ordinary vision and try to see it as an actual living buddha; and then remember the knowledge, and make prostrations, make offerings, whatever it is, like this. Sometimes it is possible to attain enlightenment. In the teaching, it is said, "In degenerate time I will appear in the form of letters, as an ordinary person, as statues, things like this." This is done according to our karma, our individual karma.

Also, by the way, everything, the way we see, everything depends on level of our mind, on our realization, how pure the mind is. When different people see something, the thing they see is not the same. Even when they look at one person there can be different feelings towards the person they look at. That is because each person sees one person according to their level of mind. The object that they see in their view is the creation of one hundred people who look at it. All creation, what we see in our view, the object, the way we see it—it is all a creation of our mind. The more our mind is down, as the mind slowly gets purified, reaches a high level, it is the same thing. The view changes, we get a higher projection. When you receive the five paths I was talking about yesterday, when you receive the path, then you see Buddha as the sambhogakaya, like this. As the level of mind gradually goes higher, gets purified, also the view, the projection gets changed, like this. Even at that time, when you receive the first path, the path of accumulation, even though you used to see statues before, at that time you see the nirmanakaya.

Also in Tibet there are very famous temples, and the statues there are made by the embodiment of the bodhisattvas, the gods. So many times it happened in Tibet, that the people who came to see the statue—this is in central Lhasa, one very famous statue that was formed by the previous kings, bodhisattvas, the embodiment of the compassionate Buddha—every day they see this statue, and all day there is a line of people, people coming from all over, because people recognize that whoever sees the statue is very fortunate, and also they pray in front of the statue, some kind of precious jewel going round. When they come down to the special place together, everything that they pray becomes successful. There is much long story about this. Some people do not see the statue when they come. It is completely black, they don't see anything. Not seeing anything. After they do much purification then they go there and they see a few other things, maybe animals, dogs, something. Then again they do purification. Many it happened like this. Also, one lama, when he was giving teachings, reading a text, one person among the listeners saw the lama all day eating meat, great heaps of dried meat. All day he was eating meat, not seeing the text, all the time eating like this. There are so many other examples that happened.

So mainly, how you see it is up to you. Because we don't have the karma, our mind is not in that level, as an ordinary person, so therefore we should think like this, "This is the manifestation according to my level of mind and karma." Thinking like this, we should respect them. However, we should respect it even if it is a broken statue, made of kaka, whatever it is. It doesn't matter what the material is. We should remember the knowledge, then make offerings.

It is the same thing with the text. Usually English is very difficult, because English is all over, on the road, under the shoes, all over; on the cloth, in the toilet, anywhere; so it is something that you can use. Anyway, respecting the Dharma subject. It is possible for those people who don't know Tibetan, manifesting omniscient mind, manifesting in the form of letters, English letters, to work for sentient beings, to purify sentient beings, to cure sentient beings' suffering. It is possible, and the reason we should respect it is because it explains the path to enlightenment, the nature of suffering. This is a subject that has meaning. By understanding this, it is a subject that, through understanding, purifies our ignorance, makes our mind holy, enlightened, and causes us to escape from suffering, to escape from all the infinite samsaric suffering. It has too much knowledge, incredible knowledge. Also, we should respect it as a refuge object, the Dharma.

You should respect the statues and those things as it is the refuge object of Buddha; they should be respected. As you respect them like this, instead of thinking it is just matter, material, visualize him as living, real, then make offerings, remembering the knowledge. As this wisdom develops, as devotion increases, also sometimes these things can be seen as an actual living Buddha. In this way also you receive blessings in the mind. It has many purposes. However, it is something that we have to create. Seeing Buddha from your side is something that your mind has to create. It all depends on your mind, the creator, your mind has to create it. If it is to see it as pure, the mind has to work to stop seeing it as impure. These things are so important to know.

Also, in previous time pandits, many pandits had talking, speaking statutes in Tibet and India that predicted things. This was not only because of the material; it was actually the Buddha himself contacting them, communicating with them, but in the form of a statue. Once there were two pandits who were debating. One Pandit was so quick, a little bit slow to give an answer. However, when he gave an answer it was an incredible answer. While this Pandit who gave slow answers was in his room, the other Pandit came in kind of a sneaky way. He was communicating with the statue that was near his bed; the statue was talking, explaining the teaching to him, the Dharma, giving him

the answers. As the other Pandit was coming in, all of a sudden the statue stopped speaking; and at the same time the hand and fingers stopped moving. It was possible to see that statue even afterwards. There are so many stories in Tibet, so many. Therefore, statues, things, tangkas that you keep for your altar should not be thought of as ordinary things. Because your level of mind is that low, you see them only in the form of statues, in the form of that material. So therefore, it is useful, as I told you before, not thinking about the material but thinking that these things are really living in that manifestation. It is useful, and also it becomes a method purifying your impure view, and also makes arrangements for you to be able to see the actual manifestation of Buddha, such as the nirmanakaya.

With Dharma books, even if there is one page, however, it is necessary to respect it. The reason is like this—it causes one to be holy, enlightened, and released from suffering.

Question: In your room, it is better to not walk round without clothes on?

Rinpoche: As you are devoted, as your mind thinks that the real actual living being is in your room, as this is stronger, you can no longer do any wrong conduct, vices, any unrighteous actions. As the devotion, this confidence, this thought is stronger in your room, that much more your unrighteous, evil actions become less. It is like when the teacher is near the disciple, the student dare not play, dare not do naughty things. This is very useful for not creating negative karma. Anyway, thinking like this has many other benefits. Also there will be less fear, less hindrance in your room, many things.

Also books, as with the statue, cannot be left on the ground, in a dirty place. They cannot be used for a bed to sit down on, taken off, and used for cleaning pots, many things. It doesn't matter whether you know how Dharma is or what Dharma is, it doesn't matter; even if you don't know how it helps or benefits, because of the object, the action itself becomes a negative action.

Then the Sangha is also like this. If you see the general Sangha, this being doesn't have to be in robes. Actual, one Sangha doesn't have to be in robes—it can be a woman, a man, or a layperson. But generally, when you see the one who has robes on, always from your side, no matter how pure the person, how enlightened, from your side, in order to create good karma, in order to receive enlightenment, you have to think that they are helpers. Think, "They are my helpers to release me from suffering." Also, you should respect even the robe—a piece of red or yellow, respect it. This is also the practice of refuge, remembering the Sangha, the Sangha's knowledge. Remember the Sangha knowledge and do not disrespect it, thinking that the people who put on this have knowledge—knowledge of the precepts, knowledge of moral conduct, higher knowledge. The person who puts on that has higher knowledge. Think like this and remember the Sangha, the noble being Sangha, knowledge, these things, respecting, not going over, putting it a little bit up, putting it somewhere. Things like this also create good karma. Generally respecting, there is a difference. Respecting ordinary Sangha, who are living in ordination, and respecting a layperson, even though he is wise in science and psychology—respecting one who is living in the precepts of moral conduct creates more good karma than respecting the ordinary layperson who doesn't have that much knowledge, even though he's wise in general things. The object is much different; the object living in the precepts is that much higher, more pure. Among the people who have that level of ordination, from another person who is keeping more and more precepts, his body is that much higher and holy—this also is respecting them. Even among them, respecting them, offering to them—as there are benefits like this, from one to another, it is the same thing with creating the negative karma with

a layperson. Between complaining and getting angry with a layperson and getting angry at one who is celibate, who is living in the precepts, the latter is more heavy, the suffering result is more heavy. Among them who are living in higher and higher precepts, your creation of negative karma is that much more heavy.

Question: If you have notes and copied them, what do you do with the old ones?

Rinpoche: You collect them and, in place of throwing them in the garbage, you put them some place. Also, you can burn them with special mantras; also you can burn them by saying specific mantras. In Tibet there is always some kind of place where they put all the missing and torn texts together. Also, there is danger with paintings of Buddha that you make.

So, just like with things, with the person. It appears in form of ordinary human being, so through purification we see afterwards who is in an ordinary embodiment, ordinary manifestation, and can be seen as a real nirmanakaya. As the tantric deity, whichever method you practice, following with any manifestation of Buddha, you can see it if you do purification, as you do the practice of purification.

Morning Prayers: Refuge in the Holy Guru (Page 10)

“Refuge in the holy guru, the total embodiment of infinite Buddhas.” Have we gone through this before, the prayer? First we say the prayer. Also this prayer is effective and powerful. It contains such a vast subject, it has such profound meaning; it has such a vast meaning, subject, very profound. Also the words are very interesting and it is very good to say. This can be used for making prostrations, such as those who take refuge; also to make offerings for grace when you drink tea, when you eat. It doesn't matter, you can say it from the mind or the mouth, and even though you say it loudly or say it mentally, it is very useful to say this, because of thinking of the meaning.

1. The absolute or the actual guru is the omniscient mind. Then there is the relative guru, that is the one whom you see in your view, who shows the path to you, who shows the suffering nature, who shows the path to escape from suffering, the knowledge of enlightenment. The one you can see in your view, who you can contact.

Some people may think when I say this that, “He is admiring himself, because as he talks Dharma he is praising, admiring himself.” This is a mistake. Anyway, that guru has to be a holy guru. I am not holy, however, I don't reach that place. But there is importance. If I don't explain, there is danger in the Dharma practice, so it is my responsibility to explain. So just few words in this case. At the second course I tried to explain this, and it took three or four days. There were, I think, about twenty or thirty people, and they didn't know anything about following the path, so somehow they had the kind of karma to explain this first. I don't think there were hindrances at that time.

One thing, how quickly you achieve enlightenment, how quickly you make Dharma practice successful—everything depends on this practice. There is just one page talking about that, and usually it is important to know more about this and the practice of it and how to practice it, because it makes everything successful, it is like the root. As I said at beginning of the teaching, it is the root of the path, so therefore, just from that, you can understand how it is important. If one makes a mistake in this, then the following practice doesn't become successful. If you do not take care, there is a danger no matter how much or how long the person makes meditation, it is difficult to receive

realizations. There are disturbances, hindrances, many eons of not receiving enlightenment. So there are many dangers.

As it says, “The total embodiment of infinite buddhas.” Before, all the buddhas—briefly telling, why the infinite buddhas—before, they were bodhisattvas. Even when they were bodhisattvas, they prayed to receive enlightenment to work for every other sentient being; that includes us. So even when they were bodhisattvas, they made the decision and worked for us, even when they were bodhisattvas. So they always work for enlightenment, to achieve is only for the sake of sentient beings. That includes us. So why not, if they even work for us when they are bodhisattvas, why not after they achieve enlightenment? It is definite that they work for us, as they achieve enlightenment. It is definite that the infinite buddhas always helped and worked for us. So how, then how? As I told this example, how Guru Shakyamuni gave teachings with different manifestations, in an ordinary form, as a beggar, king, an animal, a blind man—in many different ways. Also the enlightened beings are working for us, working for us. As I said before, according to the level of our mind, and karma, they appear in different manifestations that fit us. With that ordinary manifestation, they give teachings and work for us. They guide us by giving us teachings, they lead us to enlightenment by showing teachings through many different ways, with different methods. So also as I talked about with the statues, same thing.

However you see the relative guru, however you see him in your view, is only a creation of your mind, is only a projection of your mind. As your mind gets more purified, the view, the way you see the person showing the teaching is seen different way. You see with more knowledge, you see that being as oneness with Buddha. Through meditations practice you can see like this. Through just Guru Yoga practice, you can see him as oneness with the guru. Also, one can see him in the actual form of the deity like this. However, all the infinite buddhas work through this manifestation as it fits us. Sometimes he appears in the form of animals, or other things, so we are lucky to see him in the form of a human being. In the form of an animal we cannot contact him, so we cannot receive teachings orally like this. So he is like a member of all the infinite buddhas. The actual guru is the embodiment—his mind is the totality of all the buddhas’ omniscient mind; just as his mind is like this, his embodiment, his body is also all the infinite buddhas’ embodiment, as is his speech. So this is like a big temple in which these are infinite buddhas and bodhisattvas. The person, since he is following his guru, since he received teachings, as he is the guru and the other one is the disciple, his following this guru is like following all the buddhas’ instructions.

Anyway, first I say this. Vajradhara promised that the gurus are the real buddhas, and also because of that reason, he also is buddha, because even in this time, infinite enlightened beings are working for me, to lead me to enlightenment by showing different methods. How it is done? Through this person, this guru, in ordinary manifestation. He gives teachings, he works, showing the method, to release me from suffering and lead me to enlightenment by showing different methods. Whether he’s Buddha or not does not depend on the way we see him.

First of all, Vajradhara Buddha said it is a real buddha. Secondly, all the infinite buddhas worked in previous time besides now, so why not for me? There is no other thing except this, one who shows the teaching, gives the method to release from suffering and reach enlightenment. Also, whether he’s Buddha is not up to me, because my view is not always true, not sure; it is indefinite, like this. By gradually practicing a pure kind of mind through meditation, you see him as a real buddha, a real manifestation of Buddha, oneness. So it is up to the creator, my mind. So it does not depend on the way I see him. According to my level of mind, I always see him as ignorant, selfish, many things,

because my mind lives on that level. According to the level of the creator I see the projection—just like through glass, blue glass, you see the mountain as blue; through yellow glass, you see the mountain as yellow, like this. Thinking he's real is only because of impure mind, but actually he is the embodiment, the totality of all buddhas. Without this method, besides going through this, there is no other way for infinite buddhas to work for me. This is the only way.

By remembering the meaning of this prayer in English, like this. So same thing, also all the merits, all the happiness—for instance, my past, present, and future happiness—are created by virtuous actions, my virtuous actions. My virtuous actions bring all this result, each happiness including enlightenment, the release of each suffering, everything. This virtuous work itself, the action, that itself is the work of infinite enlightened beings. That itself is the work of the guru. Without depending on the guru or the infinite buddhas, without depending on the guru, without receiving the guru's help, there is no way to receive the infinite buddhas' help. So by completing gradually the merits, when the merits are collected, the mind is completely purified, becomes omniscient mind, the same nature as the guru's, oneness. It becomes the same nature as the other omniscient mind, the other enlightened being's omniscient mind.

Creating negative karma with the guru is like creating negative karma with each buddha, very heavy. Also good karma, doing something according to their wish, practicing Dharma, meditating, whatever it is, pleases him and is like pleasing all infinite buddhas. The most important thing is to know the dangerous part—any negative karma created, however small, is like creating negative karma with all the infinite buddhas, so that is the worst of everything. That's all.

Then, you do meditation. If you don't finish doing meditation on equilibrium, then do meditation on this, do meditation on equilibrium, then the seven Mahayana techniques as much as you can go through.

Day Twenty-Seven
Wednesday, April 17
7 p.m.

(Puja with Song Rinpoche held during the day.)

“I must achieve enlightenment for all the sake of mother sentient beings, therefore I am going to listen to the holy profound teaching on the graduated path.”

The listening subject, the holy profound teaching is on the graduated path. According to the outlines that we have, there is persuading one to take the essence and how to take essence. This part is how to take essence—how the human life is impermanent and fragile and how death is definite, and the actual time of death is indefinite. Then, there is the suffering of the three lower realms, which are definite that we will experience. Then the method of refuge.

Generally, when you do meditation on refuge, it is very useful to think of suffering first, because thinking of suffering makes the refuge stronger. When you think of suffering, strong fear will arise. Sometimes, if the mind has no fear of suffering, then the mind has no reason to take refuge, not that much desire to seek refuge. When the person has no trouble, when the person is not kicked out of the country, when the person is all right physically, the person does not take refuge because nothing is wrong with the physical, material situation. When the person has trouble with the situation,

because of recognizing that trouble, because of this fear, the person wants to seek refuge, and wants to ask for guidance and help. He takes refuge in order to save him from trouble, in order to get away from that trouble and suffering situation. This is the example.

If you don't have the strong feeling of suffering, which means the fear that arises by understanding suffering, if you don't do meditation on suffering, then you won't have a strong feeling, and refuge will be just mere words, without much feeling in the mind. Just mere words becomes very dry, not heavy refuge, very dry. So just like this worldly example, the person who thinks he's all right, that there is nothing wrong with the situation, has no purpose for taking refuge. The person who recognizes his situation as suffering has the cause to take refuge, to ask for help. Just like this. However, doing meditation on suffering, remembering suffering, makes the fear stronger, so that your refuge becomes stronger. As I already told you, to receive refuge, it is necessary to receive those two causes in the mind. By doing meditation on suffering, as you are feeling stronger and greater, your desire for seeking refuge is also stronger, and your refuge will be much more pure. So it is very useful, whenever you do meditation on refuge, to first of all remember to do meditation on suffering—besides on samsaric suffering, on the suffering of the three lower realms. After this life, which is more definite? The suffering of the three lower realms. So I do not desire suffering, I desire a happy life, happiness in my future lifetimes.

The method is practicing refuge, which is the door of the teaching of the enlightened being, and having belief in karma, which is the root of all happiness. This happiness includes all samsaric happiness, and happiness that is beyond samsaric happiness, including the most supreme happiness of enlightenment. So these two are the methods.

Also the last part, which I was explaining before, is about refuge related to the short prayer "*La.ma sang.gye la.ma cho*," the very beginning prayer (page 10). One thing, generally, when you take refuge, one especially powerful technique that makes refuge powerful, much more beneficial and effective, is to take refuge relating to this subject, "*La.ma sang.gye la.ma cho*." In this way, as you take refuge, visualize Guru Shakyamuni Buddha and also remember this. This is very effective.

I can do this. Sometimes you can visualize him in the ordinary aspect of the guru, and then do checking meditation as I told you about before. Vajradhara said, or promised, that, "The guru is Buddha;" therefore, the guru is Buddha. I just gave you the outline and the points. There are infinite buddhas. Even before, when they were bodhisattvas, they worked for all sentient beings, and therefore, even when they were bodhisattvas, they were working for me. So they received enlightenment in order to enlighten all sentient beings, so they received enlightenment also for me. Therefore it is sure that infinite buddhas are working for me. This is definite. But how do they work for me and guide me? How are they saving me from suffering and leading me on the path to enlightenment? Their helping or benefiting me does not depend on me seeing the actual manifestation of Buddha. Because my mind has not reached that level that can see the actual manifestation of Buddha, it doesn't depend on my seeing Buddha. So these infinite buddhas help me from another way. These buddhas, including Vajradhara, definitely help and benefit me. They are definitely working for me. They work for me in many different forms and ways, in order to save me from suffering and lead me in the path to enlightenment.

The essential thing, the best way they benefit, the best thing in their work that they do for me is showing teachings, the best work, the essential work, among the different methods. Therefore it is definite that this ordinary aspect, this guru, is the essence of all the infinite buddhas, the

manifestation of all the infinite buddhas. This is the manifestation that is shown by all the infinite buddhas according to the level of my karma. He is the creator of all the buddhas' actions, the creator of all the infinite buddhas' works.

For example, when the United Nations General Assembly members come to each country, each representative is the worker for the people of that country. Also, all work of all the people in that country has to be done through this person. In the same way, the guru is the doer of all the infinite buddhas, all the infinite buddhas' purpose or work. Without depending on this person who goes to meetings, without depending on him, the purpose of that country, that population, cannot be fulfilled. Same thing, without depending on the guru, infinite buddhas cannot do their work, cannot benefit me. For instance, as the people in that country wish to obtain a certain purpose, the member who goes for the meeting, who does the actual thing, also has a similar wish. Also all the infinite buddhas and the guru, as in the example, their omniscient mind is the totality of all, and all the infinite buddhas' omniscient mind manifests in this aspect, in the aspect of the guru, with which I can communicate, and whom I can see. Thinking of the guru as the embodiment of all infinite buddhas' omniscient mind, I should see the guru as faultless, perfect, and pure, always right, and as oneness with Buddha, the real Buddha, having all those holy signs of the holy body.

His being the embodiment of all the infinite buddhas, his being the manifestation of all the infinite buddhas' minds does not depend on the way I see it. It's not determined by the way I see it, how I see it, because my vision is not definite, is not sure, is not true. It is not true, because through meditation it is possible to see and realize that it is oneness with the enlightened beings, and through meditation you can realize that the guru is oneness with all the infinite buddhas. Also, as the mind is purified, you can see the guru as the real manifestation of Buddha, such as Guru Shakyamuni Buddha, and different forms of deities. Also, as one reaches the path, as one reaches higher and higher paths, also you see the manifestation of Buddha, the essence of the totality of all the infinite buddhas. Also, through purification, the impure vision finishes, and for the purified mind, the object is always pure. At the moment my mind is illusive, not purified of illusion, and not purified of delusions, not released from illusive visions. As my mind is that ignorant, that deluded, that impure, so I see the holy objects that are real, the enlightened beings, the guru, in an ordinary way. I see it in an ordinary way, as it is projected by this deluded, ignorant, impure mind. The way I see the object in my view is only a creation of false mind, so it is not true. Just as in the example, the man who has blue spectacles sees the white mountain as blue. As the blue mountain doesn't exist from the side of the mountain, in even one atom of the mountain, so the ordinary form in which I see the guru is a mere projection of my deluded, illusive mind. This is the example. The ordinary form that I see does not exist at all, does not exist on any part or atom of the guru.

Also, think like this, "Even in the period of Guru Shakyamuni's existence in the form of the nirmanakaya, his followers, such as the monk Lokpae Karma, often saw Guru Shakyamuni as false, as a liar. Even though Guru Shakyamuni was completely enlightened, this disciple, who lived a long time with Guru Shakyamuni, always saw Guru Shakyamuni as a liar, as false, always making mistakes. It is quite a long story. Anyway, whenever Guru Shakyamuni Buddha was invited by the benefactor's families as he went around begging, he always predicted, "Due to this cause, this offering, the result will be such and such." Every time he predicted this, his omniscient mind saw the result that the person would receive by creating that cause clearly; each time Guru Shakyamuni saw this. Even though this disciple was always with Guru Shakyamuni Buddha, he always told lies, he did not understand anything but always told lies. Even though other great numbers of other followers saw Guru Shakyamuni as enlightened beings, as the nirmanakaya, as faultless, having the

most supreme, perfect knowledge, power that they don't have, this disciple Lokpae saw him like this.

Once this disciple had another guru, a wrong founder—which means someone who had wrong theory—and he believed in him more than in Guru Shakyamuni Buddha. Once he got sick, the wrong founder of the wrong theory got sick, so Guru Shakyamuni told Lokpae Karma that he should not take brown sugar. He said, “If he takes brown sugar, he will die this week.” I think it was after one week. Guru Shakyamuni had already predicated this, but Lokpae Karma never believed him, and believed that Guru Shakyamuni was telling a lie with ill-will, wanting him to die. He thought that if the wrong founder took sugar he would live, but if he didn't take sugar he would die. With this wrong conception mind, he went to tell the founder of the wrong theory, his teacher, “Guru Shakyamuni said that you shouldn't take sugar, otherwise you will die after one week; and I think he's telling in the wrong way, I think he's telling with ill-will.” He said this to the founder of the wrong theory, and he suggested, “You should take sugar so that you can live, you won't die.” He thought that Guru Shakyamuni was saying the wrong thing with ill-will, wanting him to die. The founder of wrong theory followed what Lokpae said, and after one week Lokpae went there to see how he was, and he was dead. He took the sugar and he was dead. Guru Shakyamuni hadn't been there, hadn't seen this, but Lokpae Karma went back to Guru Shakyamuni and couldn't tell the truth; he couldn't tell him that the wrong founder was dead, because he would become the loser. However, Guru Shakyamuni told as he realized. And as Lokpae Karma was following the path, he heard some noise—and it was the noise of a preta, who in his previous life had been the founder of the wrong theory.

So Lokpae Karma, and also Guru Shakyamuni's relative Lhae Jin, evil Lhae Jin, even when these two were together with Guru Shakyamuni Buddha, they saw him a wrong way, as a liar, a negative person. Also Milarepa, and the great pandit yogi Naropa, when they saw their gurus for the first time, they saw the, as very ordinary people. So even those great pandits and yogis saw in this way at the beginning. This is another long story. So why not me, who has such a limited mind, whose mind is so deluded? Of course I see him in an ordinary way.

Then think that this is a mere creation—seeing the ordinary form of the guru is a mere creation of my impure mind, so actually it does not exist on any part of it. It doesn't exist anywhere, so make it empty, visualize emptiness. At the same time, before you visualize the ordinary that you see, when you think this, check it, try to see that form in the manifestation of Guru Shakyamuni Buddha, thinking, “This is an actual manifestation. The other one that I see usually doesn't exist on any part of Guru Shakyamuni's holy body, not inside, not outside, nowhere. It is oneness with Guru Shakyamuni Buddha, it is Guru Shakyamuni Buddha.” Then think of the guru that is the omniscient mind of all the infinite buddhas, manifesting this way, in the aspect of Guru Shakyamuni Buddha, and he is the totally, the essence of all the infinite buddhas, but in the aspect of Shakyamuni.

Now you can see the manifestation of Guru Shakyamuni Buddha, but what is the guru, the total essence of all infinite buddhas? Actually, the manifestation is Shakyamuni Buddha's aspect, but the essence, actually the creator, is the guru. That's why Guru Shakyamuni is *La.ma ton.be chom.den.day*. The meaning, the connection is this. *La.ma* means guru. *Chom.den.day* is another way of saying Shakyamuni Buddha. First of all comes guru, at the beginning, as I told you before, having many different names—founder and so forth. Then *Chom.den.day*, the destroyer having all knowledge, passed away to everlasting happiness, having ceased all ignorance completely. Then *dra.chom.pa*, arhat, fully enlightened. Then *pal.gyal.wa shak.ya tub.pa la*, many different names. It begins with guru

because the guru is the creator of all this, has the knowledge of all this. The very beginning, the root is the guru. How that works is in this way, as I have just told you, like this.

After you visualize the manifestation of Guru Shakyamuni Buddha, remember the knowledge of the Buddha, Dharma, and Sangha, as I told you before. Then remember the knowledge, and how they guide, all these things. Then do purification. It is very good, this way—this becomes Guru Yoga practice, which is the most important thing. This is the most important technique to pacify the hindrances for following the path to enlightenment. It is the most beneficial and powerful technique to totally stop the hindrances to receiving enlightenment and the path, and also for the mind to go to the Dharma. Anyway, what I have just said is a very brief outlines, but actually this is the most profound subject. It is not something that you can easily understand, but the reason I say it is this—of course, how can you understand everything right away, as you hear the word. How can you expect it to be that way? Without understanding and listening to this subject, how can you realize it? Without practice how can you realize and discover this? In order to really realize and discover this, it is necessary to do guru yoga practice. Therefore, it is necessary to understand and explain, and for this purpose I have given this brief explanation. Through this brief explanation, you have to do checking meditation, you have to work by yourself with your wisdom. I think I have already said this once before.

After that, one most important thing to understand is that any good karma that you create with this object, the guru, has the greatest benefit—such as karma created by pleasing the guru by doing dharma practice, and meditating. Any merits that you create with the guru as the object, by depending on the guru, such as making offerings, following orders and instructions, anything, all these merits have great benefit—much greater and more infinite than the merits you create by depending on the infinite buddhas. For example, starting from the parent's of the present life—offering service and helping the parents, creates much more benefit than helping other people's parents. This is because these present life's parents are the one who produced this body, who helped you to have this body, who gave you this body that you can use to obtain all happiness and higher advantage. Because of this, there are more benefits created by helping or working for your parents.

Making offerings, working, and offering services to the sangha creates more benefits.

Making offerings and following the instructions of the arhats creates more merits than the first.

Making offerings to the bodhisattvas, pleasing and offering services to the bodhisattvas creates more benefits than doing so for the arhats.

Then, making offerings to one buddha creates more merits than doing so for the bodhisattvas.

Then, making offerings, following the instructions, and offering service to all the infinite buddhas creates much greater benefits than doing so for one Buddha.

Then, following the guru's instructions, following the instructions of the actual leader with whom you communicate, who actually gives teachings by showing the different methods, giving different teachings, giving ordination, leading one to enlightenment—the work that is done depending on this object, following his instructions, pleasing him by achieving realizations, doing Dharma practice, observing karma—the merits that are created by depending on this guru are infinite, much more infinite than the merits that are created by depending on infinite buddhas.

Anyway, this is just giving you an introduction, but there are so many quotations, so many reasons to support it. In regards kindness, it is also like this. In regards to one's parents, the arhats are more kind, and those higher beings, such as bodhisattvas and infinite buddhas are more kind. Guru Shakyamuni Buddha who is the founder of this present teaching is more kind than other buddhas. The present guru who communicated to you, who shows you the different teachings, is more kind than Guru Shakyamuni Buddha. However, like this, all the past, present, and future happiness is received by the kindness of the guru. How? The cause of all happiness, the virtue, is the work of the guru, the infinite buddhas. The virtue that brought all the infinite happiness of the past, present, and future, including enlightenment, is like this. This is just a brief introduction—with details there is too much to talk about, so this is just a seed. But you can study this, you can have a long meditation on this subject, which will be the most useful thing to do. How quickly you receive the realization of the path, the meditations, all the Dharma, depends on this—this is like the key. If you want to get the jewels, any kinds of materials from the museum, this is like the key. If you have the key, you can open it, you can get anything you want from the museum. It is important like this. Without the key, you cannot go in, you cannot gather the materials that you want.

So tomorrow morning, do meditation on the seven Mahayana techniques as much as you can follow it. First of all, start with the equilibrium meditation, then do the rest of the meditation on the seven Mahayana techniques. But don't just read it—as you read, do checking meditation. Then perhaps tomorrow in the afternoon, we will have a brief talk the benefits of refuge, then karma; then a brief talk on the following meditations.

But actually, about karma—from the beginning of the course until now have been talking about karma, especially as part of the eight worldly Dharmas. That's the whole talk about karma; that is the main point—to recognize what is the cause of samsara, what is not the cause of samsara. This is the actual definition, the most important thing. That's why I spend more time in that—that whole talk is about karma.

Also keep, as our holy guru, Song Rinpoche said, the essence of what he said, whether your life is suffering, whether your life is happy, don't renounce Dharma—the Buddha, Dharma, and Sangha. This has much taste. However, it is very important. Why is it important? Why does he emphasize that we should not renounce Dharma, even if the whole life is happy or in problem? Why should that not be renounced? Why? Because renouncing that destroys; it causes use to lose so many other hundreds and hundreds of other future lives. In not renouncing this, it causes one to not be born in the suffering lower realms. Even if one is born there, it will be quick, maybe a short time of suffering, but one will be quickly born in the upper realm, receiving a perfect human rebirth. This is the essential thing that causes one to receive a perfect human rebirth again, many times in many future lifetimes, and also to meet the teacher of the Dharma. If one did have devotion, and did not renounce the Dharma, the mind relying on this object, because of these merits and impressions, it makes the arrangements again for one to meet the Buddha, Dharma, and Sangha in the future lifetimes, and to receive the path, higher realizations, and enlightenment. Not renouncing reliance on the Buddha, Dharma, and Sangha is the source of all future happiness.

Maybe tomorrow, the day after tomorrow I will check up as Guru Shakyamuni, sorry ... (much laughter) nice to hear anyway! As Guru Thubten Yeshe suggested, the reading of "The Knowledge of the Path to Enlightenment," written by the great bodhisattva, Atisha, and "The Great Graduated Path," the commentary written by Guru Tsong Khapa, are the fundamentals of these teachings. This

is in this book, where these teachings come from, “The Knowledge of the Path to Enlightenment” in Tibetan is called *Jang.chub La.ma Yon.ten*. So maybe tomorrow in the evening, or the day after tomorrow.

Question: Today we received a “lung” from His Holiness, Song Rinpoche, and does that involve any practice or mantra?

Rinpoche: He instructed you also to recite the mantra as you know it; to recite it as much as possible—the Avalokiteshvara mantra, the mantra of the Compassionate Buddha. Actually this morning he gave the reading of the long and short one, the blessing of the reading. It means this. The purpose of reading that doesn’t involve any explanation, because it is the lineage from that guru, from another high guru like this. Receiving the lineage, receiving the blessings of reading that. By the way, by hearing this, it leaves an impression on the mind, and also you receive the blessing that continues through the lineage.

The short mantra is *Om Mani Padme Hum*. The short mantra of the Compassionate Buddha is this. Anyway, I think it is late now, so perhaps if there is time I will try to talk a little bit about the meaning of the mantra. This short one is not difficult to say; the other is long. Of course you can always make it easy. It can become easy; the more you say it, it is easier and easier. However, the short one is very easy to say. *Om Mani Padme Hum*—six syllables, about six syllables.

Anyway, he’s saying not to renounce the Buddha, Dharma, and Sangha. This is work that benefits the future lives. Also, it benefits all future lives until the achievement of enlightenment. So therefore, it is really important, whether you know, whether you practice, whether you are purely living in the Dharma or not, like this. Dedicate the merits that is created by doing meditation, listening to teachings, thinking, “Due to these merits may I achieve enlightenment soon in order to enlighten and release all sentient beings from suffering.”

Thank you so much. I am sorry, it got very late, ten minutes after nine, my mistake; but please sleep well!

Thursday, April 18
5:00 a.m.

Think briefly of this impulse, “I have been experiencing samsaric suffering, particularly the suffering of three lower realms, from beginningless previous samsaric lifetimes. I will experience samsaric suffering unceasingly in the future, due to being under the control of delusions and karma by following wrong conception—thinking of impermanent things as permanent, and impure things as pure, and non-self-existent things as self-existent. Thinking of how much we experience suffering and thinking about our endless future experiences, if you really check up this in this way, according to evolution, it is something that will make the tears come out and make us feel very upset. It is something that we will not get bored with. But due to these wrong conceptions and ignorance, we never get tired, as we don’t realize these evolutions. In the past, present, and future, we never get tired, never get upset. Guru Shakyamuni Buddha received enlightenment, and enlightened infinite sentient beings through having met the guru and observing these precepts of ordination. I can do the same thing, because sentient beings are my mother; the source of past, present, and future happiness; also, they are the best, principal, main helper at the beginning of Dharma practice, and even in the middle, and at the end. They have been kind from beginningless samsaric lifetimes until

now. Until I achieve enlightenment and get out of samsara, they will be kind. Therefore, in order to repay them, as I am their son, in order to help mother sentient beings, the best way to help repay them is to enlighten them. In order to enlighten them, I must receive enlightenment. Therefore, I am going to take this Mahayana ordination.” At the end of the third repetition, think that you have perfectly received the ordination in the form of light from your head down to your feet, all in the form of light.

Then, repeat also the prayer of the precepts, thinking, “I will observe precepts until tomorrow morning, as previous arhats followed the precepts.”

Also repeat the mantra for purifying broken precepts and to revive.

Dedicate the merits of taking ordination, “Due to these merits, may all sentient beings achieve the two kayas (the two kayas means the two enlightened holy bodies) that is created by the accumulation of fortune and transcendental wisdom.”

Maybe one minute sit down, please.

Anyway, I think the prayers for taking this ordination are in the part of the notebook from the previous courses (see Appendix One of this notebook), so it will be very good, even if you are in your own country, to take them, even if you can't take them every day, such as on the full moon day. Maybe three times in a month or five times in a month, or maybe once in a week, something like this. According to your business, according to your life. If you can do like this, it is very good. Actually, this is the actual thing—you are taking the essence out of this, taking the essence out of this life, out of this body that you received at this time, the body that you received once, after all these previous lifetimes of suffering. This is one of the best ways of using the human life and human rebirth. Then before taking ordination, cultivate the motivation purely. Try to cultivate the motivation as purely as possible. Dharma—that is still not sufficient. In order to take the ordination, in order for it to become a Mahayana ordination, it is necessary that the motivation be the thought of bodhicitta. We don't have actual bodhicitta received, but it is the thought of bodhicitta, it is meditating, training, and meditating in the thought of bodhicitta.

However, even though you cannot spend much time in meditation, meditating, even though you can't live purely in the Dharma, if you do like this, life doesn't become empty. There is always something, your existence, your having human rebirth, your having this precious human rebirth received at this time, your having this precious human body—during one month, during one year, it's always meaningful, it is always meaningful, it is always well used. So taking ordination like this three times at least in a month, makes it well used. Your existence for one month does not become completely empty and meaningless. It is the same thing with the year, this is really very good. Even though you cannot take precepts in this lifetime, this is very confident, just one day—you have a choice! Even when you want to create another day! If you want to give freedom to your negative mind. Anyway, like this.

If you take ordination three times in a month, in twelve months—how much? Thirty-six times? I am sorry, my mathematics are poor. I didn't learn. When I was in school there was no mathematics subject. Then, when I was on the mountain at the beginning there was no other helper. I had the money expenses for the workers for building the center, and I had to give it to them. To do multiplication, numbers, to know how much to give, and how much left—this is easy to understand!

Because from how much you spend, you can figure out how much to spend after you realize this. That is easy. Like three rupees, six for common workers, and if they had food then three rupees extra. For common workers six rupees, for those who were by themselves, six rupees. Then for the stone cutters, I think, about twelve rupees: and for carpenters, different carpenters, seven rupees.

The head carpenter who built the tower, after he finished building the center on the mountain, he got sick for one month and went to the hospital. Today I went to see him, and the next day he was dead. Before he died he became a non-person. His eyes could not move much, and he didn't have much power; his physical body could not move much. I tried to talk to him but I think he couldn't speak. But I think he heard it, he recognized the person because when I was leaving he tried to move his hand, tried to make prostrations like this by putting all his effort into it. Anyway, there was nothing to do so, he couldn't speak. So I loudly told him that ... however, he has died. I thought it would benefit him--"You should not be attached to relatives, possessions, many, whatever; you should not have attachment, should not be attached. Because death is definite, death will definitely occur, it will definitely happen, and there is no meaning, no essence to being attached to these things. Always consistently, spontaneously think of the Western pure realm and remember Buddha. Only desire this." Anyway, he couldn't speak at that time, he couldn't speak. However, after we left, in the night time or the morning, one of these times, he died.

I used to figure out forms with small numbers; you write many of those small numbers, then make big numbers, and then again make many of those numbers, so it come slowly up. It is quite interesting. Then through this it gives me understanding of how much is left. So then I used to divide, and then thinking of the new projects and new things, think that maybe that much goes for this, making a kind of rough figure ahead of time, so that it was easy, making me more relaxed while I continued the work. Anyway, this is just nothing, a story.

So I think thirty-six times in a year. According to the length of your life, the life that you have had until now, you will have that many numbers of days in this life until death is meaningful, not empty. That much time you are working for, always working for each of the sentient beings—which includes your parents, enemies, friends, everything, which is very good. Impartial work that is much higher than worldly work, ordinary work, which is only done for ones' own comfort. This is higher than just only working for ones' own everlasting happiness. Working for enlightenment in order to benefit all sentient beings, infinite sentient beings that equal infinite space, is really a fantastic job. Also, even at death time you are not that upset, there is not that much worry, because you did something, your life wasn't empty. Also, because of these powers, the mind will be happy also due to the benefits as I told you before.

Then, when you say the prayer, when I repeat, when you take them from a monk—*Loponla* means guru or teacher, or leader. This refers to the leader who is taking you on the path to enlightenment, the leader who is leading the disciple on the path to enlightenment by showing you the teaching. But when you take ordination, you have to visualize.

First of all, clean your face and teeth. Then clean your room, and whatever you have, pots, whatever, bowls, clean them well. When you clean the pots, at the same time think that you are cleaning the negativity and obscurations, the illusive mind of yourself and all other sentient beings. You are cleaning them, wiping them off. Then no matter if there is one, two, or three, put them near the altar. It doesn't matter even if there is no statue or symbolic object or picture—it doesn't depend on this. It is not only determined or defined by having something there. Even if though are no pictures,

as I told you before, the omniscient mind covers all existence; just his speech covers his holy body as well. Anyway, you should not have the idea that, “They are not here in my room, that they are so far away.”

Then, usually there is invocation and prayer. *Ma.lu.sem.chen.kun.gyi.con.gyer.ching* (page 13). The purpose of invocation is, although there is no doubt that the beings are there, you use invocation in order to make your mind satisfied, in order for the belief that they are there to arise. Because of your invocation, your mind becomes more comfortable to think that they are there, just to play tricky. Invocation doesn't mean that they are not there, that they come from some place, from Tibet, from the United States. I am joking! It is not like this. Then, those who can do those prayers, do them according to that. After, make offerings. Then fill the bowls with clean water, fill them up; not so full, not so little. Some people, some students, when they offer their water bowls they fill them halfway. Not like this; offering like this also causes one to not develop Dharma wisdom. They should not be too full, because then the wisdom would not be that perfect, it doesn't become perfect. Sometimes the bowls used to have lines around them. Sometimes they purposely make them inside, these lines. However, the bowls should be not so full and not so little.

Then whatever you offer, flowers or whatever, offer them as if you are offering in the presence of a king, a president, or something. At that time you offer with much respect because you see him really existing, and just like this, with the visualization of Guru Shakyamuni Buddha surrounded by the infinite buddhas, bodhisattvas, and arhats, even though what you offer is just one, you can visualize it as infinite, as whole space, infinite all-encompassing space full of offerings, beautiful flowers, incense, different offerings. There is also a very sweet sound. Think that all objects of the five senses are giving infinite bliss to the buddhas, bodhisattvas, and arhats. You can visualize like this. As much as you visualize, that much you have dedicate, showing the opposite of miserliness. Visualize, imagine as wide as possible, and it creates that much benefit. Then you take the ordination. Then, when you take ordination, you say this first prayer three times, and instead of saying *Lobon kong su sol* you say *chog.chu.na.shu.peh*, which means, “Please think, please pay attention to me, all the buddhas and bodhisattvas who are living in the ten directions. Please pay attention, think of me,” requesting. You say this—it must be in the book—say this three times and do the following prayers as usual. Then, say the mantra about twenty-one times like this.

Then before you go to bed, dedicate the merits; before you go to sleep, dedicate the merits. Generally, as the holy guru Song Rinpoche suggested, it is very good to make three prostrations every time in the morning when you get up, by remembering the Buddha, Dharma, and Sangha. Also when you go to bed, make three prostrations by visualizing Guru Shakyamuni himself, thinking that he is the total leader, the guru who is the omniscient mind of all the infinite buddhas, who appears in the ordinary aspect, who appears in the different manifestations of buddhas. Remembering the Buddha, Dharma, and Sangha in the aspect of the total leader of all the buddhas, make three prostrations at night when you go to bed, and in the morning when you get up, by remembering this.

Before this, as you get up, remember death and the impermanence of life, and also when you go to bed, remember this. That persuades your mind to not be lazy and gives a job to your mind in order to create some good karma. Because even though we know the words, we don't do that. Because of laziness and the old habit of negative mind, even though we know there is something we can do, that we are capable of doing. So remembering death as you wake up and go to bed is very good. Very good.

Then, when you make prostrations, think as it is in the book (page 14), when you make prostrations to Guru Shakyamuni, think of the number of the atoms of the galaxies, that there are that many Guru Shakyamuni Buddhas, infinite bodhisattvas, on each atom. In the presence of each of the objects, there are infinite numbers of yourself—all of your beginningless previous lives in the form of human beings, or you can visualize Guru Shakyamuni Buddhas. All are making prostrations, saying prayers. This makes the benefits of making prostrations many thousands of times greater. Say this mantra first, as on page 15.

Then you can say *Lama ton.ba chom.den.day*. Then visualize like this, thinking that all your previous lives are saying this mantra, and also that light and knowledge rays are coming from Guru Shakyamuni Buddha, and all your previous lives are purified of all the negative karma that you have created from beginningless lives, and all the delusions. This is very special. Then, each time think, “Now the body is purified, the negativity of speech is purified, the negativity of mind is purified.” Each time you make prostrations, do like this. Also in the early morning time. Perhaps I can talk about this later on.

In regards ordination, if you can do this, it also has meaning. You are attending a one month course, which makes it worthwhile that you came from so far away, from such a distant place, making much expense, and with much effort. The result is incredible; the result you bring is incredible profit, more than the expenses you have for coming here. This is just my suggestion, my subtle suggestion that came this morning. I think that’s all. Perhaps if there is time, later on.

“I must achieve enlightenment in order to release all sentient beings from suffering and enlighten them right away. Therefore, I am going to listen to the holy profound teaching on the graduated path.”

The listening subject, the holy profound teaching, is divided in three—the gradual path of the lower being, the gradual path of the middle being, and the gradual path of the higher being. The gradual path of the lower being is the art of the subject talking about future lives—there is suffering in the future life after this life, one has to experience the suffering of the lower realms again. So therefore, the second thing is showing the method for the future lifetime’s happiness. Showing the method for the future lifetime’s happiness is taking refuge and observing karma, having belief in the evolution of karma—these two are the essential things. Then, taking refuge.

The refuge is the prayer, *La.ma sang.gye la.ma cho*. The guru is Buddha, the guru is Sangha. (Prayer, Page 10)

“All creator is the guru,” means the guru is the creator of all Buddha, Dharma, and Sangha. The creator is the guru, Buddha, Dharma, and Sangha and also oneself—individual, one’s past, present, and future happiness, the creator of all that is the guru. That does not mean it rises, does not mean it happened without you creating it, without depending on your own action, without depending on creating your own virtuous action. It does not mean this. As I told you, a virtuous action is an action of the enlightened one, the action of a guru. So in this way, this action is work, and these virtuous works, the virtues that we create, leads us to enlightenment and cause us to finish, because the accumulation of merits is completed.

Also thinking this way. The guru is the creator all the past, present, and future happiness. Past, present, and future happiness also arises by depending on the Dharma and the Sangha, and that arises by depending on the Buddha. So also the Buddha, Dharma, and Sangha also arise by depending on the original guru. There is no such different manifestation of buddha existing separately without depending on the original creator, the guru.

So actually, whatever infinite Buddha, whatever different manifestations they have, whatever different manifestation—all different names, Maitreya, Tara, Avalokiteshvara, this and that, even the compassionate Buddha Avalokiteshvara has different manifestations, six arms, 1000 arms, wrathful aspect, for example as in this tangka we have. Anyway, even Avalokiteshvara has different manifestations, and whatever they are called, all of them are the creator, the action, the actual thing is the guru. Like the person who acts in the theater, he comes with a costume as a king. For instance, like this. Then people call him king, and he comes dressed as the army, with weapons, but as the same person. He is dressed as Tibetan, called Tibetan, then dressed as a European, then he makes the shape of a so-called Westerner. Just like this example, there is one person who comes in different costumes, with different manifestations and aspect, and according to that different names are given. Just like this, it is the same thing with the buddhas.

So if you think like this, if there is no omniscient mind, let's say—another way to say it, to make it clear how the Buddha, Dharma, and Sangha depend on the guru without omniscient mind, how can there be Dharma? Without Dharma, how can there be Buddha? So without Buddha, how can there be Sangha? Just like this. Without Buddha, Dharma, and Sangha, how can there be virtue? How can there be virtue, each sentient beings' virtue, each of our individual virtues, from which we receive all past, present, and future happiness? This is the way to make it a little bit clear, how everything depends on the guru. It is important to know. When you see a different aspect of Buddha, hear a different name, but have the idea, the feeling in the mind that it is one person, this is important. If one can think this way, it is very effective because this is actual evolution, the way it works, how it happens, and in this way also one understands what the guru is. Otherwise, there is no understanding of what guru means.

Actually, guru means the leader, the leader leading from infinite samsaric suffering, releasing from it, leading us in the path to enlightenment. One's own individual guru means this. If you understand this point, then you have the real understanding of guru, how the guru works and how it is. Like this. Also, when one does meditation on Buddha—Avalokiteshvara, wrathful aspect, peaceful aspect, female aspect, male aspect—whatever it is, each time having this understanding of guru, in this way you receive blessings. Also in this way you receive the blessing, you receive the special technique to think this way. Also, this is the essence of the Guru Yoga practice.

The brief benefits of perfectly following the guru:

1. Becoming closer to enlightenment. This means following the orders of the guru or offering service, and by offering, we become closer to enlightenment.
2. Then, pleasing all the buddhas, making the guru pleased. The guru who contacts you, who actually works and corrects your behavior, and gives teachings, living in the path to enlightenment by showing the different methods. However, pleasing them pleases all the infinite buddhas, because he is the representative, the embodiment of all buddhas; he is the totality, the total essence of all buddhas. If the guru is not pleased, if you do something wrong with him, creating negative karma

but on other hand make a lot of offering and things like this to the other buddhas, as much as you make offerings to the other buddhas, it doesn't make them pleased, there is no way for them to be pleased. Even just giving one flower or one water bowl, even this is like making offerings to all the infinite buddhas. However, since he's the totality, following his orders is like doing so for all infinite buddhas, as I talked last night about the great benefits. That's why it is always recognized, collecting incredible, infinite merits is guru yoga practice. Anyway, there is much to talk about—how ancient yogis and meditators practiced this, and how they received realizations from this. Many things. However we will leave it this time. Then, like this. If the guru takes it, it is like infinite buddhas taking it. It creates benefits offering to all infinite buddhas, Usually making offerings to other buddhas, you may receive the benefits of offering, but you may not get the benefits of them taking it. These are the essence.

3. Also, you cannot be hindered by evil friends and devils, the inner and outer devil. So third, perfectly following the guru, the person cannot be hindered by evil friends. Then what. Inner and outer devils—the inner devil is your delusions and the outer devil is spirits. However, the person who perfectly follows the guru has always much less hindrances. For instance, they cannot be influenced in the wrong way by evil friends who don't observe karma, giving bad influence. They cannot be influenced by them, cannot be drawn by them.

4. Then, next, one instinctively stops the delusions, the vices, the evil, the non-virtuous behavior, the negative actions of speech, body, and mind—all these get instinctively stopped. If the guru is living in much discipline, for example, a disciple who is with a guru who is living in discipline very strictly, because of the guru's influence, that disciple follows that influence—naturally he doesn't do, the vices get stopped. Besides the evil, wrong behavior, even the inner delusions such as anger and greed, these negative minds are instinctively stopped because of the influence and discipline of the guru.

5. Then increasing the realizations and experience of the path. By depending on the holy object, the guru, as much as you follow the guru, since the relationship happened, at the same time that you are following his order, it is all a method that causes you to receive realizations more quickly. And also, it purifies the delusions and negative minds more quickly. It is the same thing, not only following their instructions and orders, but also doing whatever he wishes, whatever physical work, whatever it is.

This is just like the great yogi Milarepa. His guru Marpa didn't give him any teachings for a long time, even one sentence. However, he had him build a nine story tower three times—build it up and then ruin it, and take the stones away and put them back where he took them from, and then again build it up—three times like this. Actually, Milarepa was practicing Dharma and actually this was the path to enlightenment, the method to enlightenment. The method was a kind of meditation, sitting with crossed legs, kind of teaching orally, something. However, the reason he achieved enlightenment in this lifetime was because he did such incredible purification by exactly, correctly following his guru Marpa's orders without breaking them, without making mistakes in following the guru. So by going through all this, he developed a wound in his backside, like an animal—so many troubles he bore, incredible difficulties, and even though he had a wound he still carried the stones. He worked for his guru as a dog would, as a servant or as a dog. Because of this, because of bearing the great difficulties of this, it becomes incredible purification. That's how he achieved enlightenment in that lifetime. Then after this big purification, he got purified, and after that Marpa gave him initiation. His mind was ready, and then after a long time, after many years, his guru Marpa

transformed a mandala in space, in the form of a special deity who is oneness with Marpa. I think you heard before about Heruka, in the puja that we did yesterday. Anyway, Marpa is really Heruka.

Milarepa saw Marpa first as an ordinary person, working. Milarepa was coming, and as Milarepa met Marpa, Marpa was plowing and had dirt on the forehead, all over his face, and was drinking wine and wore a wooden hat on his head and had dirt on his face, just like an ordinary person, plowing the ground. Milarepa came and as he saw his guru Marpa, he asked, "I came to seek Dharma, Guru." He said, "You being evil is not my mistake. Why throw this word to me, why is it so important that you should throw this word to me?" Milarepa said, "I am an evil person, I came from the upper place of Tibet." Then Marpa said, "Which one do you want, I can't give both. Dharma or temporal means of living—which do you want?" Milarepa asked for both.

Then he offered the first offering to his guru. He brought a big pot, a big copper pot. He offered it empty, not having anything inside. Because this was inauspicious, in his lifetime Milarepa lived an ascetic life, bearing the difficulties of the temporal needs and food. However, his guru Marpa, with his profound deep consideration, made it auspicious. As he received this empty pot, he beat the pot with a stick, and the sound of the pot covered the area. This became auspicious. There were infinite yogis who received enlightenment in their lifetimes, but this great yogi, Milarepa, was well far-famed, even in the west, besides the east. Why was he well-known even in such far places? Because of Marpa's beating the pot. Then afterwards Marpa filled the pot with butter and added a wick and lighted it. So this was auspicious for Milarepa to complete all realizations in this lifetime. My point is this—what I want to say is this. It includes all the realizations. The fundamental reason was that besides following orders, and practicing the teachings that Marpa gave, he physically worked according to Marpa's holy thought. So it became a big purification. That's how Milarepa received all his realizations in that lifetime, he got enlightened in that lifetime. That was because of the benefits of this also. There are so many other histories of other previous yogis.

6. Anyway, the next benefit is that you will not lost the guru in the future lifetimes. This means that perfectly following the guru in this lifetimes makes many lifetimes in which you will find the perfect guru. Even if the present lifetime's guru is very cruel, however you see it, however it looks, from your side, from the disciple's side, perfectly following him as he is oneness with the buddhas creates the good karma to meet a perfect guru who has all the teachings in many other future lifetimes—such as Maitreya, Manjushri, the Buddha of Wisdom, or like Avalokiteshvara, the Buddha of Compassion. For instance, the disciples who received teachings from Guru Shakyamuni Buddha when he was in India in the form of a monk, the nirmanakaya, those are not simple people. They created so much good karma; they are special, highly fortunate sentient beings. They practiced Dharma and created many merits in their lifetimes, that's why they met Guru Shakyamuni. They also perfectly followed the guru in their previous lives, and that's why they met Guru Shakyamuni.

However, you should think with concern on your side about your future lifetimes, with concern about your own mind. In place of trying to make corrections outside, try to make corrections inside. A person who has eyeball disease sees white colors as yellow, but does not try to paint the outside white. It is more worthwhile to try to correct the disease of the eye that causes you to see yellow. Also, when you get incredible anger, you see the ground as yellow. Anyway, it doesn't matter.

7. Not being born in the lower realms. By perfectly following the guru, a person doesn't get born in lower realms.

8. Then, fulfilling all the temporary and ultimate purposes of this life and of many other future lifetimes by perfectly following the guru. For instance, if I give one example. In Tibet, usually like this. Monks or lamas who study, perfectly following the guru, with little study they gain incredible knowledge, spending only a little time. Also, their life never gets into problems. Also, they become very beneficial for sentient beings, for teaching Buddhadharma to sentient beings. The person becomes very useful, beneficial, all their life is happy. Also he can practice, receive teachings, practice Dharma, receive realizations as he tries, as he wants.

Those who don't perfectly follow, as much as they study, they never get progression in their Dharma study, even in regards understanding words. There are so many hindrances for practice. Even if the person tries to practice, they find much difficulty in receiving realizations. It takes much time and as much as one person tries to do, to meditate or to do something, they make mistakes in following the guru—such as reacting to the guru, getting angry, breaking orders, heresy towards the guru arises. A person who does this receives more hindrances much more easily—besides inner hindrances, there are outer hindrances, such as the person committing suicide, being taken by spirits, or the mind becoming crazy. Also, many monks, even though they are expert in words, in Dharma explanation, because of the mistake of not perfectly following, later on they become crazy. Something happens, terrible things happen, even in this lifetime. As wise as they are, they are useless for other sentient beings. This is just brief, some example. I didn't plan to talk that much, but it happened. I thought to finish quickly. But someone is pushing me, someone tells me to explain! Like this. Anyway, this is just a few examples. Then, one quickly receives enlightenment.

Also, there are eight total benefits of perfectly following the guru. Then, by the way, I want to mention the shortcomings of not perfectly following the guru.

1. Heresy arising, complaining because he doesn't give the right teachings, complaining, belittling, abusing, criticizing, renouncing the guru, which means not having enough devotion, reacting, which means you get angry when his orders don't bring harmony, don't agree, and speak harshly—doing these things to the guru is like doing them to all infinite buddhas. Criticizing, complaining, abusing all the buddhas—that much heavy negative karma, like doing those negative things to all infinite buddhas.

2. Anger rising towards the guru. As the shortest second passes, for each shortest second you are angry, you are born in the worst suffering stage, the lowest suffering stage, the unceasing suffering stage, which is called the increasing suffering stage. You are born there are suffer for many eons, even middle eons, great eons—like this. For instance, when anger rises for a bodhisattva in the mind of a person who has not received bodhicitta, we create the negative karma to suffer for thousands of eons. So if this is the case with a bodhisattva, why not with one Buddha? Why not with infinite buddhas? And why not with the guru, more and more. As I talked about the benefits yesterday, same thing, the shortcomings increase. Those created with the guru are the worst, have the most shortcomings. If one gets angry for one hour, then as there are that many numbers of short seconds, there is that much negative karma. It doesn't matter if the person is not with the guru—even if he's sleeping or lying down with an angry mind. Then also, it destroys that much merit. Even if the merit is dedicated, it only puts off the result for many eons. Then even if you try to practice tantra, you don't achieve the most sublime realizations. There are general realizations and most sublime realizations, and then cannot achieve even one; if they try to practice the higher path of tantra, they cannot achieve the most supreme realizations and achieve enlightenment, no matter how much the person knows the tantric teachings, all of these profound teachings, the texts that explain the tantric

teachings. No matter how much, how wide, how vast are the teachings he knows, the person who has made a mistake in following the guru, even as much as he tries by bearing difficulties, even if at night he does not sleep, as much as he tries to practice Dharma, he doesn't make profit. It's like working, is like trying to attain the narak suffering.

3. Also, you lose and degenerate the knowledge and the realizations that you have not received before. Also, as I said before, even in this temporal life you experience much suffering with different sicknesses, and many other things and hindrances. There is much suffering, one after another, like this, always problems. There are people like this. If someone tries to do something, besides becoming successful, they receive suffering, wandering in the suffering realms.

4. Then, because of making mistakes in not perfectly following the guru, it causes one to not find a guru in many future lifetimes. Also there are so many examples here. Even in modern times people do not find a perfect guru. They do not even find a guru who knows correct knowledge, no matter how big or small. They do not even find a guru who knows the one method, the one single method of achieving enlightenment. Also in modern times, many people suffer, not finding the guru. Their lives finish without finding the guru, even though they try to seek it. Instead of finding the perfect guru, they become empty of the guru who can lead them in the path to enlightenment. Also, they may meet the wrong guru, the wrong leader. Instead of leading them in the path to enlightenment, to everlasting happiness, they are always led into samsaric suffering, the suffering of the lower realms, by being shown the wrong path. Think that this can happen in future lifetimes, even if we are born as human beings. This is terrible—in this lifetime we try to create the good karma to be born as a human being, but then we meet such an imperfect leader as this, which ruins many other future lives.

These are the eight shortcomings of not perfectly following the guru. As I told you, the benefits of following the guru, then, not perfectly following, making mistakes...you meet the guru, and after you make the relationship, not following the guru perfectly—these are the eight shortcomings. Then, as there are eight benefits of following the guru perfectly, if one doesn't follow the guru then the opposite of those eight are the result. Your not following the guru perfectly causes you not to receive those eight benefits. So as I told you at the very beginning, there is no way to achieve enlightenment without depending on the guru. So now you have a little idea. But if I tried to explain this at the beginning, it would make the mind crazy, it wouldn't make any sense.

Generally, with each of these benefits there is too much to talk about—quotations and stories of previous meditators, how they practiced, how they received realizations, many things. Also for the shortcomings, like this. But this is a brief talk on the explanation on the practice of the guru. To emphasize, this brief explanation includes these things.

The purpose of telling you this is that if you don't understand this important point, then no matter how much meditation you do, no matter how much you understand, it is possible that you will create karma, incredible karma, that you will have to suffer from for a long time in the lower realms. Instead of coming closer to enlightenment, you come further from enlightenment. There is the danger that it will happen like this, a great danger that it will happen like this. Just like this, fuel can be used for driving cars, for many machines, for the stove—it can make many different kinds of machines work, such as airplanes. Just like this, this guru yoga practice is important, like the fuel that makes so many things function, work, and be useful. By understanding guru yoga practice, by understanding this as the most important thing and by perfectly practicing or following it as much as

possible, it is like this. A small ant, an animal, an insect crawls and sees a tall person walking. The small ant is also going, but the tall person has long legs; both are going, but the ant takes so much time, while the tall person makes long steps, and can reach there more quickly. Just like this. Practicing Dharma without the guru and with the guru can be like this. Different. Practicing with guru yoga will be like the tall person who, with each step, gets so much closer. A small ant takes much time, just like this. This person, the man who walks, gets so much finished, gets so close, like this. Also, if the person makes mistakes following the guru, no matter how much he tries to do meditation, tries to study, as much as he tries, his enlightenment, working for enlightenment, going to enlightenment, will not be quick; it will be extremely difficult. Not understanding this point is like the person who wants to drive the car or the airplane, not knowing the need of the fuel that makes it work. So, anyway, you understand.

I think it's important at the very beginning—to find the right guru, not the wrong leader. How it is important is because many other future lifetimes' happiness, whatever you want, so much of this depends on the guru whom you follow. Not only the present one life depends on him, but also so many things. Really the most important thing is to find the perfect, right, not wrong, leader. Not the wrong leader is so important.

However, there are many degrees of knowledge. There is the Vajrayana guru, the paramita Mahayana guru, the Hinayana guru; there are levels of knowledge. The Vajrayana guru who has knowledge of Vajrayana, the Mahayana guru who has knowledge of Mahayana ... like this, living in the teachings, living in the realizations. Anyway, there are so many details. However, one who is living in the three trainings—the trainings of moral conduct, concentration, and wisdom—is worthwhile to follow as a guru. Generally, there are many degrees like this. But the guru having knowledge that you don't have, higher knowledge, Dharma that you don't have—however, totally, if I say it should be the guru we find, it should be like this. If I make it total, simple, and clear, at least it should be like this, the guru who always points out, who always emphasizes, who always obliges, always emphasizing thinking that the future life is more important than this life. It should be like this, this is the least—one who obliges the disciple to work more for the future life than this present life. That comes if the guru's goal and concentration is in that way. As he is concerned more with the future than this present life, he emphasizes that the disciple consider the future life as more important than this one, and obliging the disciple to work more for the future life than the present comes by the way. However, the disciple always makes arrangements for the future life, always works for the future life. In this way the disciple always creates the possibility to practice Dharma in this way, virtue or dharma. So there is always the arrangement for good karma created for the future life's happiness, so there is no misguiding.

But the guru who doesn't think in this way, who thinks that this life is more important, who has no idea of the future life, who also emphasizes more this present life than the future life, cannot be a guru, because with that idea he influences and obliges the person to work only for this present life's comfort. In this way, there is no way for this disciple to be guided. Again, what the disciple is obliged to do is all negative karma, all evil action done for the comfort of this life, only negative action, negative karma. No matter how much the guru has a reputation, is a good speaker, how much he looks—like flying—I am joking! However, then there is no way for him to guide you from suffering. This guru always obliges you to work for the comfort of this life. So the action that you do does not become the opposite of your negative mind. It does not become the remedy for your mind. Always it becomes the cause of samsaric suffering, so therefore it is misleading you. Therefore, it

misleads not only the present life, but many other future lives get ruined, get misled, destroyed; many other future lives' happiness.

Therefore, at least the guru whom you follow should be like this. Then, the guru from whom you take teachings should be like this—with this idea, thinking that there is no way to get misled, also secondly, thinking that receiving perfect, everlasting happiness, the cessation of samsara, is more important than samsaric happiness.

Especially the guru who shows the Mahayana teaching should be like this: emphasizing more that one should take care of other beings more than oneself. It should be like this, thinking of taking care of others more than oneself, and also emphasizing for the disciple that taking care of others is more important than taking care of oneself.

Then enlightenment, the cessation of samsaric suffering, nirvana, just the cessation of samsaric suffering and enlightenment, thinking that enlightenment is more important than the achievement of everlasting happiness, and also emphasizing for the disciple that enlightenment is more important than receiving everlasting happiness, and the cessation of samsaric suffering. So it should be like this.

Take for instance, this great yogi, Atisha, when he was going to Ceylon to follow and find his guru Serlingpa, the great bodhisattva. Of course Serlingpa's name is well far-famed, but Atisha left with many disciples. After he arrived in that place, he didn't go to see his guru right away. Before that, he stopped and checked up with those disciples; he stopped and waited for some time. He checked the guru Serlingpa—how is his daily life, what does he practice, what is his daily life, what is his main consideration, main practice? He checked up everything, then as he discovered it was good, many knowledges, he went to see the guru Serlingpa with many offerings. The guru Serlingpa also came to hold the reception for the great bodhisattva Atisha, who was coming there. They made a procession for him with many offerings, banners, and religious spiritual instruments. Then, for about twelve years, the great bodhisattva Atisha received teachings on the bodhicitta techniques from his guru Serlingpa. The way he checked up his guru was like this.

What is the reason I tell you this, how the guru should be and what kind of guru should be found? Then after you find him, how to follow him. It is necessary to be careful, not like a dog jumping for meat.

Benefits of Taking Refuge (Page 73)

Three worlds—actually world is not the definite sense here—this world of sense, and the world of form, and the formless world. If the benefits of taking refuge appeared in the form of matter, even these three worlds would be small for the path. This is from the sutra teachings.

Like this ocean, the Pacific—counting the benefits of taking refuge one-two-three, taking each handful of water from the Pacific, still the Pacific would not be enough. It wouldn't cover the benefits of refuge.

1. *Nang* means inner, and means the possessive world. I think the way the word happened is like this. *Buddha* means Buddha; generally, it means realizing the absolute nature. But this is a general Sanskrit term. However, the actual Buddha, the one who received the logical meaning, the true

meaning, is the one who has the complete realization of omniscient mind, fully seeing all existence. This being who received true meaning is Buddha. Like this. The path, the teaching that was explained by Buddha, I think is called Buddhism. I think Buddhist is English, not Sanskrit; Buddha is Sanskrit I think. As there are things like this—lama, Lamaist. English scholars gave the name “Lamaists” which is not necessary, it makes more confusion. Then each person should be an “ism” because each person has a different name. So if a person’s name is Peter, then it should be Peterism, which is not necessary, which makes confusion, gives ideas to other people. Confusion; they think the Dharma that the Tibetan monks practice is not the Dharma that is shown by Guru Shakyamuni Buddha, is not the Dharma that was practiced, brought from India, and practiced by the pandits in India. This gives different ideas to people, confusion; it gives wrong understanding.

Lama is a Tibetan term which literally means heavy, but in knowledge; in Sanskrit it is *guru*. Why lama? Lama because it is a Tibetan word, Tibetan term. Actually Guru Shakyamuni is a lama, and all Buddhists are lamas, yogis are lamas, pandits are lamas.

Question: What is necessary for a monk to be called a lama: what is the difference between *ge.long* and lama?

Rinpoche: Usually it’s like this. The incarnate lamas are called lama. There are different ways to call them. First of all, the guru from whom you received teachings, the leader who leads one in the path to enlightenment is called lama, because he has higher knowledge than the disciple. However, it is not even just that but many things. So first of all, this is the way lama goes. It does matter, from your side—this is a lama according to this relationship. Then generally, incarnate lamas are called lama. Also, the abbot of the monastery, the high senior monk, was called lama because in regards knowledge the abbot is higher. There are different ways that the lama receives this. Usually the guru from whom you receive teachings is like this. Lama is like this. In India people besides monks are called lama, Tibetan lay people are called lama. Also there is one special animal that I saw in Darjeeling, that looks like a horse and a peaceful animal is called lama. I think the spelling is not in that way. Two “l’s.” There is one at the zoo in Darjeeling.

I just read this quickly. The teaching shown by the Buddha is called Buddhism. Then the people who practice are usually called Buddhists, but the actual term is “inner being.” Buddhist and Buddhism are made by English people. However, the general term is *nang.pa*, *nang* means an inner being who has met the Dharma, Buddhism, who is living in the Buddhadharma, following the Buddhadharma. Anyway, according to the Tibetan term, it called an inner being.

In order to become an inner being, you have to have the achievement of refuge in your mind. Then, as you have refuge, the person becomes an inner being; not an outer being but an inner being—having met the Dharma and living in the dharma, following the Buddhadharma, like this. If the person doesn’t have refuge, these two causes, then no matter even if person is in robes, or on a high throne explaining Dharma, one cannot become Buddhist. This is only determined by the realization, by the mental level, not by the exterior way he acts. This is only a mental level, a mind that you reach from having this refuge; that person is an inner being. No matter even if he has long hair, far out looking! He is an inner being—higher than the person who doesn’t have refuge in the mind, who wears robes, thinking he’s important, always showing that he’s a Buddhist person, praying, doing rituals, whatever it is. If the mind doesn’t have refuge, the person is nothing, not Buddhist. If you make Buddhist in the sense of an inner being, then the person is not Buddhist, like this. All is created by the mind level.

So you understand how it is not easy, how it does not depend on external change, but only depends on inner change. So you should not have the conception that something is outside, external looking—it should not be determined by this, otherwise the meaning is limited. It cannot be pure, because anyone can shave their hair, this is not surprising. Because an inner being becomes a bodhisattva or a buddha by working through the mind. Therefore, becoming a Buddhist or an inner being is not easy. Even to be in the line of this, to be part of this is difficult; it is difficult because is, your mind has to be at this level, your mind has to have refuge. Like this, also there are many who act, pray, who always do things, and are externally not Buddhist, not anything. They are the opposite, outer beings, like this. These things are important to know. That's enough.

2. Ordination. Ordination is based on taking refuge, having refuge. Without refuge the ordination cannot be received. And also, whenever one renounces or avoids the Buddha, Dharma, and Sangha, not caring what Buddha says, such as observing karma, saying, "I know what Buddha says but I don't care." Being careless, renouncing Buddha, Dharma, and Sangha makes one also lose one's ordination. If you take ordination and lose refuge, renounce it, then you lose the ordination also because refuge is the foundation of the ordination. Just like the earth, the ground-building cannot go past it. Such as the five precepts, the eight precepts, any ordination—it is all done with refuge.

3. If the person takes refuge, if he follows Dharma, and observes karma, also all previous negative karma gets diminished.

5. The person who has refuge strong and pure has less hindrances of outer spirits, of living things and non-living things. Also the person who has stronger refuge cannot be hindered even by the spirits, the other living beings, because of the power of the refuge, because they rely on and have full confidence in Buddha. Because of the power of Buddha, even other living beings cannot hinder that person, like this. Take, for instance, saying the refuge prayer *La.ma ton.ba cho den.de*—even just saying this refuge prayer purifies much negative karma. All this is the power of the Buddha. Reciting the mantra *Ta.ya.tha* purifies negativities that have been created over 40,000 eons. These are purified by saying this mantra once, so how much you purify with this mantra depends on how strong the inner refuge that you have is. Generally, it has power like this. Mantra has so much power to purify, and accumulate. Saying the prayer of refuge has much power to accumulate much merit, purifying so much negative karma. However, our negative karma is not something that we create in one year, something we create in one life—it was created in billions of previous lives, created in so many previous lifetimes, so much, incredible. So it is not easy. So many numberless karmas, so strongly created, are so difficult to purify. It is not something that all gets purified by saying mantra. Also mantra helps the refuge prayer. Mantra, as I told you, blowing on the corpse of a dead living being can affect, can help. At death time, reciting this—also when there is danger, reciting this, danger can be stopped. Anyway, there are so many stories, so many examples.

Thank you. In regards benefits, there is much to talk about—examples, previous stories, many things. Anyway, this time that much is enough.

Then perhaps in the evening, I think there will be time to talk a little bit. Then tomorrow morning, I think Guru Thubten Yeshe will give refuge, and for the people who want to take bodhisattva ordination and the upasika, the five precepts.

4:00 p.m

Besides the fact that refuge is useful and beneficial to obtain temporary results, refuge is also the fundamental thing to obtain the ultimate purpose. Also refuge is the best protection to guide your present life from dangers and problems.

In previous times in one country, in India, I think, in one country there was a law made that any person who is guilty, who is criminal, would be punished by the king—taken away and left at the cemetery at night. Usually, the body never stays there—it gets eaten, the body never leaves there. It was a very mischievous cemetery. So, one person was punished by the king, and he left the person at the cemetery; so this person was extremely frightened in the night. He put a piece of red cloth on his head, and thought that it belonged to the Sangha, and then kept on saying refuge. He relied on the Buddha, Dharma, and Sangha that night. The whole night he did this. However, he was saved that night. Usually this was a place of spirits gathering in the night time, but on that night there was nothing happening, nothing bothering him, nothing happening because of the power of his refuge, his completely believing and relying on the Buddha, Dharma, and Sangha, like this. There are so many examples.

One part here (5)—you cannot be hindered by even non-human beings. It means this, that you cannot be hindered by living beings and non-living beings. Refuge is very wide and very powerful. Also in Tibet, one man was licked by an animal that harms human beings. He met this animal and it licked his head, caused a great wound. Afterwards, he asked one lama about this, and the lama told him to take refuge, he explained refuge. After that he met this animal again, but as he was taking refuge the animal didn't harm him, the animal just passed away. The animal smelt him and passed away without harming him after he received the explanation on refuge and took refuge.

Also in Tibet there was one meditator who was meditating in a cave, a hermitage. One day a thief came to this meditator's place, and from the small window through which the meditator receives his food, he looked through this hole and he saw one rich cloth, a shirt. It was a cloth that used to come from Bhutan or India, usually recognized as genuine or good quality. The meditator had something like this hanging near his bed, on the top of the wall. So the thief saw it, and he made a plan to steal it. The thief asked the meditator, "Give it to me." So the meditator knew that he was the thief and he tried to check up, wanting skills on to release from that danger and not make the thief steal. Then the meditator asked him to put his hand inside the hole. As he put his hand through the hole, the meditator tied his hand with a rope to the post inside, otherwise he would get beaten by the thief. His hand was tied, but he was outside; the thief was outside, but his hand was inside tied to the post. Then the meditator came out and beat him with the rope, saying, "Go to refuge to the Buddha, go to refuge to the Dharma, go to refuge to the Sangha." He beat him, stronger and stronger. First of all a little, then the next time stronger, then the next time very strong. The thief was so scared that he ran away, and he couldn't get the things he wanted. There was a little rocky cave near the bridge; he was very frightened, so he spent the night in the cave under the bridge, the whole night. There was nothing to do, no method, so he remembered what the meditator said while he was getting beaten—he didn't know the meaning, but he remembered the words the meditator had said. There were no other methods, so he was reciting what the meditator said as he beat him, "Go to Buddha, go to Dharma, go to Sangha." He kept saying this. Also, after he was beaten by the meditator, as he was coming down, he thought, "It is so good that there are only three, the Buddha, Dharma, and Sangha; if there were more I would get much suffering." He spent that night in cave remembering

this, reciting this, and that night nothing happened, nothing bothered him; the spirits going through on that bridge that night stopped because of his saying this prayer.

Usually refuge is not only something that simple people do. Even the ancient Pandits, whenever they had great work to do, like to go to another country, or take a very dangerous trail, such as in previous times when they came from Nepal to go to Tibet and there was no good road—they would have to go through forests with many mysterious animals, not like this modern road—every time, who did they rely on like their parents or their friends to do all this work, to go to another country to spread Dharma or do any great work? Whatever work they did, they always did by relying on the Buddha, Dharma, and Sangha, praying to the Buddha, Dharma, and Sangha. Refuge is not a simple thing. Also, any time, when we do puja, and when Tibetan monks, even ancient Yogis, previous yogis, before they gave teachings, they take refuge. They always do this by relying on the Buddha, Dharma, and Sangha. So refuge is not kind of a simple thing that only ordinary people do but not the highly realized ones—it is not like this.

Also in India where there are monk camps, Tibetan concentration camps, there were many elephants. When they met the elephants, by praying and remembering the Buddha, Dharma, and Sangha, the elephant just passed away. Many times this happened without causing danger, like this. In India at this place where we lived for several years, the monks usually touch and catch snakes. Because that place is very hot in summer, very, very hot—if you even sit in a room without taking your clothes off, wearing very thin clothes, you are still very hot. You are very hot and you don't hear much because of such great heat. There are lots of snakes. Sometimes snakes fall down. Anyway they know how to catch them; they catch them with their hands like this. But anyway, I never heard of one monk that got bitten by a snake. But the Indian police who kill the snakes right away as soon as they see them get bitten by snakes. At one time there was a big platform with so many monks making daily prayers. After a half hour of prayers, they did debate. All of a sudden a big snake came—I think it was very big, maybe bigger than this very long one. Then one of the monks caught it, and as he caught it the snake got shorter and shorter. This is the animals' skill, to get loose like that. As the monk was holding the snake, the snake got short, and as it got shorter it got farther. So the monk threw it out. Then it was seen by the police, and they threw kerosene and burned it, and later on it died, I think. That is also due to refuge, how the monks catch snakes and do not get bitten.

And also keeping precepts and ordination because of that power is based on refuge. There are many stories.

Also on Solo Khumbu mountain, where many European people make expeditions, there are two parts, two different areas—one place is called Rauling, and the other place is Namche Bazaar. One side is called Thami. Between them, as you go from that place to Rauling, you have to cross over snow mountains. They are rocky, and sometime it takes one day, or sometimes two days, depending on how you make trip and on the trail. Usually the person who crosses over it knows just the direction of the mountains—you have to cross this and that, but there is no actual trail. You have to go on the rocks or on the snow. It is a very, very dangerous mountain, a very high mountain; not just a mountain, but water and stones coming. Water and stones fall down, big stones and small stones, there is much falling down, but you have to cross when you get to that part. You have to go like this from Rauling to Namche Bazaar, you have to go up; when you come back, a little bit down, it is easier. But when you go there you have to go up, and it is very dangerous. That's one of the most dangerous parts. I was carried once or twice. I have one guru who taught me the Tibetan alphabet

with whom I lived for seven years, and he carried me. Another time I was carried by other people. The other people had very heavy luggage, so when they went there their hands were shaking like this and they prayed very hard, as strong as possible. Maybe at that time, while they were passing through, maybe that's one of the times that they relied, really taking refuge in their lifetime. They were reciting, they were taking refuge by mentioning the names of different manifestations of Buddha according to the individual—Padmasambhava, or others—they recite the names of buddhas, and then they also take refuge in the guru, like this. From the mouth they say this, and the hands shake like this, and they crossed this. It's very funny because went they four times, but every time just the people got there, just after they finished crossing over, a storm came. Many times it happened as we crossed over, just after we reached here, a storm came—a big storm, a small storm, with much noise. So I think that at those times nothing happened to any of those people. I think this is also the power of the Buddha and their taking refuge, relying on it. Like this.

However, this is not a small subject; we should not think of it as a small subject, or an unworthy practice.

Karma (Page 74)

Then, karma. What one should do after taking refuge? Taking refuge is relying on the Buddha, Dharma, and Sangha with these two causes. What is the essential way that they guide us sentient beings? Through observing karma, which means, avoiding negative actions and creating good karma. Therefore, the explanation of karma comes.

Karma has to be thought about. There are principal minds and secondary thoughts. There are about fifty-one secondary thoughts that surround the principal mind, the consciousness of mind. Karma is the secondary thought, such as the action of the mind. Each time the karma is created it leaves an ability or impression on the mind, on the consciousness. The impression itself is not the mind, and what the karma leaves on the consciousness is not mind—it is impression, ability; it is impermanent but it's not mind. Many people have the idea that people who don't know or have belief in karma don't create karma, because they don't know. This is a big mistake. Knowing karma is having the wisdom understanding karmic evolution as the cause of suffering. But people think that only those people who believe or know about karma can create negative karma, and that people who don't know about it, don't create it. But it would be ridiculous if Shakyamuni and all the buddhas caused suffering to others by explaining karma. It is not like this. Even in the country, if a person who doesn't know the law does something that breaks the law, he is still recognized as guilty, he gets punished. In that case, only people who know the law would be guilty, and those who didn't know it and did the opposite would not be punished because they don't know. This is in a worldly way, of course, not a Dharma way. Many people have this idea.

As long as one does not purify, one does not destroy the ignorance, ignorance which is the creator of karma, the cause of the rising negative karma. Until one achieves the higher path, the full realization of the absolute true nature, which is the opposite of ignorance, there would be negative karma created, because of the existence of cause. People do not have the idea to purposely steal, to be a thief, but because of having desire for the object of attachment, they try to get it through different methods—peacefully, knowingly, or without knowing, without letting others know, by talking, telling sweet words. Even though the person stealing things does not have the idea to be a thief and steal, even though he doesn't know that it's stealing, the action can become stealing. This does not depend on the person knowing what is negative and what is positive; it does not depend on

this. If there is the cause, if there is ignorance, the cause of ignorance, the negative karma comes—the person creates negative karma no matter whether the living being recognizes it or not.

He means this—maybe it doesn't come exactly in English—it means that everything what you do is karma; it is not up to what you wish, but up to karma. If it was up to our wish, then we wouldn't need to meditate that long. As we thought of enlightenment, we would receive right away; at the same time as we thought it, we should receive it right away. If it was up to your wish, the mind would be like this. Because it's up to karma, even us, as much as we do not desire suffering, we have no freedom, no control to stop it right away. If it was up to the mind, then as we think, we do not desire, it should be stopped right away, it should not happen. That is because things are up to karma, not up to your wish.

Since you have to work with karma, whatever you want to be, whatever happiness, whatever happy life you desire, you have to work with karma. Without depending on karma, the good result, whatever the person desires, cannot be received. For instance, a person making business may fail many times. However he tries to make his business, he fails, and as he loses he tries to make business another way, and again he loses, many times. The evolution is the opposite of his wish, the opposite of his mind and what he expects. The reason that he doesn't have the chance to make the work successful, to enjoy the result, is because of the cause. Also, the cause of the result that he wants was not created, so because there was no karma created to bring that result, it doesn't happen. So as much as the person tries to do, tries to receive this good result, the pleasure that he wants to enjoy with things, as much as he tries, because he doesn't work through karma it doesn't happen. He doesn't receive the result. As much as he tries, he loses. Some people don't have to work that hard—just by thinking things they instinctively happen. Whatever the person wants to receive happens instinctively. This is because the person has the created the karma, the cause to receive this result, to enjoy this result.

However, no matter how smart you are, or how sneaky, or how wise in politics, without going through karma, nothing works. Without relying on karma, nothing can be done. Receiving pleasure of this life by having reputation, by possessing many places, factories, many things, no matter how wise the person is in politics, there is always a mistake. He doesn't get any satisfaction, he cannot make his life really happy, with satisfaction. There is always a mistake. Even though the person thinks the politics are a good method, in the future, politics become the cause of suffering, because it's the wrong method. Then other people complain, it is their fault, this and that—because of that, all these problems come. Like this. Anyway, no matter how wise, how smart, all these things, he doesn't get satisfaction, life doesn't become happy, and there are mistakes. Things do not happen exactly as he plans. He does not exactly receive what he needs, totally the pleasure, because of the problems that he has to suffer, has to meet, as wise as he is, as smart as he is in things, worldly actions, worldly politics, things like this, no matter. The reason he cannot stop it is because he wishes to be happy all the time, never getting suffering, not one tiny suffering, but the reason that doesn't happen is because he cannot escape, he cannot do things without depending on karma, without working through karma.

Also, why karma, problems without choice? Because he doesn't do anything with karma, doesn't make the change, try to stop karma, doesn't work out any of his previous karma, the cause that brings the suffering problem. Those results arise without choice, without wish. So the usual proverb is this, "It doesn't happen as it appears in the mind, except up to whatever the karma does, whatever the karma leaves."

Actions arising from hatred, greed, and ignorance are non-virtuous.

Maybe I will put some questions. Are all the virtuous actions done without ignorance? Someone answer on behalf of all people.

Answer: It has to be the correct motivation. An action can be right, but unless it's got the right motivation it is non-virtuous.

Rinpoche: The only pure action is bodhicitta action, and you only receive that when you get rid of ignorance.

Answer: If that were true then it would be impossible to create virtuous action.

Answer: We could create different subtle levels of negative action, but the only pure action is bodhicitta action, and you can't get rid of that until you get rid of ignorance.

Answer: How can you create virtuous action before that time?

Answer: The only pure action is bodhicitta action, so you only create different levels.

Answer: How can you get rid of obscurations if you create negativity?

Answer: You're going towards something; it's not this or that.

Answer: But how can you be going towards that if everything is negative action?

Answer: You're not creating, you're becoming aware. You are not doing that karma, you're not creating bad karma, you are becoming aware of it.

Answer: Lesser and lesser degrees of bad don't make it good.

Answer: I think the answer to the question is "yes," but I forget what the question was!

Rinpoche: I don't understand.

Answer: He can't remember the question but gave an answer anyway; he said yes!

Rinpoche: You can create good karma out of ignorance if you are aware of what?

Answer: Good karma, you create it because you are aware.

Rinpoche: Aware in regards to good karma?

Answer: You are aware of whether the karma you are creating is good or bad.

Rinpoche: So I am saying ... Yeah, I see.

Answer: It must be true that you can create a virtuous action from ignorance or else we would have never received the perfect human rebirth.

Rinpoche: She's very smart! But here it says, Nagarjuna says in the quotation, "With ignorance, greed, and hatred, the action that arises is non-virtuous. Non-greed, non-hatred, non-ignorance—the actions created with these are virtuous." What do you think?

Answer: You could start your action, doing an action in opposition to greed, before that action becomes in opposition to ignorance. For the action to be completely without ignorance it would have to be with the recognition of the absolute true nature, so for an act of charity to be perfect, without ignorance, you would have to see the absolute nature of the person giving charity. Without that realization it could be virtuous, but it wouldn't be perfectly virtuous because it wouldn't be without ignorance.

Rinpoche: Without realizing the absolute nature of these three, then doing, making, creating charity is virtuous, but not perfectly virtuous. There is a virtue that is not perfect? What is missing?

Answer: You can create the cause of the perfect human rebirth by doing acts of morality and charity, but you could be lazy at the same time.

Rinpoche: But just the action itself, creating charity and morality resulting in the perfect human rebirth?

Answer: It depends on the motivation.

Rinpoche: Are all those ... what motive? Non-greed, non-hatred, non-ignorance?

Answer: Pure motive, without greed or hatred but done with ignorance.

Rinpoche: That's what I am saying then. The quotation is a mistake. The Nagarjuna quotation is a mistake. The action created with greed, ignorance, and hatred is a non-virtuous action, then the action created with non-greed, non-ignorance, and non-hatred is a virtuous action.

Answer: Can you have non-greed without non-hatred and non-ignorance, only one, just non-greed, or just non-hatred, and can that action still become virtuous even though it doesn't have all three? Of course, these actions done with non-greed, non-hatred, and non-ignorance are virtuous, but I think maybe it doesn't need all three.

Rinpoche: No.

Answer: Every action is done in non-greed ...

Answer: With hatred.

Rinpoche: Then the action of greed is also non-hatred.

Answer: We have two kinds of ignorance, one of karma and one of absolute truth, so if you did not have the ignorance of karma then you could have the ignorance of the absolute nature.

Rinpoche: This what this means. The ignorance, as Nagarjuna quotes, "The action that is created with greed, ignorance, and hatred," this ignorance means ignorance of karma, like this. For instance, like sleeping all the time and expecting to receive a human rebirth, to get much chance to sleep and to receive always a lot of good clothes and delicious food. In order to receive this result, the person thinks that they should eat a lot of delicious food and wear a lot of good clothes, and sleep a lot, in order to find a human rebirth in which they will experience much enjoyment, delicious food, clothes, and the opportunity to sleep a lot. Another thing, sacrificing animals in order to receive a human rebirth, in order to go to heaven to receive a human rebirth in the next lifetime. These things are done with ignorance of karma, not knowing karma, the evolution, the cause of the good result.

Question: Christians think that going to Heaven afterwards is good thing. Do they create good karma if they don't know about karma?

Rinpoche: Generally it depends on knowing the karma—the cause of happiness, the cause of past happiness is virtuous, and the cause of suffering is non-virtuous. Generally it is done through this understanding, but sometimes even if the person doesn't know the terms good karma and bad karma, it is possible to create good karma because the action itself is positive; from the action's side it is positive, so even if the person cannot say it, creating good karma is possible. But usually, for the person to try to stop creating negative karma and to create more positive karma, in order to make this practice, it is necessary to know. Otherwise, how can the person stop creating negative karma? To make this practice, one has to know.

These actions are done with ignorance, not knowing karma, this evolution, like this—it's wrong belief to do this wrong cause, to do this work, believing that it's a cause of happiness, a cause of future happiness, when it is not the cause of happiness, and creating that action for it. Just like this. If the person is sick from poison, and suffering with much pain, he thinks that taking poison is the medicine. His thinking that it is medicine doesn't mean that it can cure his disease—this is his wrong belief, that the poison is medicine. Of course, taking that poison doesn't bring the result, the cure—it doesn't happen. So his thinking that it's medicine doesn't mean anything. So the suffering not being cured and bringing more suffering is a wrong action. Expecting to receive the result of happiness by creating the cause of suffering, creating negative karma but believing that it's the cause of happiness is like the example of taking poison as medicine.

So, what Nagarjuna means is ignorance of karma. There are many examples like this. Even if there is a virtuous action, that is done with ignorance of the absolute true nature, but it doesn't become the remedy to the cause of samsaric ignorance, because the remedy has to be completely opposite to the ignorance. It doesn't become the direct method, direct remedy. Any virtuous action created with the concentration of shunyata, that virtue, of course, becomes the opposite to ignorance. It hurts the ignorance, the cause of samsara—that can become a direct remedy.

Then do meditation on refuge as in the brief explanation made last night or this morning. Then maybe the brief explanation on these following subjects.

7 p.m.

First of all I will read the part about karma a little bit quicker.

Paragraph 5 (Page 74)

As in the other example that we were talking about this afternoon, this negative action done with ignorance of karma cannot become virtuous. It cannot become virtuous because it has no purpose; it is not positive karma, so there is no way for it to become virtuous. Also generally, like this, such as a butcher who is always taking other's lives. It looks like he's making his life comfortable and peaceful, the job that he's doing helps his life, benefits his life, because that job brings money. He can receive money by making the business like this. Such as the army, because he can receive a reputation, a salary, so that he can support his life with it. These things, for them it seems to benefit, but actually it is not benefiting. However, the person using that money that he received by giving harm to other beings, things like that, is not beneficial work or beneficial action. Why it is not beneficial action? Because the actual result of that action is only suffering. There is no one single happiness in the result of that karma, that negative karma that is done with the ignorance of karma—there is only the suffering result.

So sometimes it can be possible that it will ripen in this lifetime, or in other future lifetimes. For the person, those beings who are evil, who created so much negative karma, sometimes the result of that negative karma is not experienced in the suffering lower realms. Also, besides experiencing the suffering result in this life, that person gets born in the suffering lower realm and experiences that for a long time. However, all that negative karma, the result of all that action is only suffering, so therefore, according to the evolution of karma, according to the actual evolution that kind of life never brings happiness; that action is only the cause of suffering.

But temporarily, in this lifetime, while he is creating these negative actions, he does not experience, does not get into trouble, does not experience suffering right away. That does not mean that what he's doing, the life that he's having, the work that he's doing is pure, okay, nothing wrong. It's better, actually, to experience the suffering result of that in that lifetime, rather than having to be born in the lower realms and suffer for many eons, for a long time. But because such heavy negative karma has been created, so many seeds have been collected, so many causes of suffering have been collected in order for him to suffer in the lower realms, even though during this lifetime he has no problems, no miserable situation, that does not mean that he will never suffer, he will never experience the suffering result of his action. It means that for such a long period he will experience the suffering in a future lifetime.

However, the comfort that the person receives, the happiness with its enjoyments, is the result of another previous karma. But the person thinks that the enjoyment that he receives and the life comforts that he enjoys are the result of the job that he's doing. He has a big wrong understanding. That it is the result of the job that he's doing—the life comfort, the pleasure, the enjoyments. So because of this, the person carries on the similar job, that negative karma; that person really doesn't have the understanding of the actual evolution, he doesn't have the recognition of the cause, the actual cause of happiness and the actual cause of suffering. The person thinks that with the temporal things that he receives by this job, he can enjoy life; he finds a little comfort, pleasure, and thinks that this is the benefit. So the person cheats himself with this big wrong conception; he thinks this is the result of his job, and because of this wrong conception he carries on and goes in circles, not realizing that this temporal pleasure that he receives with enjoyments is the result of previous karma.

Question: If temporal happiness is in reality only suffering, why should good karma produce temporal happiness, because it is going to mislead you more?

Rinpoche: But like this. Creating good karma to receive the perfect human rebirth, for the further Dharma practice and for the Dharma, it is necessary to not have hindrances. If you are in the suffering realm, how can you practice Dharma? If you are feeling hungry all the time you cannot practice Dharma, cannot meditate. The temporal comfort, according to the person will be, according to individuality, the cause of suffering. This depends on the individual, the way he uses it. If he's attached to it, then it's used in the wrong way; if it's used for the achievement of enlightenment, if it's used in a positive way, then it doesn't become the cause of suffering, it doesn't become a hindrance to you. It depends on the individual way of using it.

Question: Is it possible that good karma would lead to suffering if that suffering would help one to reach enlightenment?

Rinpoche: For instance, like this. The good karma that we created in order to receive a perfect human rebirth is not out of samsara, but still in the bondage of suffering, still living in samsara. But that has to be received do further Dharma practice. The perfect human rebirth is temporal like this, is of temporal use. For instance, while you have suffering, while you have pain and sickness, you have to take the medicine, but what's the point of taking medicine after the sickness gets cured? There is no point in taking medicine. For instance, you have diarrhea and then you take medicine, but after you get cured of diarrhea there is no point in continuing to take medicine to stop diarrhea. So the perfect human rebirth, even if it is something that is not out of suffering, it has to be received for further Dharma practice. Until you can achieve the cessation of the suffering, it is necessary to go through this, just like medicine; medicine is of temporal use, just like this. Such as surgery—generally, when you don't have any problems, surgery, cutting off the wound, cutting pieces is no good; it is harmful, hurting. But when you have a problem, then it is necessary, it is better to have surgery than not to have surgery. Even though it is not a completely peaceful thing, through this you can cure this problem, the disease, like this, it is of temporal use. Without going through the surgery, the disease cannot get cured, so therefore it is wise to have treatment. Due to this temporal method, the disease can be cured. So it is worthwhile: the surgery is not completely peaceful, it is hurting, but still worthwhile—such as injection, these things—but it is still worthwhile because you are doing these things in order to cure the big problem, the disease, and after you are cured of the big problem, the disease, there is no need to continue surgery. Like this, in order to receive the perfect rebirth in the future lifetime, it is necessary to not have a suffering life. If it is a suffering life, one

cannot practice Dharma. For instance, it is clear to understand this. Making plans for Dharma practice in order to get out of samsara is worthwhile. Just like the example.

The person believes in a way that is completely wrong, and because of this conception, belief always cheats him, and makes him circle in this job, not realizing that it is the result of previous karma, not realizing that those pleasures are the result of virtue. So we should not take the influence thinking that there are so many people who do these kinds of jobs but nothing happens; they enjoy so well, they have all the materials that they need, nothing is wrong, they have families, people that they need, other things, they are not starving, things like this. Nothing happens, so maybe such actions are not so bad, not so negative. Thinking in this way cheats you, deceives you: then you take the influence thinking that maybe it is not that bad, but then you also try to act in the same way. There is danger, like this.

The Ten Immoralities of Body, Speech, and Mind (Page 78)

1 (b). In this lifetime the person's life finishes by being killed by another person; this can be similar. The result which is similar to the cause: the cause is that, for example, in a previous lifetime a person harmed someone, and made another's life short by killing him. This is the cause that he created for another being, and he then experiences the similar result from someone else.

(c). The place where the person is born is inauspicious, unpeaceful—there are always so many terrible things going on in that specific place; there is always fear or something, always problems going on in that specific place. However, as the person is born and lives there, there is a reason that the person enjoys that place. By living there, the place is possessed by the person who uses it.

2. For example, taking the things of large groups of sangha, using their things without permission. Like this. Like taking off the cloth that covers the book. Like taking off the statue's clothes, stealing like these things that are offered, such as jewels that adorn them.

3. (b) Always having problems.

(c) In a beautiful place. Sometimes there are specific places, there are people, families who are situated in certain places, and somehow, even though the place is terrible, the family has to be situated there somehow. This is also due to such karma.

Also, there is a difference between just laypeople or women or men, and one who is living in ordination. Creating sexual misconduct with one who is living in ordination, that karma is more heavy.

5.(b) Such as always being separated by divorce between husband and wife. Sometimes the person, as much as he tries to make a family, never gets together, always gets changed, like this. This is the result of the karma caused in previous lifetimes—causing disunity for other people in previous times.

(c) Sometimes those places are not happy, not really, on such high mountains in really cold places. Somehow they have the karma to live there, no matter how bad or it is, with such bad trails, even though it is very long to go up. Sometimes people think why? This family is crazy living in such a place; why aren't they in the city somewhere, somewhere, instead of such high mountains?

Sometimes when we get to such a place, funny ideas come—why do they have to be situated in this specific place, where one gets tired climbing up, all these things, so far? Anyway, there is a reason. Because they have created such karma, so this lifetime, the result happened like this. They have to be situated at such a place, like this.

8. (c) Solitary place. Sometimes also families are situated alone, away from other villages, and also have trouble being away, suffering, feeling lonely. Other troubles come—being isolated.

Last Paragraph (Page 79)

(iv) This means the completion and the goal. After finishing the goal, the action is completed.

(Page 80)

Then generally, when you make karma it is also good to remember, to think sometimes, to think of these ten immoralities. Then you do meditation on karma, do checking meditation on these four outlines of karma (Page 76-77).

1. Karma is definite; do checking meditation on how karma is definite.
2. Then the increase of karma.
3. Not experiencing the result of the karma that wasn't created.
4. The result of the karma that was created never gets lost.

Then do checking meditation; it is good sometimes to think, to read the ten immoralities, then do checking meditation on the basis of these outlines—how the karma is definite, how it increases, all these things. Like this, however, just briefly talking.

Karma is Definite (Page 76)

Karma is definite, so like this. The seed that was planted in the ground will definitely bring the result. It will definitely produce the stem. It will definitely bring the result, and just like this, karma is also definite. Whatever the karma, positive or negative, it will definitely bring the result—either a suffering result or a good result. The seed that was planted in the ground is not definite, because it can be destroyed by making the condition. Due to the condition, the co-operative cause, it can cause it to not bring the result. Pouring hot water, or no water, or burning the seed can cause the result not to come. So therefore how is the result definite? It is like this. The seed planted in the ground will definitely bring the result, unless it is destroyed. Unless the seed the burnt or destroyed, gets rotten, until the seed meets the condition that interrupts its growth, that interrupts the production of the result, it is definite that it will bring the result. If it doesn't meet the condition that hinders it, that interrupts its growth—in the same way the karma that we create is definite. From beginningless samsaric lifetimes until now, there is karma whose result has not finished yet. All this karma, negative, positive, that we have created. These ten immoralities will definitely bring the result unless we purify all of our negative karma, destroy all of our negative karma, cause it not to have the ability to bring the suffering result through following the path, through making confession by following the oath, or not allowing it to meet the condition that causes the karma to bring the result. This also happens through confession and also by following the path. Like this, just like the seed. For instance, this rice has the ability to bring the result, but it can be burnt. It can be caused not to bring

the result by being burnt in the fire. Even if it is planted, if it meets the imperfect conditions, the conditions that interrupt its growth, it cannot bring the result. Same thing, similar like this.

Karma is Expandable

Karma increases like this: if the confession is not made, for instance; even in the day, if the karma is created in the morning, it increases even in the day, as the time passes. Also then, after the second day, if it is still not purified in the first day, it becomes double. On the third day, that much more double. It always increases—it is always necessary to make confession at the end of the day, before you go to bed, or in the early morning before the other day appears. So it is necessary to make confession. Making continual and powerful confession causes the karma to not bring the result, to not meet the condition, to not bring the result of suffering, like this. But if it takes a month, a year, if it passes month by month like this, it becomes more and more difficult to purify. If it is confessed right after the action is done or in that day, it is much easier.

It is Impossible to Experience the Result Without Creating the Karma (Page 77)

Like this, then like this. Not meeting the result for which the karma wasn't created. You see, if there was such thing as experiencing suffering and experiencing good result without depending on creating karma, then there would be no point in practicing Dharma or creating merits, if there was such a possibility as this. In order to achieve enlightenment, it depends on creating the cause—purification, merits, so many things, understanding Dharma, so many causes. The reason it doesn't happen right away like this, without depending on the cause created, these infinite merits, is because the result, such as enlightenment, cannot be experienced if the karma wasn't created by oneself. Therefore, only wishing it, you to approach that level—it does not happen without creating the cause. Even samsaric happiness is similar. Enlightenment is like this, and even samsaric pleasure is like this. Without the cause being created by oneself, there is no way to experience the result, the pleasure. I think I told you before, a potato doesn't grow by planting an orange. For instance, like this. The rice cannot grow in space because there is no seed existing in space. First of all, just like this, without creating the karma, each result cannot be experienced—either suffering or pleasure. Therefore we have to work for individual enlightenment. For your future enlightenment you have to work by yourself. Not enough, there is the existence of infinite buddhas.

The Result of the Karma Created is Never Lost

The karma, whatever has been created, doesn't get lost. Even if it has been billions of eons, even if it took that length of time to bring the result out, to experience the result, it can never get lost. Since it not destroyed or purified, since it was not made devoid of ability through confession, such as following the path, it is definite to experience the result. So briefly like this on karma.

Confession: The Four Powerful Remedies

Anyway, I will briefly explain. Many people desire to know how to make confession. Relating with other specific meditations, I am not sure, so I will check up—the confession relating to specific meditations on tantric deities, special deities. Anyway, I will check up and then perhaps maybe tomorrow Guru Thubten Yeshe will give—anyway I will check up. However, I will briefly tell you how to make confession, since it is an important thing to do, the most important work, method to

stop experiencing the suffering result, purifying negative karma. So even if one person does it, it still helps him.

So anyway, it is like this briefly. You can do with it Guru Shakyamuni Buddha. Also visualize like this, like ordination time surrounded by infinite buddhas, bodhisattvas, and arhats. Or you can think that he's the totality of all the buddhas and the guru in the aspect of Shakyamuni, the nirmanakaya. For those who took precepts, especially this is good, for this who took five precepts such as the bodhisattva precepts it is good to visualize being surrounded by all infinite buddhas and bodhisattvas like this. As you took precepts by visualizing this, you make the vow, the visualization in this way. This means you are in the presence of the guru, so it is good to make confession by making confession in the presence of similar objects. Just like this; anyway, it doesn't matter.

1. So first of all, the faculty of object. Generally it is called the "Four Faculties of Remedies." Remedy to what? Remedy to negativities, delusions, and sinfulness. The first one is the faculty of object. However, first of all think, "I will take refuge in you until I achieve enlightenment," which means you will completely rely on them. "I will completely rely on you until I achieve enlightenment." This is first.

2. Secondly, feeling upset, repenting the negative karma that you have done in this lifetime. "Just in this lifetime I have been creating negative karma, breaking precepts such as the general precepts, the bodhisattva precepts, and the tantric precepts." First of all, I will say it generally, then I will make it specific—"Which will oblige me to experience suffering in the lower realms eons for eons. So besides this, breaking the guru's orders, arising anger, arising heresy, and criticizing, which is more heavy than the other one, breaking precepts. Such as rising anger, which is much heavier, even with bodhisattvas, for one thousand eons you will have to suffer. Then with Buddha there is more than that. Then with infinite Buddhas, there are more than that. Then even the surrounding of the gurus—the surrounding beings, servants, even animals, the relative disciples—there is so much more heavy karma than one creates with infinite buddhas. Then of course, why not the negative karma one creates with the guru.

"Anyway, such incredible ... like this. What makes me experience such a great number of eons, that you cannot guess, that your mind cannot even guess? Such heavy negative karma that I have created. Then this is only in this life. So I must have created other such negative karmas, similar to those created in this life, and also many other heavy negative karmas in other previous lifetimes. As my lifetimes have been beginningless, I have been created negative karma; it has been created in all those previous lifetimes. Only thinking of the negative karma created in this present life, it is an impossible thing to receive enlightenment. Just checking how this present life creates negative karma is infinite. If it could manifest in matter or form, it would be infinite like space. Then there is all this negative karma created in all previous lifetimes. So it is incredible, really incredible.

"So as much as it is an incredible, unbelievable thing, since I desire happiness, since I do not desire suffering, I should try to not experience this suffering result. I must cut off all this negative karma, all this suffering. So then, when should I do this work, when I should cut this off? I should do it. If I don't cut it off in this present life, because of my negative karma it is definite to be born in the lower realm. So if I am born as an animal, I will only increase my negative karma; instead of diminishing it, I will make it less, only increasing more. Such a terrible thing I have created, and still I am making more infinite negative karma; this is foolish, terrible. How can I do such a foolish thing? I have created this much negative karma that I can't cut off and purify, so how can I create more?" Then

think, “This is impossible if I am born in those lower realms. So I must do this work, cutting off this negative karma and suffering, I must do it in this life while I am a human being. But in this life when should I do it? I should do it right away, otherwise it is almost definite that I will be born in the lower realms, right away. Right away, it is almost definite that I will leave my body just at this place, on this bed, and be born in the lower realms. This is not the narak stage, suffering on the hot red burning iron, or in a cold place in darkness, storms, unable to see anything being under the ice mountains, unable to move the body, getting cracks, catching cold, getting cracks, wounds, blisters, or so many insects eating me. Right away, if I did this, if I was born like this, death would occur like this, and what to do? What to do? It is almost definite that it will happen like this, so therefore I must purify all this negative karma and suffering, right now.”

Try to build up the desire as strong as possible, wanting to purify it right away. Then, with this feeling, you ask, request the guru, Shakyamuni Buddha, surrounded by infinite buddhas and bodhisattvas like this, and make the request, “May I become purified of all this negative karma that has been created from beginningless previous lifetimes until now, may I be purified of this right away. Right this second.” Ask, “Please grant me blessings to purify, to finish all this right away.” You make requests with this sincere strong desire. You know, you make this feeling, sorry like an excuse, like excusing, apologizing. It’s not saying, “Please, don’t get angry,” not like this, not that kind of thing. It doesn’t mean the other person, the object, gets angry; not like this.

4. (Note 3 and 4 reversed order in book) Then, after the request, you make the promise to not create it again. Such like, “I won’t do it today,” like this. Because if one does this, then if you create it tomorrow, if something happens like that danger, it doesn’t become telling a lie, but still the following day you observe it possessed by this. You make the vow in the presence of them. Either you make the vow to not do this in the lifetime or today, like this, as you feel.

Then, like this. Visualize knowledge rays coming from the holy body and do the purifying meditation in order to receive enlightenment for the sake of sentient beings and to purify all this negative karma in order to receive enlightenment for the sake of sentient beings. Then, visualize knowledge rays coming from the holy object and recite the mantra, saying the prayer like this. Then as you receive the knowledge rays, you gradually think, “Now all the negativity of breaking precepts, such as that negative karma created with the guru, totally all the negativity of body that has been created from beginningless lifetimes; completely purified, nowhere existing. It is the same thing with the negative actions of mind, created from beginningless lifetimes.” Try to feel purity, try to feel the body becoming very light; such as when you take a bath, after you take bath, you feel kind of light; just an example, idea. Try to feel very light, the purity—thinking that you are really getting purified, like this. Then also with purification think like this.

Usually this is the way to make confession. So taking refuge, if I divide it in four:

1. The first one is the faculty of the holy object.
2. The second one is the faculty of seeing the delusions and negative karma as shortcomings, faults, as mistakes.
3. Then the third is being reversed in the form, reversed again from vices, negative actions, because of making the vow. Not getting involved by making the vow again.
4. Then the faculty of following the remedy. That means purifying, making prostrations, reciting mantra, meditating, reciting prayers with the knowledge rays coming, saying the prayer of refuge, reciting other deities’ mantras—there are many forms.

But the action that is the remedy to purify can be many different things, such as reading a text, reading the sutra teaching, the teaching that explains about the absolute true nature. Such as doing meditation meditating on bodhisattvas, like this. The action can be many different ways. It doesn't have to be specific. Like this. Making statues—there can be many different actions that are remedies to purify, like this. As strong and as your desire and repentance is, the vow you make will be that much stronger. If you don't make that strong of a vow, it will not be strong. So the vow depends on how much strength you have. This is how to make the confession. Those who want to make confession do this. That's all.

It is very good to do this either three times in the morning, in the afternoon, maybe after lunch, then at night time when you go to bed. Or then, whatever negative karma you have, at least maybe once at night time before falling asleep. It helps a great deal. Powerfully and continually purifying, continuously making it powerful, helps a great deal to cause the karma to not bring the result. So this depends on your confession—the negative karma also gets destroyed, finished. Also, even if it is not complete, it can cause it to not bring the result, like this. So it is a very important thing because it stops, so if you make confession that day, it does not increase, it becomes double the following day. Very important. Even though the negative karma you have created today is not completely purified by that one confession, it is worthwhile to make the confession; it helps to stop the karma bring the result. That's all.

Then tomorrow morning, at 2:00, at dawn time, then you receive enlightenment! Anyway, however I think we will start from 5 a.m. Tomorrow morning we are just reading “The Path to Enlightenment,” the holy text written by the great pandit, Atisha, as Guru Thubten Yeshe has suggested. Then in order for it not to be completely empty, in order to leave the impression of the graduated path, maybe a little bit brief, straight meditation, direct meditation. Then the bodhisattva or the true nature, shunyata.

Dedicate the merits, “Due to the merits of taking ordination, making meditation, listening to teachings, all of this, may I achieve enlightenment soon in order to release all sentient beings from suffering and enlighten them.”

Thank you. One thing, tomorrow as Guru Thubten Yeshe will give ordination, the five precepts and bodhisattva ordination, those who will take these have the same feeling. Actually you know, it is not an easy thing, but at the moment our mind does not realize the evolution of the karma. That doesn't mean—our not understanding, our not seeing—doesn't mean it doesn't exist or work in that way. It is not defined by not having a heavy suffering result if you break it. Your understanding or not understanding is not the definition. Whatever you think is not the definition. So, no matter, even though at the moment you don't respect what the Enlightened Being has explained about karma, even though you don't respect that, that doesn't hurt the Enlightened Being, it doesn't decrease the Enlightened Being's knowledge, it doesn't do anything. Does the enlightened mind gets hurt like an ordinary person? Not like this. This is only cheating oneself. However, whether you respect it or not, whether you believe it or not, it is just like this.

When all of a sudden we get sick, all of a sudden when we meet problems, just like this, without choice, without wish, it happens like this, terrible things happen like this, the future heavy suffering such as breaking precepts, these things, telling lies to the teacher or the abbot or the one from whom you take ordination becomes telling a lie to him, and also to the buddhas in whose presence

you made the vow. These temporal problems cannot expectedly happen, and you have to experience them without wish or freedom. It is the same thing with the future suffering of karma. Whatever karma has been created will definitely be experienced, will definitely come; the result will definitely come, the experience will come, ripen on each individual. It has to be suffering by the individual himself, there is nothing that you can share—you give suffering to another person, asking the other person, “Please will you experience that suffering for me?” So at that time, methodless, finished.

So if one tries to be careful ahead of time, to recognize it as clearer, wise, then the benefits of taking it are incredible. Even just making one step, even just with this idea, for this reason you are making one step. Taking ordination has incredible benefits. Even just making the plan to take it has incredible benefits just making the decision; then psychically, even making one step, to take that ordination, each step creates benefits.

One thing is this. As our Guru Rinpoche said, “In previous times, in ancient times, when the time wasn’t degenerated, it was a happy, fortunate time. There were so many others, great numbers, of people keeping precepts. It was an easy time, but keeping ordination in that time, in that fortunate happy time, and keeping it in such a poor degenerated time where there is much confusion arising, much negative mind strongly arising, so much suffering and confusion happening, more problem, more trouble, such as the last period of the teaching, the last period of the Buddhadharm, then keeping the precepts is a surprising wonderful thing. Practicing in difficult times, compared to this, has incredible benefits and knowledge, more than keeping ordination in those previous happy fortunate times. Like this. Because it is something that, besides benefiting oneself and other beings, it also benefits the Buddhadharm. Because the ordination itself is the teaching. It also helps the teaching to exist, to be emphasized, to be developed. So the teaching is the source of the sentient beings’ happiness. The happiness of sentient beings arises from the teaching. The teaching is the root. That depends on the existence of the teaching, like this. Anyway, as I said before, check up, first of all, really check up, make a good decision. You check again, check again, then make a really good decision about taking ordination.

Also, the fundamental thing about the ordination is the strongly renouncing mind. Why it is necessary to make strong renouncing mind? Because as much you can keep the precepts, as much as you purely took ordination, depends on how strongly you renounce negative actions; strong renouncing mind that renounces negative actions, which is the opposite of the precepts. By abstaining from negative actions, one is keeping precepts, ordination. In order to not get involved in that, to not create it, you have to have the mind renouncing it—the mind renouncing it causes you to not do it. Like this. Therefore, the renouncing mind is important for taking ordination, like this.

According to the Hinayana, Mahayana, Paramitayana, and Vajrayana, there are different ways of following, different forms of practicing, following the guru. In the Mahayana way it is like this. If there is something, an action that you cannot do; if the Guru tells you something that you cannot do, that you think is not right, then you can discuss it, you can check up, you can ask again, you can check up, you can ask again precisely. So by checking again precisely like this, if that is serious, then it has to be done, like this. But it can be checked. When you feel something then, in orders, instructions, it can be checked again precisely like this, two or three times like this. That is the Mahayana way. Anyway, generally it is like this.

I think that’s all. It’s 10:00.

Day Twenty-nine
Friday, April 19
6:30 a.m.

As the great bodhisattva, Shantideva, said in his teaching called *Following the Bodhisattva's Actions*, "The bodhisattva who received the holy jewel, to his holy body I prostrate. The bodhicitta, the holy thought of this bodhicitta, always working for happiness, always working for happiness, always working for others, even the beings who received harm from him. To the root from which all the happiness arises I prostrate." So like this.

First, this is easy to understand. The second one, as much as this bodhisattva got complaints from other sentient beings, as much as other sentient beings harmed him, as much as they afflicted him, without partial thought, this bodhisattva who has the precious jewel of bodhicitta always works for all others, for every other sentient being's happiness, despite all of this harm. This is showing the knowledge of the bodhisattva; as the bodhisattva always works for each and every sentient being's happiness, it all arises from that, so therefore Shantideva prostrates to this, the pure thought of the bodhisattva. So therefore it is also necessary that we prostrate and receive it, and try to actualize this within our mind.

So think, "I must receive enlightenment for the sake of mother sentient beings, therefore I am going to listen to the holy profound teaching, the brief outline; therefore I am going to make straight, direct, brief meditation on the graduated path."

The subject, the holy profound teaching, the listening subject is the Mahayana teaching that leads fortunate beings into enlightenment. It is the teaching that is well expounded by the great philosophers, Nagarjuna and Asanga, and the profound teaching that is the essence of the great bodhisattva Atisha and Guru Tsong Khapa's holy mind. It is the teaching that includes all the 84,000 teachings shown by Guru Shakyamuni, and is set up for the practice of one person's achievement of enlightenment. This graduated path is the path of all the past enlightened beings who received enlightenment.

This graduated path has four outlines:

1. In order to show the logical, pure reference, the knowledge of the authors.
2. Then, in order to cause devotion to arise for the teachings, the knowledge of the teachings.
3. How to listen and explain the teaching which has two knowledges.
4. How to lead the actual disciple in the path to enlightenment. That has two:
 - a. The way of following the guru who is the root of the path, and
 - b. How to train the mind in the path to enlightenment.

The first one we briefly discussed yesterday and the day before yesterday. So then how to train the mind in the path to enlightenment has two:

- i. Persuading the mind to take the essence, and
- ii. How to take the essence.

In order to take the essence of the perfect human rebirth, the great usefulness of the perfect human rebirth and the great difficulty of receiving the perfect human rebirth. Then, taking the essence is divided in three:

- 1) Training the mind in the path of the lower being.
- 2) Training the mind in the path of the middle being.
- 3) Training the mind in the path of the higher being.

1. Training the mind in the path of the lower being:

- a. Seeking pleasure, seeking happiness for the future life, seeking desire, seeking the future life—that means the happiness of future life, such as perfect human rebirth and
- b. Following the method of that brings the future lifetime happiness.

a. So, rising the desire for seeking the future life, the happiness of the future life, remembering that, remembering death, that this life does not last, that it is not permanent, it does not last, and thinking of the definition either of suffering or happiness after this life. Then remembering death, and the six shortcomings of not remembering death, as we talked about. The other one is not remembering death, secondly the six, the summary, the total benefits of remembering death.

Then, actually remembering the actual evolution of death. Such as I briefly told you, the actual way, the actual remembering, the actual evolution of death, remembering death—such as Guru Tsong Khapa's profound technique, which is not in other teachings, which is a special technique to quickly receive the experience of this meditation. Thinking that death is definite in three ways, and that the actual time of death is indefinite, and that only the Dharma can benefit at the death time, nothing else can benefit. Each of these has three outlines.

Then, in regards to thinking either of the suffering or happiness after this life, such as the suffering of the upper realm and lower realm that will be experienced after this life. So, there is the suffering of the lower realm, particularly the animal, narak sufferings. There is no need to go over the details with the outlines of those definitions of suffering.

Then, following the method that brings happiness in the future lifetimes. That is practicing refuge, which is the holy door of the teachings. To enter into the teachings, to follow the teachings there is a door, a holy door. The first thing door is taking, practicing refuge, following refuge, and developing devotion in the evolution of karma, which is the source of all happiness.

Then, refuge: with what causes should refuge be taken, and in what object should refuge be taken? The definition of going for the refuge, the benefits of taking refuge, the practice, the instructions, the precepts or instructions of the refuge, what should one observe by taking refuge as we talked about before, those three things. So briefly like this, without going through the following outlines of refuge.

So then, about karma. Developing devotion in karma, which is the root of all happiness including enlightenment. Then thinking about general karma, which means thinking how karma is definite, how karma can increase, how the result of the karma that isn't created cannot be experienced, cannot be met; and thinking that the result of karma that was created is definite to be experienced, to be met, and cannot get lost.

Then secondly, particularly thinking about negative and positive karma, like this. Thinking of the ten immoralities and the ten moralities. As we talked about last night, the results of the ten immoralities and also the ten moralities, and their opposites. Then, by understanding these things, trying to avoid negative karma and create positive karma. So there are also other outlines, so briefly like this.

2. Now the path: from how to train the mind in the path of the middle being down to karma is how to train the mind in the path of the lower being. Then how to train the mind in the path of the middle being. Developing the thought of seeking liberation, and showing the nature of the path that leads to liberation. Developing the thought of seeking liberation, such as the four noble truths: showing suffering, the cause of suffering first, that is thinking of the general samsaric sufferings in the eight ways—the eight sufferings as they are written in the book: the suffering of birth, of old age, of sickness, of death, of not finding desirable objects, of meeting the ugly objects that you dislike or releasing from the beautiful objects that you like, to which you are attached, the suffering of the deluded body. These are very useful to think about—old age, sickness, death, and rebirth—this part relates more to human suffering. There are eight ways of suffering, and also six ways of doing meditation on samsaric suffering.

i. The shortcomings of the indefinite samsaric pleasures. Any samsaric pleasure is indefinite, it doesn't last forever, it is indefinite. Even beings who are in the realms of gods, such as beings in the human realm, the pleasure that we have, experience, doesn't last, always gets changed. Even in this life, and besides that, it gets changed after this life. Nothing is definite, any samsaric pleasure, nothing is definite. So therefore there is nothing to be attached to.

ii. The shortcomings of dissatisfaction—any enjoyments, any samsaric enjoyment that we try to receive for pleasure such as food, cloths, any of these things. These things are not new, what we are enjoying in this lifetime isn't new. Even for those gods drinking nectar, nothing is new. They have been collected from beginningless lifetimes, what we are enjoying. If they have been collected, they would fill up all of space, if they were in material. Still there would be no satisfaction. As infinite as space, but that much we enjoy the objects of the senses, we often try to enjoy them; so there is the suffering of dissatisfaction.

iii. Then, whatever body we take in samsara, how beautiful, how good the body is, the rebirth that we take, we always have to leave it again and again, one after one. After this body, then we go to a lower realm as insects, completely different, opposite, taking an ugly body after taking such a beautiful body, like this. Nothing is definite. The shortcomings of leaving the body again and again are like this.

iv. Then again continuously joining suffering, the shortcoming of continuously joining suffering, such as the continuity of the mother. For instance, the present life's mother and that mother join from another mother, like this. They always join like this. Suffering is infinite like this; it cannot be counted—even if the earth was made of pills and counted, it could not be counted.

v. And the shortcomings of—even if you are a king in this lifetime, in the next lifetime you will become a servant, born in the narak realms, suffering. In this lifetimes, even if it is certain that the gods who have such high enjoyments in the body, higher rebirth, will be born in their next life as a preta or animal. Up and down, up and down, always up and down like this. So nothing is definite, there is nothing to trust, to be attached to. Suffering, the suffering of going up and down.

vi. Then the suffering of not having a helper in suffering. When you die you have to die alone, when you get born, you are born alone; without any friend, helper, without a companion, husband, wife, or parents. You have to come alone, make the trip alone, no matter how many friends you have in the lifetime.

Then the six sufferings. Also those sufferings can be included in three: the suffering of suffering, changeable suffering, and pervading suffering.

1. Suffering that can be recognized even by animals, such as the suffering of sickness, physical troubles, these things. Even the animal can recognize the suffering of suffering.

2. Changeable suffering is a little bit difficult to recognize, even by people it is difficult to recognize. All the samsaric pleasure is changeable suffering because it changes in suffering, it doesn't last. It changes in suffering, just like sweet fruit, just like the example of the sweet fruit becoming another taste. By keeping it a long time, it changes to another taste, like this. All the samsaric pleasure is like this, all samsaric pleasure changes like this. So it is all changeable suffering. Before I was talking about how samsaric pleasure is suffering, because being attached to that causes one to be born in the suffering lower realm. The second reason, the precious samsaric pleasure is suffering because it is changeable suffering, it doesn't last. So this one, even we people do not recognize it, especially people who do not practice Dharma, who don't hear the teachings on the graduated path or samsaric suffering.

3. Then pervading suffering which is more difficult to realize than changeable suffering. Pervading suffering is something that covers all over the body. There is no part of the body on which you don't get suffering. From this pervading suffering comes changeable suffering and the suffering of suffering.

Then each of the realms: the human realm has its own suffering, all kinds of suffering. Then much suffering and much fighting. They always get killed, the body cut in pieces but they don't die unless the neck is cut off. As much as the body is cut off, it always grows. Like this, fighting with asuras because asuras have many beautiful women and the suras always steal from them. There is always much suffering, much fighting, and the asuras have much avariciousness, much miserliness with their wives. Whenever they fight always die, like people they are easily get killed, but suras, no matter how much their body is cut off, unless the neck is cut, it always grows. Also, suras have many sufferings—the suffering of death, going through five signs which are sixteen times greater than the suffering of the narak stage. For the suras who go through the five death signs, mentally there is greater suffering. And then, even during the lifetime, there is suffering such as being deported from their country, being controlled by other suras who have much power.

Then, showing the nature of the path to lead to liberation. First of all thinking of the cause of suffering, the delusions, such as these six root delusions and twenty secondary delusions. Greed, ignorance, anger, pride, doubt, then wrong realization. Anyway each of these always has details. So briefly like this. With these delusions, we create karma, then death happens, and joins to the future life.

So, also there is samsaric suffering, the suffering of being involved in the chain of the twelve links. So like this. As the twelve links are definite, there are seven results, two actions, and three causes. Each of the samsaric beings goes through the twelve links, each time the samsaric rebirth is received

through the twelve links. Each of the suffering beings in a suffering rebirth or a lower rebirth goes through the twelve links. Meditating on the twelve links is a useful way of doing meditation on samsaric suffering; it is extremely helpful, and gives a much deeper understanding of samsaric suffering and evolution.

The twelve links finish either in two lives or more—the whole twelve links cannot be finished within one lifetime. They have to be finished either within two lives or more than that—either in three consecutive lifetime or one hundred eons. It can take even one hundred eons between the cause and result. Then after that the result gets experienced, depending on which karma of that rebirth is stronger. This time, why we are born as human beings? Because just before this rebirth, whatever our previous life was, during the death time the karma that we have created either in that life or previous life, many, many eons ago—to experience the result of the karma of the human rebirth stronger than others, much closer, much more like this. That's why the result is received at this time. Usually we have created so much karma to be born different beings, but this time—the causes of delusions, ignorance, craving, grasping, delusions, and actions—karmic formation and becoming, becoming; becoming and karmic formation; two actions and three delusions, ignorance, craving and grasping. So ignorance creates karmic formation and craving and grasping, these two delusions, produce becoming. There is ignorance, karmic formation, and then craving and grasping, and then becoming. The way it arises gradually: ignorance, craving, grasping, these two delusions, then becoming, like this. Then the rest of the seven results.

So, talking about finishing in two lives—the delusions and the two actions finish in this life, and the seven results finish after this life. Then when it takes one hundred eons to experience the seven results, the ignorance and karmic formations finish in this life, and then it takes a certain length of time as the karma is stronger. Then afterwards, whatever is stronger than the other karma arises, and then the craving, grasping, and becoming, and these three arise and finish. Then after that whatever the result—human being, animal, whatever it is—gets experienced.

Each of the rebirths has twelve links. We have created these twelve links starting from ignorance. Even in one day, so many times, we create the twelve links—from beginningless samsaric lifetimes, we have been creating so many of the twelve links to take different rebirths. There is that much that we have finished, completed within the twelve links of different rebirths, and the seven results. We have experienced their results and those are finished. But of those that we have created the cause for, the actions and delusions, but not yet experienced the result, there is so much left to experience. Now, at this time, we experience the seven results of a human being—what is left? We are going through old age, then rebirth finishes, name and form, contact, feeling, etc, these are finished. Now what is left is old age and death, like this. So in this way we can really see, without breaking the continuity, the chain or circle of the twelve links—in order to escape from them you have to break them—so as long as you don't break it, you always have to circle from cause to result like this. For instance, now we are in the result of experiencing the karma of the human rebirth, the twelve links of the human being. But while we are experiencing the result, we create so many twelve links of different rebirths, different samsaric bodies, in this lifetime. Since we have created the karma, the cause, unless we destroy or cut it off, unless we do something to not experience the result of the cause, unless we do something, we are not free, we have to uncontrollably go through this chain. It is really tight—actually, if you mentally check up like this, we are much bound, like we are in the sack and bound by many numberless billions of ropes tied like this. Even if one round rope is taken out, still there are more. Even if the person tries to make one round rope loose, they still make it extra round and tight, like this.

Then what kind of rebirth can cease samsaric suffering, and what path should be meditated on and practiced, like this. Each equals true cessation and true path.

3. Then, training the mind in the path of the higher being: generating bodhicitta and the way of practicing bodhicitta. Then the way of practicing the six paths, the four divisions of the bodhisattva deeds, the essential four divisions of bodhicitta, receiving this after suffering samsaric suffering. Then equilibrium: making all sentient beings equal. Try to see all sentient beings as equal—as enemies, friends, strangers, equal—there is nothing to be attached to one person thinking, “This is my friend,” feeling hatred, feeling, “This is my enemy,” there is nothing to trust, nothing true, feeling indifferent. Saying, “This is friend, enemy, and stranger,” is not true, because all sentient beings are equal. There is no friend, enemy, or stranger; no such moment in which this being did more than that friend, enemy, or stranger.

Then all sentient beings as our mother. Also, there is no such thing as this sentient being, this present life’s mother doing more as a mother. Why? One’s own individual life is beginningless; as well, their previous lives are beginningless. We are not always born to the previous continuity of this present life’s mother. As this continuity of the present life’s mother was a mother for a previous living being, during that time we were born as another living being’s mother. Like this. Therefore, there is no such sentient being that was never our mother, like this. That’s how all sentient beings are our mother.

Then, during the time when they were our mother, they were extremely kind, taking care, keeping care of you in the stomach, taking care during the time of growing up until death time, like this. Like the animals, it is the same thing with people. Then like this kind. As their being our mother has no beginning, in the same way the kindness has no beginning, each sentient being’s kindness has no beginning. Actually, I usually make this motivation in the morning.

Actually, even when they were not our mother, they were extremely kind. For instance, the whole day’s eating, drinking sitting, working—everything depends on mother sentient beings’ kindness. The enjoyments of the clothes that we wear, for instance, what we wear, is received by other sentient beings who work for it, make it, going through the difficulties. Our food—many other sentient beings work for that, many sentient beings die for that—insects, worms die in the ground when planting crops or taking crops out. So many sentient beings are dead, killed because of that, and many people suffer working for that. Our food is received through others’ difficulties and suffering. So without depending on sentient beings feeling suffering, without going through difficulties and all these things, without depending on sentient beings’ kindness, we cannot have any enjoyments; we cannot even work like this.

This includes all the previous life’s kindness; the present happiness and future happiness, including enlightenment. Everything depends on sentient beings, on receiving all previous, present, and future happiness—it is all received by depending on the kindness of each sentient being.

There is no need to explain—next lifetime But as you do meditation on this part you will understand by yourself. Because it is the nature of wisdom, if you try to develop it. According to this book, the way it’s set up, after remembering the kind news then you will be willing to repay them. Just as when you see your present mother or some very kind friend, you want to help them, to use your body, to do something for him, in the same way you want sentient beings to not get into problems, you want

to repay them. Then making one and the other equal. Equal in what? Making them equal means that usually we think of ourselves as important, so the same thing there is no reason why other beings are not important. We always take care of ourselves better than others, thinking that my life is more important than their life, so equaling one with another means making them equal in your mind. The Mahayana technique, thinking like this, equalizes your feelings. As you feel you are more important, in the same way you think that others are more important, the same.

Then, the shortcoming of the self-cherishing thought. All suffering arises from this, therefore it is worthwhile to avoid. Then, all knowledge including enlightenment arises from taking care of others more than oneself, therefore it is worthwhile to practice it. Then, exchanging oneself with others, which means that before we have been taking care of ourselves with the utmost care, and now we think that others are more important than oneself. Exchanging oneself with others means this. Because of the reason of being our mothers, and their kindness even in the time when they were your mothers—because of all of these reasons.

Then, doing the meditation taking all sentient beings' suffering with compassion, especially with compassion; then, especially with great love, dedicating all your merits, pleasures, and possessions, everything, for other sentient beings, for their achievement of enlightenment, for their happiness, in order to release them from suffering. Then after this, that is not enough, it should be done by oneself, with great will, wanting to enlighten all sentient beings by oneself, oneself taking all responsibility, taking the responsibility of releasing each sentient being from suffering by oneself.

Then rising the bodhicitta to achieve enlightenment. I have no power now, so who has the power? Buddha. So I must achieve enlightenment in order to do this, in order to enlighten all sentient beings.

Then after this, the six paramitas, the bodhisattva's holy deeds, and the four divisions of the bodhisattva's deeds.

Then making meditation on samadhi and shunyata. In regards shunyata, doing shunyata meditation on the ... there is no need to go through samadhi; doing shunyata meditation first on oneself, then later on the skandhas, the body, later on like this with logic. This is the king of logic. Like this: I am non-self-existent because it is dependent. This logic is the king of logic, the most useful logic. Think like this.

Then after this, then Vajrayana teaching comes, that's all.

Actually the lung of the "The Knowledge of the Path of Enlightenment," this commentary, so I don't find the text, but there is the essence, shorter than that written by Atisha. So think ... in order to receive ... "I am going to listen to the holy profound teaching on the graduated path to receive enlightenment for the sake of sentient beings, and also to benefit sentient beings by receiving bodhicitta as the great pandit Atisha." So it means having to concentrate on the sound.

(Rinpoche reads text)

I am not going to read the whole thing, don't get scared! There is one prayer which is very powerful, the prayer to say for prostrations to the thirty-five buddhas for confession. This is very powerful to say, especially to say with prostrations. This is useful and very beneficial—that was Guru Tsong

Khapa's practice. He purified, in his retreat cave, by doing this, and he saw all thirty-five buddhas in his cave by doing purification with this prayer. So later on, maybe you can try to find the text and learn the prayer when you make prostrations.

(Rinpoche reads text)

This is from the sutra teaching Dung Shake, making prostrations by mentioning the thirty-five buddhas; this means also for confession, and comes through prayer, very useful.

Dedicate the merits in order to achieve enlightenment. All the merits of creating virtuous actions during this one month meditation course—think totally, “Due to these merits may I achieve enlightenment soon by receiving the full realization of the absolute true nature, bodhicitta, and the fully renounced mind of samsara right away in this lifetime, in order to enlighten all sentient beings as quickly as possible and also for the mind to go in the Dharma, and due to these merits, may my mind go in the Dharma, becomes oneness with Dharma, to not waste this life, this time, this life from now until death.” Also dedicate the merits, thinking that you have given them to each sentient being and that sentient beings have received them, and all that become the realization from guru yoga practice up to enlightenment. Sentient beings who have not received realizations yet have received realizations from guru yoga practice up to enlightenment and sentient being who have received them from guru yoga practice up until enlightenment and sentient being who have received realizations but not completed them do receive them. Then think that all sentient beings become enlightened in the essence of Guru Shakyamuni Buddha, receiving the two kayas, and all the obscurations, mental defilements, and delusions are all completely purified.

*kye wa kun tu yang dag lama dang
trel ne cho kyi pal la long cho ching
sa dang lama gyi yon ten rag tsog ne
dorje chang gi go phang nyur thob shog.*

This means, “May I achieve enlightenment,” Dorje Change means the enlightened stage of Vajradhara—”by meeting the perfect guru in all my future lifetimes and complete all the realizations.”

*jam pel pa wo ji tar khyen pa dang
kun tu azang po de yang de shin te
de dag kun gyi je su dag lob chir
ge wa di dag tham chi rab tu ngo
du sum sheg pi gyal wa tham che kyi
ngo gi ge wa tsa pa di kun kyang
je po cho chir rab tu ngo par gyi.*

Think, “I will dedicate the merits wherever the past, present, and future buddhas dedicated all their merits.” The object to whom you dedicate, the buddhas and sentient beings are non-self-existent, yourself is non-self-existent, your merits that you dedicate are non-self-existent. This prayer includes about ten countless great bodhisattva's prayers, very powerful, I think they must be in the notebook.

So anyway, there is nothing to talk about! Anyway, there is nothing to talk about but two or three words! They are the Buddha, Dharma, and Sangha—these are three things, which are the source

from which all our previous life's happiness arises. You must not renounce, you must always keep them in the mind as your friend, as your parent, as your teacher. Because this is something you have to depend on and rely on, in all future lifetimes. However, as much as you rely on it, it's impossible to be betrayed by them. One single hindrance is impossible, therefore this is the fundamental thing, the main thing that can help temporarily and also ultimately. Temporarily is fear—we are in the suffering of samsara, including this life. Ultimately it helps to achieve enlightenment and to enlighten all sentient beings. The goal, the final goal, is achieving enlightenment mainly oneself, to enlighten all sentient beings, which helps to do this.

Then on the basis of this it would be very good to do meditation, however much you are busy in the day, do meditation for one hour, for a half hour, every morning and reading... there is one page, (page 41) called Direct Meditation, which includes the whole graduated path. Read that and then do meditation. Do meditation one day first, the second day, the second meditation, like this. Then again go back and do this. However it makes your mind conscious during the day, how it keeps your mind in the Dharma, it can help. Whether you can live purely in the Dharma, doing meditation like this, that much your mind gets trained, not empty, always your mind gets trained in that meditation, little by little, always gets trends. Even though you are in the cave living like Milarepa, it is also necessary to train the mind in meditation, even though you are in the city working in the day, it is necessary to do this. Because we do not desire suffering, we don't want suffering, so we don't also want the cause of suffering since we do not desire the result of suffering. That's all.

Then we can think of the karma, observing karma, the actual method, that's all.

Then also, always thinking of bodhicitta when you go to work, when you do your job always thinking of bodhicitta is a great help, it is like doing meditation. Anyway, it doesn't matter, like this.

Then, it is definite that I will die, that you will also die—it is definite that in a time it will become completely empty. There is great change, and then of course there is still karma, the karmic relationship, so perhaps I will see you soon.

Appendix 1

The Mahayana Ordination Ceremony

(Taken each morning for the last fourteen days of the meditation course)

First, morning prayers were said: see Pages 10 - 39

Then, the bodhisattva motivation for taking the ordination was generated with a different talk on each day, as previously shown in these notes.

THEN: (see stencil 192 for the explanation of the following prayer)

Visualize the person giving the ordination as Guru Shakyamuni, surrounded by infinite buddhas, bodhisattvas, and arhats filling space and facing you, and that you are taking ordination from them. Repeat this prayer three times, as if you are repeating what Guru Shakyamuni says.

*chog chu na shug peh. sang gye dag. chang chub se pa tham ched.
dag la gon su sol. chi ter ngon gyi. de shin sheg pa.*

da chom pa. yang dag par zog pei sang fye. ta chang sheh ta wu.
 lang po chen po. cha wa che shing. ched pa ched pa. khur vor pa.rang gi don. jes su tob pa. sid par kun tu chor wa.
 yong su zed pa.yang tag pei ka. leg leg par nam par drol pei thug.
 leg par nam par drol pei she rab chen, de dag gi.sem chen tham ched gyi chhir dang. phen par cha we chhir dang.drol
 war cha weh chhir hang. mu ge med par cha weh chhir dang.
 ned med par cha wei chhir dang. chang chuub kyi chhog kyi chho nam yong su zog par cha wei chhir dang. le na med
 par.
 yang dag par zog pei chang chub. nge par tog cha wei chhir so cho.yang dag par zed pa de shin du. dag ming. (say your
 name)
 che gyi we kyang. du di ne zung te.
 chi sid sang nyi ma ma shar gyi bar du.
 sem chen tham ched kyi don gyi chhir dang. phen par cha wei chhir dan.
 drol war cha weishhir dang. mu ge med par cha wei chhir dang.
 ned med par cha wei chhir dang. chang chhub kyi chog kyi chos nam.
 yong su zog par cha wei chhir dang. la na med pa. yang dag pa.
 zog pei chang chub. nge par tog par cha wei chhir.
 thek pa chen pu. so chong. yang dag par lang war gyi o.

After the third repetition of this prayer, think that you have received the ordination in the form of light, and that your whole body is full of light. All your atoms from head to feet are full of the light of the ordination.

Then repeat the prayer of the precepts thinking, "I will follow these precepts until tomorrow morning as did those previous bodhisattvas and arhats," and thinking with strongly renounced mind that all of samsara, whichever of the six divisions the samsaric body is in, it is always like being on red-hot burning iron ground, with no control or peace anywhere on that fire ground, always in the nature of suffering. And whatever samsaric pleasure there is, however much samsaric pleasure there is that we experience, that is also like being on hot-red burning iron ground, also in the nature of suffering. None of these samsaric experiences is beyond suffering. Think with the mind strongly renouncing samsara that you will follow the precepts until tomorrow morning; make this vow in front of all the holy beings that you have visualized. Actually, these precepts are supposed to be taken with such strong renunciation that it makes the hairs stand on end and brings tears to the eyes. But also think, keeping the precepts with rejoicefulness, think that these are the cause of peace and all happiness. They are only eight precepts for twenty-four hours, but they are very powerful and they are taken with the Mahayana motive. The prayer:

deng ne sog chod mi cha ching. chen gyi nor yang liong mi cha.
 trig pei chho kyang mi chod ching. zun gyi tsig kyang me mer o.
 kyon ni mang po nyer ten pei. chang ni yong su pang war cha.
 thri ten chhe tho mi cha shing. de shin du ma yin pei zee.
 di dang threng wa gyen dang ni. gar dang lu sog oang var cha.
 chyo tar dra chom tag tu ni. sog shod la sog mi ched tar.
 de shin sog chog la sog pang.la med chang chhub nyur thob shog.
 dug ngal mang thrug jig ten dir. sid pei tsho le drol war shog.

Now say the mantra, to keep the precepts pure and to revive broken precepts, twenty-one times.

OM AH MOGGA SHI LA. SAM BARA. BARA BARA. MAHA SHUDA SAH TO PEMA BE
LOKITE BHUJZA DARA DARA SO MAN TA AH WA LO KI TE HUNG PEH SO HA.

Now say the prayer to be able to keep the precepts purely and without pride. If the precepts are kept with pride, obscured by pride, the result is less.

thrim kyi tshul thrim kyon med ching(1)

tshul thrim nam par dag dang den.(2)

lom sem med pei tshul thrim kyi.(3)

tshul thrim ha rol chhim dzog shog'.(4)

(1) That means to not have any danger of breaking the Dharma law, the morality.

(2) That means having pure precepts, unbroken precepts, undegenerated precepts.

(3) and (4) That means: “By keeping the precepts without pride may I complete the paramitas, the gone beyond, of morality. There are six—gone beyond charity, morality, patience, energy, concentration and wisdom. This prayer is to complete morality.

Totally, “May the gone beyond (the paramita) of morality be completed by not having danger for the morality of the law, and by keeping the precepts purely, without pride.”

Now say the dedication prayers.

1. *chang chhub sem chhog rinpoche*
ma kye par nam kye hyur ching
kye pa nyim pa me pa yi
gong ne gong du phel bar shog

Meaning: “May I receive the bodhicitta that has not yet been received, and may the bodhicitta that has been received be increased.”

2 *kye wa kun tu yang dag lama dang*
trel me cho kyi pal la long cho ching
sa dang lam gyi you ten rag tsog ne
dorje chang gi go chang nyur thob shog

Meaning : “May I quickly attain the enlightenment of Dorje Chang (Vajradhara, the owner of all the enlightened beings, the total leader of all the enlightened beings), not being separated from perfect gurus in all future lives, and enjoy the teaching and complete the whole knowledge of path and the different leaves.”

3 *ge wa di yi kye bo kun*
so nam ye she chhog dzog shing
so nam ye she le chung pei
ma pa ku nyi thob par shog

Meaning: “Due to the merits of taking ordination and keeping precepts may I and all sentient beings achieve the two enlightened holy bodies that are formed by the accumulation of fortune (merits) and transcendental wisdom.” (The two holy bodies are the rupakaya and the dharmakaya—see Page 69.)

*'jam pel pa wo ji khyen pa dang
kun tu ang po de yang de shin te
de dag kun gyi je su dag lob chir
ge wa di dag tham chi rab tu ngo
du sum sheg pai gyal wa tham che kyi
ngo wa nga la chhog tu ngo wa yi
dag gi ge wa tsa pa di kun kyang
je po cho chir rab tu ngo par gyi.*

Meaning: “The noble Jampel has completely destroyed the wrong conception of self-existence, is brave to work for sentient beings and realizes absolute nature as it exists. Also the noble bodhisattva Kuntu Zangpo, skillful in the way of dedicating the merits for enlightenment, possesses the superstitionless wisdom as does the bodhisattva Jampel; I shall fully dedicate whatever merits I created, those which arise from making the prayers of the noble actions, for I also follow those supreme bodhisattvas, and follow the holy deeds they did.

All the buddhas who descended and passed away in the three times for the sake of sentient beings, their form of dedicating, what they altogether greatly admire, is dedicating for the cause of achieving the sublime state, enlightenment, to increase the most supreme happiness and panacea for the sentient beings covering space for as long as samsara exists. Also, all my merits that arose from such things as making prayers of the noble actions will be fully dedicated in order to achieve enlightenment through following the bodhisattva Kuntu Zangpo's deeds.

During the day try to remember each precept, not completely forgetting that they have been taken, and knowing whether or not they have been broken.

At the end of the day, dedicate with this prayer.

“Due to the merits of taking ordination and keeping precepts, may I receive enlightenment soon, by receiving bodhicitta, fully renounced mind, and the realization of the absolute true nature, for the sake of sentient beings.”

(Other explanations about these precepts are given in various parts of this book. They may be taken by anybody, not necessarily in the presence of a guru or abbot. In fact, the first prayer printed here is in a special form for a person taking the precepts alone, and is therefore slightly different than the one given by Rinpoche during the meditation course. The precepts should be taken before light, at a time when one cannot yet see the lines on the palm of the outstretched hand, and the precepts should be observed for twenty-four hours.)

The benefits of keeping these precepts are infinite.